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## Sociosemiotics as an impetus for naming

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**Abstract.** Albanian linguistics today finds itself in a new situation of studies and research in the continuation of the treatment of unexplored issues against the known ones, which as concepts have interacted following the path of a scientific axiom. Among the unspoken knowledge, like any other science, is semiotics (sociosemiotics, the field of our research) which is considered the "foundation of all sciences". It has the progress of constitution and development, but compared to many other sciences it is at the initiative of development. The paper will briefly address the emergence of this knowledge, its development and history, and then present the knowledge, understanding, goals, actions, basic concepts, main themes of treatment, importance, integration, primary areas of research, and sociosemiotic research as a motivating impetus. We have noticed that sociosemiotics not only has a study function for meaningful phenomena defined by the pragmatic dimensions of signs, but also has other additional effects such as p. sh. sociocultural, ethical, aesthetic, motivating, coordinating effects, etc. This can be seen from the internal motivational-subjective motivational impulses, based on pragmatic semiotics. We support the fact that sign theory is present in various fields of activity and creativity, so it is of scientific interest to investigate and analyze sociosemiotic indicators, which we have tried to address. Research in this field does not only belong to albanological knowledge, they, as seen in this paper, belong to many other sciences and are of particular interest for their further development. The lack of literature in the Albanian language for this knowledge is one reason that its research has not been conducted in research so far.

**Keywords.** semiotics, sociosemiotics, naming, approach, social light

### Introduction

Semiotics, or as it is otherwise called, sign theory, it is a scientific discipline that enables communication through symbols and wordless signs. The semiotic concept covers all nonverbal signals and extends to fields even though the study material has artificial and natural languages. The philosopher **John Locke** (1690) in classifying the sciences had emphasized that logic is a branch of semiotics.

Sociosemiotics as knowledge emerged in the first half of the 20th century, with **Persi** at the helm.

Research of different signs was born together in the process of developing the social sciences and humanities.

Due to relatively specific studies, the paradigm of sociosemiotics did not appear in a clear theoretical structure, nor was it well described by the boundaries of alignment, it was characteristic that the meaning of this ambiguity was repeated even in terminology - sometimes this new subdiscipline was called social semiotics, sometimes sociosemiotics.

Very early in linguistic studies the data of semiotics have attracted the attention of various scholars, but currently it is important that we attach to these studies the social view as a necessity of time, thus the socio-semiotic approach. Our endeavor seeks to present socio-semiotics as a collection of innovative elements of unidentified knowledge, as a scientific subdiscipline of semiotics, thus following the proponents of names given by social impulses from retrospect. As with socio-economic surveys, through this subdiscipline we will try to follow the social designation of anthroponymic and toponymic designations, while at the same time investigating the socially motivating impulses of the names of the persons named in the onomastics. Through observation, analysis and socio-semiotic examination we will try to shed light on scientific research and research through socio-universal perspectives, such as social presentation, with special emphasis on the motivating impulses of the names from the social point of view as well as their influence and pushing relationship in certain social circumstances, always in the light of this new scientific discipline.

The history of the pursuit of sign science dates back to ancient times and has been followed by great scholars such as **Heraclitus, Plato, Aristotle, to Leibniz, Locke, Heidegger, De Sosyri, Persi, Bart**, etc.

This theory is involved in all areas of human activity through the signaling and communication system.

The pragmatic context of the birth of modern semiotics raised a whole new meaning to study the meaningful phenomena determined by the pragmatic dimensions of the signs starting from the foundations of: *stylistics, phonetics, semantics, rhetoric, logic, psychology, cultural anthropology, sociology, philology, hermeneutics, aesthetics, information theory, communication theory, cognition theory, ontology, phenomenology, sociosemiotics, theology, architecture, culture, music, theater, ballet, film, media, politics, methodology, ethics, metaphysics, thermodynamics, poetics, chemistry, comparative anatomy, economics, meteorology* etc. Knowledge, understanding, purpose, and action are also fundamental concepts in the semiotic investigation of phenomena.

