

Course Name : Semiotics of Communication							
Course Code	Course Type	Regular Semester	Lecture (hours/week)	Seminar (hours/week)	Lab. (hours/week)	Credits	ECTS
JMC 204	B	Spring	2.00	1.00	0.00	3.00	5.00
<b>Lecturer</b>		Rahim Ombashi, Prof. Assoc. Dr.					
<b>Assistant</b>							
<b>Course language</b>		Albanian					
<b>Course level</b>		Bachelor					
<b>Description</b>		<p>Semiotics of Communication will help in the study of semiology as a science of the meaning of discourses, thus not only of linguistic signs and mainly within the system, but also in the study of their use in discourse, seeing this as something important, especially when it is not included in communication. The course of the characteristic subject Semiotics of Communication lays the foundations required by the study of text semiotics, which claims that in fact by this definition is understood a unified theory, the operational concepts of which are used to describe the organization of journalistic and multimedia communication, together with that of texts. Applying methodological instruments in journalism and multimedia communication, which will be objects of semiotic analysis and competences, means possessing a kind of intuition, a kind of interpretative insight, but also artistic sensitivity. All this does not mean at all that the semiotics of communication is completely subjective and arbitrary, because it aims to increase the intelligibility, relevance and distinctiveness of the texts it conveys during communication with the audience. (By intelligible we would understand more comprehensibility, against the nebula of content, which comes from quick intuitive interpretations). Through the semiotics of communication with an analytical and critical attitude, the aim is to feel and understand authentic, genuine messages, which not only resemble truths that do not become obsolete, but also manage to create such.</p>					
<b>Objectives</b>		<ul style="list-style-type: none"> <li>□ To acquire knowledge characterizing this theory and scientific practice combined</li> <li>□ To acquire operational concepts to design and organize the texts of messages for the audience</li> <li>□ To achieve the goals by applying methodological instruments in communications, which will be objects of semiotic analysis</li> <li>□ To increase the intuitive mastery of students, the kind of interpretive acuity and the kind of acuity that is required in the design of messages, but also in the reading of those received, which serve as a model for creation.</li> <li>□ To encourage argumentation and a critical attitude, as well as artistic sensitivity during the semiotics of communication, avoiding completely subjective and arbitrary messages. To remove the 'terror' that grips students by moving from what is said to what is done, that is, from the study of semiotics in communication to finding techniques, language to capture the audience, as well as in the analysis of concrete and achieved messages, but not only.</li> </ul>					
<b>Core Concepts</b>		<p>1. To equip students with characteristic knowledge, which gives them confidence for “semiological adventures”, as Barthes expressed it, after which the level of competence in communication increases. 2. To improve methodological instruments, which increase the skills in analyzing message texts, achieved. 3. To acquire and increase the ability to analyze, argue and evaluate analytically and critically message texts, seeing the connections and continuity from De Saussure, to the following trio: Barthes, Greimas, Eco, because Barthes says that although they were collaborators, they defended their personal integrity in their works. ...etc.</p>					
Course Outline							
Week	Topic						

