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# Semiotics of law in modern philosophical and legal research

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## Abstract

The objective of the article was to assess the semiotics of law in modern philosophical and legal research. Recently, semiotic scientific research on the analysis of legal reality has become increasingly relevant, its demand is explained by the active search for meta-legal foundations for the integration of modern legal theory. The research carried out in the proposed article is applied using dialectical, systemic structural, genetic, and other methods, which allows us to affirm that interdisciplinary studies of law from the point of view of semiotics compete with many other approaches and contribute to solving important problems of philosophical and legal sciences. It is conceptually concluded that the semiotics of law has direct and indirect organic relations with all the main subdisciplines of the philosophy of law: legal ontology, epistemology, anthropology, axiology, and praxeology, and represents one of the interdisciplinary approaches to law. The importance of semiotic analysis of the problems of legal reality is emphasized, which demonstrates the logic of its construction, systemic and structural connections, reveals the internal mechanisms and symbolic patterns of its development.

**Keywords:** cognitive activity; methodology of law; legal semiotics; human thinking; legal regulation.

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## Semiótica del derecho en la investigación filosófica y jurídica moderna

### Resumen

El objetivo del artículo fue valorar la semiótica del derecho en la investigación filosófica y jurídica moderna. Recientemente, la investigación científica semiótica sobre el análisis de la realidad jurídica se ha vuelto cada vez más relevante, su demanda se explica por la búsqueda activa de fundamentos metajurídicos para la integración de la teoría jurídica moderna. La investigación realizada en el artículo propuesto se aplica utilizando métodos dialécticos, estructurales sistémicos, genéticos y otros, lo que permite afirmar que los estudios interdisciplinarios del derecho desde el punto de vista de la semiótica compiten con muchos otros enfoques y contribuyen a resolver problemas importantes de las ciencias filosóficas y jurídicas. Se concluye conceptualmente que la semiótica del derecho tiene relaciones orgánicas directas e indirectas con todas las principales subdisciplinas de la filosofía del derecho: ontología jurídica, epistemología, antropología, axiología y praxeología, y representa uno de los enfoques interdisciplinarios del derecho. Se enfatiza la importancia del análisis semiótico de los problemas de la realidad jurídica, que demuestra la lógica de su construcción, conexiones sistémicas y estructurales, revela los mecanismos internos y patrones simbólicos de su desarrollo.

**Palabras clave:** actividad cognitiva, metodología del derecho, semiótica jurídica, pensamiento humano, regulación jurídica.

### Introduction

Semiotics (from gr. «semeion.» – sign) – is a field of interdisciplinary research that studies knowledge and sign systems as a means of storing, transmitting and reinstalling information in the world as a whole, human thinking and society, also during this time for cognition certain sign systems (semiotics of language, semiotics of art, semiotics of religion, semiotics of brush, semiotics of art, semiotics of religion, semiotics of brush, semitopics, semitopoki).

Semiotics aims to identify common knowledge in the substantiation of information processes in nature and society, to exclude the laws of cognition and communication, to remove the semi-semiotic nature of these processes, to describe information-semiotic components of personality and society, to expand the range of humanities. The application of the achievements of semiotics to specific areas of social life and human activity contributes to productivity, as well as new industry knowledge, which is

formed on the basis of such application, have a clearly defined character and necessary representatives who must take into account independent disciplines. semiotic rights.

Almost decisions after the onset of general semiotics attracted ideas for its achievement. They began to compile legal semiotics as an autonomous science, designed to analyze the symbolic system-structural organization of law, as well as the essence, power, restoration and patterns of functioning of legal symbols. Law in this approach becomes a theory, which is the nature and logic of law from the standpoint of theory. An in-depth study of legal reality and legal person with the help of theoretical and methodological apparatus and tools of semiotics «can identify relationships and restorations that reveal the peculiarities of interaction between people and rights, help to capture general semiotic patterns that occur in the legal system. and fixing the pattern of patterns of functioning and development of law opens new directions and prospects for philosophical and legal research, and semiotics of law can be not only as a disciplinary field of knowledge about law, but also as a theoretical and methodological paradigm of philosophical and legal discourse (Pavlyshyn, 2017).