The main topics of its treatment are: signs of social strata, environmental structures, ways and social circumstances of life, evidence of preservation of docks, rites and tradition, visual arts, gesture, fashion semiotics and its styles, institutional attitude towards society and its values, with special emphasis on the genuine cultural values of all spheres and the fair use of standard language, knowing that it is culture, educational and civilizing formation, national and institutional, state and legal.

### ***Sociosemiotic integration***

Sociosemiotics is the foundation of scientific research in the above fields. Interest in this knowledge is very early, but its study in the course of time has not been made from the point of view of the wide and deep complexity that the various signs enclose in itself.

The treatment of semiotic topics from the perspective of social light belongs to sociosemiotics, which extends to all systems of signs that provide communication.

Sociosemiotics (didactic semiotics) is a new subdiscipline which is of particular importance for advancing the methodology of modern and reformed teaching.

Sociosemiotics finds application and integration in a large number of sciences such as stylistics, onomastics, phonetics, communication theory, psychology, anthropology, rhetoric, semantics, media, architecture, literary sciences and many more. It is also important for our field of research. It can be said that semiotics is more than superficial in toponymic and anthroponymic views and is that science, which led the research in the pragmatic direction. It is therefore understandable that without sociosemiotic research it is not possible to speak of advanced sociosemiotic studies.

### ***Sociosemiotic interconnections***

Researcher Grajmasi, Veroni, etc, have rightly noted that sociosemiotics will be seen in close association with socioeconomics, ethnosemiotics, and onomastic designations.

The primary areas of sociosemiotics research are the social themes of life among which the central place is occupied by: social ways and circumstances of life, areas of activity as the basis of the existence of the population, social strata and socio-emotional indicators, which are also reflected or implied in the impulses of onomastic terminology inventions. Semiotics not only deals with signs, but it also follows from one of its angles the theory of meaning when maturing with semantics.

Modern studies of onomastics, for the deepest possible descents, must also be viewed from the socioeconomic angle. It can be said that in these types of tracks to date no such research progress has been pursued in Albanian onomastics, this progress is followed today in the research methodology of advanced European and American sciences.

Socioonomastics investigates and decomposes the social impulses of onomastic designations, which also represent the ethnopsychological components of life and activity in the respective province. Many onomastic names can be found in the field of our socio-semiotic research, which contain indicators not only onomastics, but also indicators of sociolinguistic and sociodemotic interest.

### ***Sociosemiotics is an anthroponymic source***

From this point of view it can be said that many anthroponyms invent a segment of social communication, which, over time, for the most part has undergone various evolutions and lost the original side of the former semantics. However, for sociolinguistic studies it is of interest to identify social factors that serve as support and persuasion for such designations.

In the Albanian anthroponym, the name on the basis of the wild wolf beast and the anthroponym **Ujk-a**, was once quite widespread. This anthroponym is also used in the form of the feminine gender **Ujkije**, especially in the northwestern provinces of Albanian dialects, which will be treated in the field of anthroponymy. From the sociolinguistic point of view, in the knowledge of anthroponymy, it is of scientific interest to follow the social impulses of naming (socioeconomic and socio-semiotic) and they are as diverse as social groups and strata as well as their worldviews. Diatopic and diastratic contractions can also be investigated in naming people. Thus, viewed from the diatopic side, metaphorical anthroponyms: **Bjeshkë, Mal, Lise** etc. were placed more in mountainous areas, where the social circumstances of life were more difficult and physical resistance was imposed to cope with the living and working conditions in the cold climate of the high mountainous areas. It will be noted that such names are not placed in cities and urban settlements, but on the more sided ones under diatopic social influence.

