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***Redefining and interconnecting the disciplines that study human action – a way to a transdisciplinary Social Semiotics***

**Introduction**

I have been proposing and supporting, for many years, the (theoretical) idea and the (practical) process of socio-human knowledge integration. The result will be a compact, synthetic and pragmatic corpus of knowledge that should be taught as such to young pupils, students and adults all over the world in order to improve communication and reciprocal understanding. The aim of this approach is to concentrate as much as possible the knowledge on HUMAN being and its life into a unique and congruent theory concerning human ends, human means and human reciprocally and permanently adaptive process of fitting and matching means to ends and ends to means.

**EMMY as a scientific transdisciplinary approach on Social Semiotics**

There is a lot of confusion and lack of consistence when speaking about **Social Sciences**. Here it is a possible list of social sciences offered by Wikipedia: "The social sciences are often considered to include: Anthropology, Communication, Cultural studies, Development studies, Economics, Education, Geography, History, International Relations, Linguistics, Political science, Psychology, Social policy, Social work, Sociology .

In my mind, this sum of disciplines that study human being from different points of view could be concentrated into a very synthetical one that could be called the transdisciplinary Social Semiotics. It is a kind of general anthropology extended to all human behaviour. Its essence is concentrated in EMMY I will describe below.

This new theory was launched for debates three decades ago, but in the international area only 17 years ago (Paris, First ISINI Conference, 1990, August 23). Nowadays it is promoted under the name of EMMY (End-Means Methodology). EMMY is a new way of thinking and acting characterized by transdisciplinarity, synthesis, holism, globalism, triadic transmodern thinking and the logic of the

third included (or, the logic of the included middle). A relativistic approach is compulsory if we intend to study the human being not as an abstract ideal model, but as very concrete quasi infinite types and forms.

The general human thinking and acting equation is as follows: **H = f (E, M, E/M)**

Where:

- H stands for *human beings* viewed simultaneously and continuously as individuals (micro-level), social groups/societies (macro-level) and mankind (global or mondo level)
- E stands for any *human ends* proposed and accepted by the vector resulting from calculating the “parallelogram of forces” between individuals, societies and mankind ends in function of the real dimensions of the means they have. E is studied by a classical discipline called politics.
- M stands for any *means* (be they viewed as substance, energy or information) that are created, collected, combined and consumed for attaining the proposed and/or accepted ends at the three levels of human realities (micro, macro, mondo). M is studied by the (neo) classical discipline called economics.
- E/M ratio stands for the permanent process of comparing ends to means and means to ends and then matching them. The name of this ratio could be “to adapt” (means to ends and ends to means). E/M ratio is studied by the classical discipline called ethics, which includes and transcends politics and economics.

EMMY is a transition from dialectics to trialectics, from modernity to postmodernity/ transmodernity, from the study of disciplines to the transdisciplinary approach. Its main attributes are simultaneous and continuous thinking. The logic of EMMY is based on triadicity and on abduction logic. In this model, humanistic disciplines could be concentrated in order to offer the student a holistic picture of the human being. Finally, the result could be a real and complete anthropology.

The complete dimension of all our concepts (theoretical aspect) and realities (practical aspect) is a triadic one. In order to use EMMY in a pragmatic way, it is necessary to know seven fundamental triads that may explain human existence, its knowledge (learning) and behaviour. I think that the most important part or component of it

is the third one. The most important triads we need to study and learn are as follows:

THE FUNDAMENTAL TRIADIC DIMENSIONS	SIMPLE AND CLEAR*	COMPLEX AND LESS CLEAR*	VERY COMPLEX AND UNCLEAR*
Temporal	Past	Present	Future
Spatial	Micro	Macro	Mondo
Structural Existence	Substance	Energy	Information
Human Action	(Collecting, combining and consuming) Means	Establishing and harmonizing Ends	Permanently analyzing the level of harmonization of Ends and Means
Levels of human reality	Economic	Politic	Ethic
Theoretic/ anthropological dimensions	Economics	Politics	Ethics
Holy Trinity**	Son (Jesus Christ)	Holy Spirit	Father (God The Father)

\* I do consider that the content of the three columns could be characterized as follows: 1. “simple and clear” just because it refers to the best known things, regularly used in our everyday speech; 2. “complex and less clear”, motivated by the fact that our actual surroundings/ environments are less clear than the past ones, and for sure, more complex as the society evolves; 3. “very complex and unclear” refers to future possible events that will be more complex as a result of the dynamics of the society, and quite unclear as the predictions are more difficult to grasp.