From a semiotic point of view, there is a system of systemic formal elements that are combined in a variable and a system of formal elements that are combined in a variable and systematic formal elements that are combined in variable commission committees for analytical activities. The range of these elements is small, but they can create a lot of theoretically obsessive itzoybi. The semiotic approach to rights offers the possibility of revealing the internal mechanisms of its functioning as isolation as isolation as isolation.

O. Minchenko emphasizes the importance of taking into account the semiotics of law in lawmaking, as the legislation contains terms incomprehensible to a wide range of subjects of law, implemented from narrow fields of knowledge, when there is no clear agreement between terms in scope or content, which changes terminological conflicts and Understanding the essence of legal semiotics is a factor in the effectiveness of lawmaking semiotics is a factor in the effectiveness of lawmaking semiotics (Minchenko, 2019).

Given that in modern science the practical struggle with opportunities, we can say that for those who now work, does not define the principles of regularity, methodological institutions and develops fundamental theoretical foundations of semiotic and semiotic-legal research, but also analyzes specific legal manifestations in the context of semiotic output, which may arise their symbolic nature and characteristics (Pavlyshyn, 2017).

## 1. Methodology of the study

The study of the connections between the semiotics of law and ontology, epistemology, axiology, anthropology and praxeology of law conducted in the proposed article is essentially the application of the semiotic-legal approach to these philosophical and legal disciplines. The study also used:

- dialectical method, the need for which was determined by the fact that the philosophy of law is in a state of constant development, with its components are organically linked; he made it possible to determine the place and role of the semiotics of law in the philosophy of law and the interrelationships that exist between the semiotics of law and other philosophical and legal disciplines;
- system-structural and functional methods, the need for which is explained by the fact that the philosophy of law is not just a set of components, but forms a system, all components of which are closely related to each other and perform their own functions ;
- genetic method, which allowed to substantiate the sequence of philosophical and legal disciplines, the relations with which were analyzed.

## 2. Analysis of recent research

Research and organizational efforts in this area are of great importance for the registration of the autonomous status of semiotics of law and the active development of semiotic-legal methodology in the recent period. Methodological developments and investigations of leading Ukrainian scientists are devoted to certain aspects of this issue (Khabibulina, 2001; Chestnov *et al.*, 2006; Jackson, 1985; Balinska, 2013; Kovkel, 2009; Merezhko, 2003; Sarkisov, 2000; Chestnov *et al.*, 2006). The semiotics of law has gained worldwide recognition - every year in different countries subject and thematic «round tables» are held, since 1987 the international journal Semiotics of law is published, other forms of cooperation and coordination of researchers in this field are developed.

At the same time in the literature on the philosophy of law there is intelligence on the problems of legal semiotics (Balinska, 2013; Kovkel and Popova, 2019; Minchenko, 2019). Moreover, legal semiotics is sometimes positioned as a component of the philosophy of law, so other philosophical and legal disciplines influence it. A number of works raise questions about the relationship of legal semiotics with other components of the philosophy of law. Some authors touch on the connections of legal semiotics with legal axiology (Minchenko, 2019; Sarkisov, 2020; Balinska, 2013), with legal

epistemology and ontology (Minchenko, 2019; Crymskii, 2003), with legal praxeology (Gusarev, 2005).

But these authors mainly only fragmentarily study the impact of semiotics of law on these components of the philosophy of law, and to a much lesser extent affect their inverse effect on the semiotics of law, which is actually important for the development of both semiotic and philosophical law research. significant scientific interest. This determines the relevance of this study.

### **3. Results and discussion**

If we summarize the known works on this issue and encyclopedic definitions (Pavlyshyn, 2017), we can state that the semiotics of law is a field of knowledge formed on the basis of interdisciplinary studies of law as a sign system aimed at analyzing sign and structural organization of law, as well as the essence, properties, relations and patterns of functioning of legal signs. Under the semiotics of law, in addition, understand the sign theory, in which law is seen as a means of storing, processing and transmitting information in society, or theory that considers the nature and logic of law in terms of sign as a key characteristic.

In connection with semiotic studies of other socio-cultural phenomena, the use of the term «semiotics of law» should also be taken into account to denote a specific symbolic organization of legal reality, ie in the context of interpreting legal reality itself as a certain sign system. Thus, depending on the context, this concept is given one or another meaning, and the mentioned term is used in the appropriate special meaning.