The intersubjective aspect also has reflexes in the field of anthroponymy. Similar to sociolinguistics, ethnolinguistics incorporates worldviews that have been layered in human consciousness for years. These worldviews extend to different areas of activity, among which anthroponymy occupies an important place as well as many other actions of life, work, family,

etc. The impetus for some names and actions based on the beliefs of the past can be seen in the ethnolinguistic anthroponymy and in the various rites that were once applied in many parts of the Albanian ethnicity. Always on the motive of canonical beliefs, from the field of ethnolinguistics, other names can be found that refer to spouses such as: “*hej, ky, hejo, ai*”, that the wife used to invite the husband and “*more, mori, ori, oj, kjo, ajo*”, that the husband used to call the wife as it was considered a "shame" for the husband and wife to be called by the names they bore. Ethnolinguistic indicators are also anthroponyms: **Bjeshkë, Mal, Lis, Lise**, etc. who in the subconscious summarize the meaning of physically large, developed, stable people. This finding is also implied by the comparison of the woman or the man with the oak, the mountain, etc.

Anthroponyms based on prejudices and beliefs are also the names: **Sose, Shkurtë, Dnore**; same anthroponyms with animal names: Shytë, female name, but also sheep's name without horns; Shytan for male, man and ram, **Galë, Galo, Sykë**, etc., anthroponyms that show the social circumstances of life, especially in mountainous areas where the main source of existence was livestock field.

#### ***Other sociosemiotic, sociolinguistic, socioonomastic and ethnolinguistic indicators***

Another socio-semiotic, sociolinguistic, socioeconomic and ethnolinguistic indicator is the action according to canonical criteria in families where conservative concepts prevail: in some more isolated villages, in men's chambers and beyond in the language community. According to these concepts, women and children in the family and in the wider social circle were denied the right to speak, to express their free opinion, even in cases directly related to their life and future as p. sh. engagement, marriage, etc. This absolute attitude resulted in the deficit of language expression, poor vocabulary and the creation of social differences by gender, age, etc. Considering the wild canonical rules, women only had to serve, to stand on their feet to serve according to the demands of men; likewise, the children had to sit at the end of the room, not to talk, not to enter the men's chamber, etc. These rules were applied to the family circle and beyond.

Something analogous was practiced at the highest level of the social community, at the neighborhood level, village, etc. There were also strict canonical criteria according to which everyone did not have the right to speak. The men's chamber had a certain socio-semiotics, just like the halls of state parliaments, and it had to be respected.

According to social criteria, the forehead of the chamber belonged to older men, those who had a respected name for great deeds, and so on. From this point of view, stratifications of individuals and groups were created, as well as criteria for who should speak, who should listen, who should serve in the chamber, etc. From the field of anthroponymy with socio-semiotic and sociolinguistic interest is also the hypocoristic use of personal names - a phenomenon in Albanian anthroponymy.

As a reason for changing names with adjectives or abbreviations, researchers have seen extralinguistic factors based on the affective impulses of the close family circle. In this way the less educated and poorer strata do not follow the new social changes and achievements in various fields, therefore even in this view it is more traditional, more conservative and less innovative. Under the influence of difficult social conditions, she does not present innovations or changes in the knowledge of anthroponymy and thus uses more traditional names. On the other hand, the social stratum with the highest standard of living and the most educated presents innovation and advancement in terms of naming, perfecting a wider and more significant spectrum of anthroponyms. So sociosemiotic and sociolinguistic indicators are also present in

the knowledge of onomastics. Both place names and anthroponyms can often be taken as indicators of social strata and their activity, and thus are of interest to sociolinguistic research.

### ***Social motivating impulses***

Here we can notice the socio and semiotic unification in the joint study of these subjects of study, of understanding as a human action and of the new forms formed by the cultural and social structures, identifying onomastic and semiotic social actions, as well as studying them in the bosom of human society, highlighting their interactions and the processes that preserve and change them.

We encounter semiotics as the impetus for naming in two corners of dynamic analysis of the constituent parts of society, such as institution, community, population, gender, racial or age groups, social or stratified status, social movements and social change, as well as social disorders in the form of changes for greater research interests, we encounter here also the socio-semiotics of professions, work, culture, knowledge and social theory.