\*\* God as a triadic model of cosmic existence.

Of course, there are many other possible triads important for specific fields of research, but those just mentioned are fundamental for any human thinking and acting. EMMY has exactly

the same content that management theory and practice deal with. We make a plea for this new way of teaching and learning the managerial tools.

EMMY is a referential framework for promoting the transdisciplinary thinking for graduates who will work in the transformation economy<sup>1</sup>. As a matter of fact, graduates are long life learning persons. Transdisciplinarity itself, once implemented in the education process, is a concrete part of the transformation economy. As a result, there is a common task for economic and political thinking to prepare social economic policies based on transdevelopment<sup>2</sup>, generated by transdisciplinary education<sup>3</sup> and that will finally create a global transformation economy.

Some interesting and surprising results have already been obtained in the last years: one of them is the demonstration of the identity among several (former) disciplines: Politics = Ethics = Economics = Management = Praxeology = Pragmatics = Anthropology. All these could be taught as a single and general discipline on human action and thinking. Of course, psychology, sociology and cultural studies are also deeply implied in the new theoretical construct. The result is, as a matter of fact, a transdisciplinary, holistic and transmodern vision on Man, human life and its activity. The former modern disciplinary thinking resulted in thousands of disciplines not communicating among them and spending parallel human efforts without a deeper understanding of human essence. At the beginning of this year British Council announced an interesting contest on how scientists can simply and effectively communicate with non-scientists. But the contest did not include the fields which were called by organizers as follows „humanistic sciences, the sciences of man and social sciences”. Is there a real need to have such a huge quantity of „sciences” on man which falsely generated armies of specialists in different parts of the human body/brain/behavior about which we know a lot of uncorrelated and uneffective things without having a better understanding of it. My conviction is that humans should learn more about themselves if they really intend to preserve humanity and to assure its survival. So, the finality of human knowledge is just a human being’s life viewed from a lot of angles and (point of) views. The way I used to contribute to the unification of knowledge on the human being and on the humanity as a whole was by redefining the ways in which a lot of human dimensions are interrelated and interconnected. So,

instead of defining **Economics** as a science that studies wealth obtaining, I propose to redefine it as the set of *theories on collecting, combining and consuming MEANS in order to attain different ENDS*. One first reason is to better correlate theory and reality (old definition extracted the study of poverty from the economic field, and ignored the finality of the so called „wealth” – often obtained by consuming nature, earth and human resources). The second one is to better underline the real ends of wealth obtaining. Is wealth the real end of any economy (some economies do not propose to obtain wealth but survival or an equilibrated life with Nature)?

Similar aims are attained by redefining **Politics** as *the study of attaining specific ENDS with specific MEANS*. It is now obvious that Economics and Politics study the same things (ends and means) from different points of the human life (for present – economic life; for future – political life). Fitting and matching the human *ends* with *means* is the field of **Ethics** or the morality of human behavior. Separating economic dimension from the political one is the first and most important source for the lack of morality in which most of human beings live. The economic and political crises are moral crises as well.

Explaining the human behavior by EMMY, I conclude that Management is another word for Ethics, and Politics is another word for Economics a.s.o. A practical demonstration of all these new equations may be offered by author at request.

## Endnotes

<sup>1</sup> Transformation economy describes a postmodern kind of economy that directly serves customers' interest.. Unlike classical and neoclassical economy where the profit search was the economy's engine, the transformation economy has as a new engine, namely customers' satisfaction. In a way, this is/will be an ideal economy where supply equals demand and no crisis could appear.

<sup>2</sup> Transdevelopment is global and continuous sustainable development, i.e. a development centered on human beings and not on their destruction.

<sup>3</sup> Transdisciplinary education is a postmodern/transmodern kind of education based not on disciplines but on knowledge and integrated science.

## References

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