The object of the semiotics of law, ie the dimension of reality, which is aimed at the cognitive activity of the subject within this field of knowledge, is the law in its symbolic reflection or sign system and structure of law.

The subject of semiotics of law is formed by the general principles of sign organization of law, patterns of its development and functioning as a sign system, syntactic, semantic and pragmatic relations between legal signs, legal phenomena and carriers of legal consciousness.

The main functions of the semiotics of law in the system of legal knowledge: 1) cognitive (information); 2) methodological; 3) critical; 4) symbolic and reflective; 5) prognostic, etc.

It should also be noted the significant heuristic potential of semiotics of law, especially in the theoretical development of concepts that emerge from research at the intersection of different areas of scientific knowledge and reflect the interaction of complex sign systems – morality, law, politics, religion and other sociocultural phenomena.

Semiotic-legal methodology of legal research is a system of methodological approaches and theoretical principles of their use in the study of legal phenomena, which are based on the understanding of legal reality as a sign system.

Methods and strategies of studying law as a certain ideal object determine the theoretical plane of semiotic-legal methodology, and the methods of purposeful transformation of legal reality and achieving the desired results - its practical plane. Both the first and the second have a common basis, are based on a single methodological basis and are based on the recognition of law as a model of multidimensional sign socio-cultural system, in which there are links between elements of one level, interlevel links, and links objects of spiritual, social and material reality, which they denote.

In this case, in contrast to alternative methodological systems that absolutize certain aspects of the existence of law and concentrate on certain properties, law is seen as a form of social consciousness, value and normative system, regulator of social relations, the practice of human life. With the help of semiotic-legal methodology, each structural level of legal reality (legal principles-ideas, legal prescriptions-norms, legal relations) is analyzed as part of a single universe. These subsystems, in which, along with the general and their own laws, are recognized as independent sign objects with specific sign characteristics, while this approach preserves a holistic view of law as a socio-cultural phenomenon. The symbolic nature of law allows us to apply the achievements of semiotics to the analysis of various legal phenomena, respectively, to learn more about the law and see other aspects of this system object.

The semiotics of law is not only a field of research that has an interdisciplinary nature, but also a relevant field of knowledge about law in its symbolic dimension. The methodological aspect of considering this concept can be revealed using an alternative meaning of a more general category. Semiotics is positioned as a philosophical method of research and interpretation of reality, along with dialectics, psychoanalysis, hermeneutics, phenomenology, structuralism and other approaches formed on the basis of philosophical trends, which allows us to consider the semiotics of law as an independent and full methodology of philosophical and legal.

Modern philosophical and legal discourse is increasingly turning to intersubjectivism as a way to justify law and tends to integrative theories of law, which indicates a departure from the classical opposition of jusnaturalism and legal positivism as types of legal understanding. The emergence of communicative theories of law, confirming this conclusion, stimulates the development of a new theoretical and methodological support, terminological apparatus, which is used in the study of the symbolic nature of law.

The semiotic approach to the analysis of legal existence has both integrative – due to the fact that it avoids the traditional opposition of natural and positive law, and independent methodological significance, as it allows to reveal the properties and features of legal reality that remain underdeveloped without falling into the field of alternative approaches. This testifies to the compliance of semiotic-legal methodology with modern demands and needs of legal theory and its ability to respond to current challenges of legal practice in the world and in Ukraine.

The starting point for this methodological approach is the assertion of the symbolic nature of law – the assertion that legal reality, which is rich in content and structurally complex formation and reflects the peculiarities of human perception of the world, as well as objective laws of human coexistence in society, is also symbolic. Legal norms, with a well-established understanding of them as elements of law, are also part of a special legal matter, the internal logic of the organization of which is revealed by semiotic studies of legal reality. At the same time, it is impossible to study a legal sign and legal sign constructions separately from legal practice, ie semiotic studies of legal reality have a clearly defined praxeological character.

Providing an opportunity to look at the processes taking place in legal reality from a different angle and at a deeper level, the semiotics of law allows to gain new knowledge about law, which is embodied in the new integrative (as it is typical of modern theories of intersubjectivist type) legal understanding, criticism of positive legal forms of organization of public life, and in proposals for improving its legal regulation, as well as assumptions about the prospects for the development of modern legal systems, lawmaking and law enforcement, etc.