The history of names is closely related to the history of the people (reflects tribal relations, the expansion of tribal relations, family ties, the expansion of public relations, social classes, the structure of society, as well as its change and development in institutions, in culture and so on. Already the first written records of different peoples have determined the existence of personal and tribal names since ancient times, which gradually changed with the development of society, in different systems and countries, so for example, among other things, the Roman citizen had a personal name (praenomen), family name (nomen) and a regular nickname (surname), and the same is the generic name, while in Greek citizens the personal name is attached to the father's name (eg *Perikliu*, son of *Xanthippe*), names thus clothed with class character.

Since ancient times, the names and surnames that appear later, usually traced behind them, have emerged from natural phenomena, from objects of material culture, from phenomena of life, family, profession, from socio-phenomena, politicians, geography, names from the individual characteristics of a person, from the concept of faith, worship and ideology and others.

All of these together, in all areas of study, research and development, cannot be treated and analyzed in any way without the involvement and socio-semiotic assistance in pragmatic coherence. In its broader conception, socio-semiotics together with socioonomastics and sociolinguistics analyze the many and varied ways of language and society which are continuously intertwined. This broad field of investigation requires and combines knowledge from several disciplines including linguistics, sociology, psychology, anthropology, etc.

We can conclude that socio-semiotics is a basic unit for social interactions, influenced by social changes and affected by them, which in coordination with socioonomastics through analysis show many other ways in which language and society interact, me në qendër të tyre të interesit si një pikë referimi dhe duke shqyrtuar lidhjet midis tyre nëpër kohë dhe duke u bazuar në një studim dy komponentësh. Efforts have been made to clarify how names and their first choice can give different social meanings. Through variations in naming, in social stratification is best explained the desire of parents to identify and socialize with society, as a contribution to the creation of different models for it, in which different social values and attributes are an important issue.

### ***The social change of names in our country, over time, from the socio-semiotic angle***

The names from the overestimated macro-social structures and the international aspects influenced by social positions are evident. Through designations we identify social changes in the real and theoretical plane as an onomastic linguistic and sociosemiotic combination of socioonomastic theories.

From a review point of view, after analyzing the anthroponyms from the field, with wide territorial coverage, we can approximate the opinion that parents in Kosovo and not only in Kosovo, at the beginning of this century are using the naming process as a source to contribute in creating different identities for people, themselves and their children.

I base this finding on a survey conducted in the field, in some villages of the city of Peja with the surrounding area, as well as in some qualitative interviews in groups where I included parents with children born during 2002 and 2012, where I found that sociosemiotics is impetus for names and forerunner of socioonomastics. Combining these different sources (names, surveys and interviews) and different methods (quantitative and qualitative), this study presents an attempt to clarify how selective names and first names give us different social meanings. The results demonstrate that parents' choice of the first name for their child is an important issue of the social act.

Through name choices and discussions about these choices, parents have created what is known as social positioning, which in turn will contribute to creating an identity for themselves and their children. I have noticed a number of identified sources which have been used by parents to create another social position in society in various spheres.

In the end we can conclude that the lack of sufficient knowledge for this lore is one of the reasons that this language subdiscipline has not been taught, treated and researched to date and as a result, until now, there has been no proper interest in researching and developing this science in Albanian philology, so through the treated subject we tried to prove that it is of special importance to heterogeneous knowledge. We also presented the driving factors of this knowledge in the field of nomenclature motivation and the possible correlation of sociolinguistic and socioonomastic research. We think that such socio-semiotic approaches in the future, especially in our linguistics, will be of particular interest to general views on anthropological socio-semiotics. Sociocultural anthropology, archaeological, and socioonomastic, as well as cultural and social anthropology, we have also clearly demonstrated that this new scientific discipline continues to remain in its infancy, with no obvious signs of modest progress.

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