Semiotic analysis of law reveals the internal mechanisms and symbolic patterns of its functioning, demonstrates the logic of construction, systemic and structural connections of legal reality, thus equipping the philosopher of law with valuable knowledge that can be used to understand the characteristics of legal organization of social life and to improve the practice of regulatory regulation of public relations.

Coordination of semiotic research with problematic issues of philosophy of law, key issues of ontological, epistemological, anthropological, axiological, praxeological nature, which determine the subject field of its individual sections, increases the practical value of these studies, increases the effectiveness of scientific research, and promotes heuristic potential field of knowledge.

Due to its metalegal nature, the semiotics of law generalizes and interprets knowledge about law according to its own canons, and opens new directions and perspectives of philosophical and legal research, forms a paradigm of philosophical and legal discourses of today, is a theoretical and

methodological basis for symbolic theory of law and the corresponding type. legal understanding, which has an integrative nature and reflects the latest trends in legal science. The main feature of this methodological approach to the interpretation of the essence and specifics of legal phenomena and processes and, accordingly, a significant advantage of semiotic-legal methodology is their clear praxeological orientation, reflected in a number of works of famous Ukrainian philosophers of law Olga Balynska, Oleg Bandura, Oleg Gvozdk, Mykhailo Kostytsky, Oleksandr Lytvynov, Serhiy Maksymov, Olga Minchenko, Oleg Pavlyshyn, Petro Rabinovych, Iryna Smaznova and other scientists (Abysova *et al.*, 2019; Kostytsky *et al.*, 2020) Kushakova-Kostytska *et al.*, 2020; Balinska, 2013; Litvinov, 2014; Maksimov, 2012; Bandura, 2019; Smaznova, 2019; Rabinovych, 2004; Pavlyshyn, 2019; Maksimov, 2002; Kostytsky, 2009; Pavlyshyn, 2021).

Considering the system of connections of semiotics of law with philosophical and legal researches, it is necessary to pay attention to problems of the basic and fundamental branches of philosophy of law. In particular, the semiotics of law is organically linked to legal anthropology, which studies man as a legal being (legal person). In philosophy, man is understood as an individual, an individual, and as a society. Accordingly, a legal person can be understood as a separate being and as a society (every society has its own right).

From the point of view of philosophical anthropology, man must be considered in the process of its historical development. In general, man is a biosocial being. Biological and social in it are organically connected with each other and at the same time they are certain opposites. Both social and biological can play a leading role in this dialectical unity, depending on the situation. A fundamental feature of the social is that it cannot exist without consciousness. Accordingly, the main feature of a legal person is legal awareness.

The links between legal semiotics and legal anthropology are twofold. On the one hand, legal semiotics can be considered as a component of legal anthropology. When researching a person as a legal being, for its full understanding it is necessary to take into account the fact that in its activity it cannot do without the use of appropriate signs and symbols. On the other hand, for a full understanding of legal signs it is necessary to take into account that they are a means of legal activity, human activity as a legal entity.

In general, man acts as a semiotic being, «homo semioticus». The greatest role in human life in general is played by such symbols as words, because language is a signal system (second); the language of law can be considered as a verbal abstraction of legal reality.

A legal person is also a semiotic being. Creating law as a system of signs, man seeks to build humane law. The application of semiotic methodology contributes to the implementation of the anthropological paradigm.

Reflecting on the general mechanism of creation and understanding of signs, Olga Balynska writes: “and this sign was clear to all bearers of a certain type of culture within which this sign existed» (Balinska, 2013: 206). This is also true for the creation and understanding of signs in the field of law, ie legal signs.

Touching upon the issue of law-making, O. Balinska expresses such an interesting opinion that the subjects of this activity can be considered all members of the legal community, at least in the sense that they participate in the election of legislative bodies; they are to some extent involved in the recognition of certain problems of public life as being of sufficient importance and in need of legal settlement; at the same time, it can be assumed that all of them are also consumers of law, because its norms apply to all citizens (Balinska, 2013).

The scientist proposes to interpret the creation and perception of legal signs as a single holistic process of semiosis (the origin, movement and functioning of these signs). And since the main subject in this process is a person (both as a creator of law and as a social entity that perceives law through signs for use, execution, observance and application), it is appropriate to talk about the anthroposemiosis of law (Balinska, 2013).

Man creates signs, and signs in a sense create man. Raising a child is the formation of a certain worldview, ie a certain system of symbols. This system of symbols plays a decisive role in human life. Legal signs have a fundamental influence on the formation and development of man as a legal entity, in the issue of semiotics of law can be identified anthropological aspect. Legal signs affect a person, his legal worldview, legal behavior, determining the «norms» of legality and illegality, as well as the level of legal responsibility for illegal acts and actions (Balinska, 2013). The semiotic interpretation of the central problems of legal anthropology is becoming increasingly important. Thus, legal semiotics has organic interrelationships with legal anthropology.

The semiotics of law has organic, dialectical relationships with legal praxeology and explores the signs used in human activity as a legal entity. It is part of the praxeology of law as a science of legal activity, they are related as part and whole. We can also talk about the semiotics of legal activity. In the process of such activities, new legal signs are created and given a certain meaning; individuals and legal entities use these marks in accordance with their meaning; legal activity is impossible without the use of signs.

The legal symbol and symbolic construction have praxeological and legal significance due to the need to solve a number of problems in the field

of legal practice, which requires an adequate understanding of the nature and structural organization of law. In addition, the fixation of symbolic patterns of law can significantly help in lawmaking, law enforcement, law enforcement and legal education, and in the process of creating appropriate electronic automated systems, programs, attempts to informatization and partial automation of legal activities (Pavlyshyn, 2017). Semiotic-legal analysis of such legal sign constructions (and concepts) as «legal activity», «legal activity», «administrative activity in the field of law» can give important results.

Improving legal activity (in particular, legislative, law enforcement, law enforcement, legal education) and legal activity, as well as human activity in general, requires analysis of the concept of «management system» and its symbolic elements, detailed study of the management process in the field of law in the semiotic plane. optimal legal solution in general.

But in order for a legal decision to be useful, it must be timely, aimed at the optimal use of resources of the individual (organization) and must be able to implement it; the decision should be formulated concisely and unambiguously, the range of persons to whom it applies, territorial and chronological boundaries, the order of implementation and cancellation, other semiotic and legal characteristics necessary for its accurate understanding should be clearly defined. In case of violation of these requirements, the legal decision will have negative consequences. Therefore, it is very important to develop promising areas for improving the process of justification and legal decision-making. Semiotic methodology should play a fundamental role here.

If we talk about the requirements for legal activity, then the semiotic series of their symbolic characteristics and structural elements is as follows: 1) humanism; 2) justice; 3) legality; 4) validity; 5) expediency; 6) clarity; 7) accuracy; 8) systemicity; 9) predictability, etc. Determining the areas of improvement of legal activity, it is necessary to focus on these basic requirements in order to improve the quality of legal decisions and at the same time look for ways to simplify and accelerate their adoption. In particular, with the help of semiotic-legal analysis it is possible to determine the following principal areas of improvement of legal activity: regulatory, organizational, logistical and educational, as well as a number of specific areas that are included in each of them (Pavlyshyn, 2017).

The initial sign element of the legal system is law-making activity (this is the name it has in the general theory of law, although from a semiotic-legal point of view it is more correct to call it «legislative»); it is followed by law enforcement and law enforcement (within the abstract semiotic-legal scheme). However, in terms of socio-legal relations and behavior of legal entities, law-making (formation and formulation of law) may well be preceded by compliance, implementation and use of law, empowerment

of certain entities, management decisions in the field of law and more. At the same time, the importance of law-making activity is difficult to overestimate, because it is through this type of legal activity that a formal model of desired (or undesirable) human behavior in society is built. The need for law-making activities is caused by the need to regulate new social relations or improve the legal regulation of existing ones.

In the context of the study of the legal system as a sign construction should also refer to the procedure for implementing the process of law enforcement. This process usually begins with establishing the facts of the case; then establish the legal basis of the case, ie the legal qualification of the facts and then make a decision in the case and document the decision. The above is a confirmation that the semiotics of law as a science of signs, which are the means of legal activity, is part of the praxeology of law as a science of this activity, that they are related as part and whole.

The semiotics of law is dialectically related to the epistemology of law. It should be borne in mind that in general, legal activity, which is the subject of research in legal praxeology, is divided into practical and cognitive. Each of them uses signs, symbols as necessary means, knowledge of the law cannot do without signs. Therefore, legal semiotics is a component of legal knowledge (as well as a component of practical legal activity). Here is the dialectic of part and whole, legal semiotics in turn affects the legal epistemology.

We specify the links between the semiotics of law and the epistemology of law. In order to use legal signs correctly, it is necessary to study their meaning and investigate the connections between them. The forms and methods of cognition developed by general epistemology and epistemology of law are used. It should also be borne in mind that each method has its own scope. The semiotics of law, establishing the possibility of applying the methods developed by general epistemology and epistemology of law, expands the idea of the limits of application of these methods, the features of their application for the study of legal signs.

The epistemology of law is enriched by semiotic-legal approaches. They allow us to reveal those aspects of legal life that can not be reproduced in any other way, produce a special knowledge of law. The study of legal sign construction has an important epistemological and legal significance. Knowledge of law involves its analysis from the standpoint of different approaches and using different terminology, categorical apparatus. This process is due to the rich variety of manifestations of law, which is fixed in the process of its knowledge, understanding and construction of its holistic vision (Pavlyshyn, 2017). Semiotics of law acts as a methodological paradigm of philosophical and legal knowledge, and it significantly increases the efficiency of scientific research, the practical value of research, and contributes to the development of semiotics of law as an interdisciplinary

field of knowledge, realization of its heuristic potential (Pavlyshyn, 2017). In addition, legal semiotics (and general semiotics), combined with legal praxeology, has a wide range of heuristics in terms of coordinating interdisciplinary research. The application of semiotic methodology in the study of law leads to a significant change in perceptions of it.

O. Minchenko notes that legal-linguistic interpretation (which has a direct connection with semiotics) is always not only an interpretation of the legal text, but also knowledge, finding law and other legal phenomena, as well as self-knowledge, as it includes value, socio-cultural aspect, historical experience (Minchenko, 2020). Knowledge of the symbolic nature of law allows «penetration into the text itself», that the legal text is characterized by semantic plurality, it is its immanent feature that «understanding of symbols involves plurality of meanings, as it must be done through legal discourse» (Minchenko, 2020: 13).

Thus, the connection of the semiotics of law with the epistemology of law is dialectical in nature – they, having obvious differences, are interdependent, cannot exist without each other, constitute a kind of organic unity.

Next, the person begins his activity by defining a goal. Here the fundamental role is played by needs, interests, values.

Let's turn to the question of legal values. They can be divided into the following two categories. The law gives them the status of legal laws and thus makes them legal values. This is a person, his life, freedom, responsibility, dignity, property, equality, justice, and so on. All these values are the basis of human survival, they determine the direction of all legal activities. The second category includes values produced by law itself (for example, legality).

In addition, the law itself is of outstanding value. It civilizes both the individual, his harassment, and society as a whole, it is aimed at resolving all conflicts in society by nonviolent methods, to weaken the role of arbitrariness and chaos in these processes. Law serves as a means of establishing a generally stable order in society. The meaning of law is largely to exclude from people's lives the «right of force» and replace it with the «force of law». Law is an effective means of self-realization, self-creation of man on a historical scale and makes him more humane.

The reason for the value of law is that it regulates social relations through clearly defined norms. In this sense, law is more valuable than morality, because its norms, in contrast to moral, are based not only on the inner convictions of man and public opinion, but also on coercion (or threat of coercion), including physical, which is more a significant factor. At the same time, the law makes the basic moral norms more effective, giving them the status of such norms that are protected by the state.

The semiotics of law has organic relationships with the axiology of law. Axiology of law, exploring the values in the legal field, works with signs (more precisely, with their meanings). The axiology of law, like the semiotics of law, is closely related to the praxeology of law. Signs, symbols are a means of legal activity, and values determine its goals. Axiology of law in this regard is part of the praxeology of law (Bandura, 2019). Similarly, the latter includes the semiotics of law. These two philosophical and legal disciplines are correlated as part of one whole – legal praxeology, they occupy the position of its subdisciplines.

The semiotics of law works in conjunction with the axiology of law. In the semiotic approach to the problems of law (or any other field of activity), first their semiotic interpretation is made, hierarchies of signs and their groups are established, here the axiological aspect of these problems must be taken into account. As a philosophical and legal discipline, the semiotics of law studies law as a sign system.

Cognitive interest and research attention in it are focused mainly on demonstrating the cognitive capabilities and heuristic potential of a particular philosophical concept in the field of legal research. Law is the object of semiotic analysis in the context of the picture of the world proposed by one of the philosophical systems (Pavlyshyn, 2017: 76).

Concretizing the relevant concept regarding the features of structural construction and symbolic organization of law, its understanding, explanation and development in the conceptual apparatus of this philosophical concept, legal semiotics necessarily takes into account its axiological aspect. In addition, the legal sign construction is to some extent formed on the basis of the value core of natural law and combines it with the value of the legal form, which it eventually acquires (Sarkisov, 2000).

Symbols, signs are a widely used means of expressing values, the hierarchy of signs is determined by the hierarchy of values, they are the main reason for the creation of signs. In the legal field, both verbal and nonverbal legal signs are used. Verbal legal signs (legal words-concepts) serve as an example of value-laden vocabulary that reflects the most important social priorities, contains the ideal of the legal doctrine of the state, represents the beliefs of society and the will of the majority of citizens (Balinska, 2013).

Non-verbal legal signs also have a value load, as they «model stereotypes of desired, permitted and prohibited behavior, create legal symbols that have every chance to grow into symbolic artifacts and national archetypes that will recognize the state ... The main source of income and formation of legal... signs is society, so there is every reason to believe that law has a socio-value conditionality, and society – legal» (Balinska, 2013).

O. Minchenko speaks that a person perceives the values of society in a symbolic form, symbols are a means of perceiving social values; the

assimilation of the values of society is an important factor in the development of the legal worldview and, accordingly, the professionalization of the sphere of legal activity (Minchenko, 2020). Legal education is a process of forming a certain hierarchy of legal values, therefore, a certain hierarchy of legal symbols.

Thus, legal semiotics and axiology have close interrelationships. The semiotics of law conceptually encompasses the axiology of law, which explores the value aspect of law, which is created and operates on the basis of functionally oriented codes, symbols, signs of legal (generally social) reality. But at the same time legal codes, symbols, signs are part of the value sphere of law as a means of designating values, the hierarchy of signs is determined by the hierarchy of values, codes, symbols, signs require a value approach, axiology of law conceptually covers the semiotics of law.

Legal semiotics and ontology are also dialectically related. Legal ontology is a theory of legal existence. It can be understood in different ways. In particular, it is quite common to define it as a system of norms of law, legal institutions, legal relations, as well as legal awareness (legal ideas, concepts, theories, emotions, etc.). In our opinion, this is a legal being in a broad sense, which covers the basic levels of legal reality – the idea of law, the rule of law and legal life (Maksimov, 2012). Legal existence has an internal source of development. Such a source is the contradiction between certain elements of this system.

The development of the world is due to the contradiction between its deepest essences – the ideal and the material. In the field of law, the ideal is expressed in the legal consciousness, and the material – in the results of the embodiment of the content of legal consciousness in the real life of society, ie in a set of legal norms and institutions and legal relations. This set is a legal being in the narrow sense. Legal consciousness thus belongs to the sphere of legal anthropology as the main feature of a legal person.

Legal signs and legal existence (both in the broad and in the narrow sense) cannot be separated from each other. On the one hand, legal signs, symbols are part of legal existence, legal reality because they exist. On the other hand, for man as a legal being, all legal existence is filled with symbols. These signs are transformed into information models of things, objects, phenomena, facts, actions, events, subjects and objects that they reproduce. Such information models, being saturated with sign codes, are used in various spheres of human life. One of the areas of application of such information models is... legal reality (Balinska, 2013).

Semiotic analysis of the problems of legal reality is important. It demonstrates the logic of its construction, systemic and structural connections, reveals the internal mechanisms and symbolic patterns of its development. Thus, it provides the philosopher of law with valuable

knowledge, useful both for understanding the characteristics of the legal organization of social life, and for improving the practice of normative regulation of social relations (Pavlyshyn, 2017).

A certain analogue of the concept of legal reality in the general theory of law is the concept of the legal system, the use of which in jurisprudence allows the study and evaluation of positive law in general, and not just its individual components. There is a widespread opinion among scholars that the category of the legal system is a reflection of the maximum level of abstraction in the range of legal categories that characterize the positive dimension of law as a systemic phenomenon. Its components are the legal system, the legal system, legal principles, legal culture, legal institutions, legal techniques, legal terms and legal policy, as well as lawmaking, law enforcement, legal practice and legal relations. Each of these components is an independent object of semiotic-legal analysis (Pavlyshyn, 2017).

The interrelationships of legal semiotics with the legal ontology are mutually beneficial to the extent that law is a part and manifestation of being. Through this interaction, the semiotics of law retains the status of ontological knowledge, which allows it to independently assess the legal reality, not just to study the processes of legal knowledge and reflect on the work of lawyers, because it is during the ontological order that the main knot between special scientific understanding of law.

Important for the transformation of the existing legal being into the proper is the figurative-conceptual model of legal reality, a significant role in the formation of which in the minds of legal people play legal signs, because they play a significant role in managing the transformation of reality into human legal consciousness. activity (Balinska, 2013).

We can summarize that legal semiotics interacts dialectically with the legal ontology, they mutually permeate, condition each other and can be considered as independent of each other only theoretically, in abstraction.

## **Conclusions**

Thus, what is stated in the scientific article allows us to conclude that the semiotics of law has organic direct and indirect relationships with all major subdisciplines of philosophy of law –legal ontology, epistemology, anthropology, axiology and praxeology, as well as representations. modern methodology of law. The concept and reasoning of these philosophical and legal disciplines have a form and meaning. Legal semiotics explores the symbolic form of their concepts and considerations, and each of these disciplines - a specific content of its field. Legal semiotics is dialectically related to other philosophical and legal disciplines as form and content. In

addition, there are a number of other «channels» of interrelations of the semiotics of law with other subdisciplines of the philosophy of law.

Above conclusions can be somewhat detailed and presented in the form of scientific theses.

The semiotics of law is organically linked to legal anthropology. In their activities, a person can not do without the use of appropriate signs, symbols. On the other hand, for their full understanding it is necessary to take into account that they are a means of legal activity, human activity as a legal entity. A legal person creates legal signs, however, and legal signs create a legal person, his worldview is a system of legal signs.

Legal semiotics is correlated with legal praxeology as a part and a whole – legal signs are a means of legal activity; on the other hand, without legal signs, legal activity is impossible and the nature of the signs used in the activity to some extent determines the nature and effectiveness of the activity. Semiotic-legal analysis of such legal sign constructions as «legal activity», «legal activity», «administrative activity in the field of law» etc. can give important results.

Legal semiotics is a necessary component of legal cognition, cognitive legal activity. It clarifies the idea of the limits of application of forms and methods of cognition, developed by general epistemology and epistemology of law and methods. The epistemology of law is enriched by semiotic-legal approaches that allow to reveal those aspects of legal life that can not be reproduced in any other way, produce a special knowledge of law.

The organic relationship between the semiotics of law and axiology is manifested in the fact that the axiology of law, exploring the values in the legal field, works with the meanings of signs. Signs, symbols are a means of legal activity, and values determine its goals. Axiology of law and semiotics of law are part of the praxeology of law. The latter is also part of the latter. These two philosophical and legal disciplines are correlated as part of one whole – legal praxeology.

The dialectical connection between legal semiotics and ontology is that legal signs, symbols are part of legal existence, legal reality because they exist. In this regard, legal semiotics is part of the legal ontology. On the other hand, the legal ontology can be a component of legal semiotics, because for man as a legal being, all legal existence is a system of symbols.

Semiotic analysis of the problems of legal reality is important, which demonstrates the logic of its construction, systemic and structural connections, reveals the internal mechanisms and symbolic patterns of its development. In the process of transforming the existing legal being into a proper one, a figurative role is played by the figurative-conceptual model of legal reality, the construction of which is impossible without the participation of legal signs.

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