1	<p>- Linguistics is not only a social science, but also a semiotic discipline. (1. Terminological module) Human language 'appears redundant', because it has only a horizontal dimension, while style has only a vertical dimension, therefore it is always a secret. To communicate means to live and, to live, means to communicate. The purpose of any communication through a system of signs is the transmission of information, which passes from the giver to the receiver. This information is called the term message. The scheme also includes other terms: referent, channel, code. Bart, Rolan. (1987) <i>Aventura semiologique</i>. Translated from the original by Rexhep Ismajli. Library editor Sabri Hamiti. Rilindja, Prishtina: 33.</p>
2	<p>- Language as a fundamental semiotic system. Communication of messages, its components and the functions of language. The sign systems used in human society and the sign systems characteristic of the animal world form two large groups that are used as means of communication. There are three groups: the first group is related to systems that completely replace language: writing, Morse code, etc., as well as some systems of whistling or drum sounds among some tribes, which are "translations" of words into whistling or drum sounds. The other two cannot replace language, but only accompany it. The message is realized through the act of communication as the transfer of information from the giver to the receiver, realizing the corresponding functions.</p>
3	<p>- Features of language: Form-content duality; social, contractual, abstract, creative and doubly articulated character. The definition of language goes through several intricacies. One of them is the form-content duality. Language consists of sounds and the meanings they carry, because language has form and content, which are in a relationship between them. The social function of man is evidenced in language, which has a social, contractual, abstract, creative and doubly articulated character (The Albanian word articulation is a calque of the French word articulation, and this from the Latin articulus, which means "limb, part, subdivision"). Memushaj, Rami. (2004) <i>Introduction to linguistics</i>, Dituria, Tirana: 29-36</p>
4	<p>- Basic concepts of linguistics: Language and writing; language and discourse during communication. Code, signs and message. Three sides of the study of the linguistic sign, before transmitting the message. Spoken and written language as a system of signs that more completely replaces language (which is becoming redundant), is at the disposal of the semiotics of communication, which has gone through several stages of development. Charles Sanders Peirce (1839-1914) began writing about semiotics in the 1860s (2. Information module) Ferdinand de Saussure (Saussure) (1857-1913) was the first to introduce the two terms that became common currency in linguistics: 'parole' the individual discourse of a person and 'langue' language, the system that underlies the activity of communication. Bart, Rolan. (1987) <i>Semiological Adventure</i>. Translated from the original by Rexhep Ismajli. Library editor Sabri Hamiti. Rilindja, Prishtina: 8, 10. Memushaj, Rami. (2004) <i>Introduction to linguistics</i>, Dituria, Tirana: 37-45.</p>
5	<p>- Language system and structure. Language units. Semiotic analysis of the advertising message. (Symbol as a motif and as a sign) Decomposition of the concept 'system': (gr. vj. systema, 'wholeness, community') is used in several fields of knowledge. It is understood as a set of elements connected and interdependent in a mutually dependent way between them, which functions as a single whole. The system consists of units and structure. There are also subsystems: phonetics, lexicon and grammar. Eco, Umberto. (2007) <i>Theory of Literature</i>, Dituria, Tirana: 137-155 Fraj, Northrop. (1990) <i>Anatomy of Criticism</i>, Rilindja, Prishtina: 104-117</p>
6	<p>- Discourse units and notions of expression in the semiotics of communication. - Synchrony and diachrony, the difference between them, giving priority to the synchronous formulation of the message. Language is excluded in discourse in the form of a sound flow, which is intelligible. Through utterances we communicate ideas, thoughts and emotions. In the sentence The children were walking in front of their parents, the utterance is semantically divided into two units: The children and the walking in front of their parents. Phonetic words, syllables, sound. Discourse units have symmetry with language units. Invariants and variants, phonemes. Saussurean distinction between two ways of studying language, demanding that synchronous study be given priority in communication. Memushaj, Rami. (2004) <i>Introduction to linguistics</i>, Dituria, Tirana: 53-57.</p>
7	<p>- Binomial sign-semiotics of communication. Communication situations and their types: from conversation between two people to communication without considering anything. Understanding language as a system of signs and discourse as the use of this code by individuals, De Saussure limited the study of linguistic signs only within the system, while the study of their use in communicative discourse he saw as something "second-hand", without much importance for language. Syntax, pragmatics, semantics of communication. Mustafa, Myzafere. (2003) <i>Albanian fairy tales. Poetics and myths</i>. Prishtina: 22-37. Memushaj, Rami. (2004) <i>Introduction to linguistics</i>, Dituria, Tirana: 43-46.</p>

<b>8</b>	Midterm exam
<b>9</b>	- How is the system of signs organized? Semiotics of communication within the family. What is "text semiotics" asks Pozato at the beginning of the homonymous text, because in reality it refers to the entire articulated theory, the operational concepts of which are used to describe the organization of texts in the semiotics of communication. Various authors emphasize that the semiotic analysis of communication enables the increase of the intelligibility, belonging and distinctiveness of the objects it studies, which are needed to convey the message. Bart, Rolan. (1987) <i>Aventura semiologique</i> . Translated from the original Rexhep Ismajli. Library editor Sabri Hamiti. Rilindja, Prishtina: 8, 10, 37.
<b>10</b>	- Rules of combination of signs and syntagmatic relations during communication In the course of speech, linguistic units enter into spatial and temporal relations with each other. In Kadare's verse: Over the shoulders of Albania the times threw the thunderbolts, the constituent parts follow each other. The relations between two or more units that follow each other in the course of speech are called syntagmatic relations, while the units that enter into such relations form a syntagma (gr. vj. syntagma, from syn 'together' + tagma 'order, sequence') Memushaj, Rami. (2004) <i>Introduction to linguistics</i> , Dituria, Tirana: 46-47.
<b>11</b>	- Paradigmatic relations: synonyms, homonyms in the semiotics of communication Each of the components of the above statement can also enter into another type of relationship with units that are not present in the flow of communication. Thus, the form 'threw' can be replaced by heddin, hedhun, hene heddin, paten heddin, etc., without distorting the meaning of this statement. Also, instead of the form 'kohërat', one can use: veli, sekretë, motet, which have a similar grammatical function, as well as similar meanings. Here we are dealing with relationships between units that can replace each other. Such relationships are called paradigmatic relations, being homogeneous. Both types of relations are seen in the 'semiotic square' of A. J. Greimas (1913-1992).
<b>12</b>	- Properties of sign systems. Basic units and notions of text semiotics: 'knowing how to do difficult things that are difficult to summarize in a manual'. Studies of the last 30 years provide us with models of semiotic analysis of communication, and yet, due to their generalization, we cannot exhaust the complexity and variety of successful messages. Modern poetry is saturated with style, Barthes discovered earlier. Because, according to him "... discourse is never virgin: words have a second memory that mysteriously extends to the center of new meanings." (Barthes, R.: 37) Pozato, Maria Pia. (2005) <i>Semiotics of the text</i> , SHBLU, Tirana: 9.
<b>13</b>	- Complex analysis of the message conveyed by advertising The article entitled Advertising and visual identity in the work of Jean-Marie Floch: 235-254 proves his Greimasian origin. The author enriches the semantic-structural framework of his theory with at least three disciplines: art history, anthropology and marketing. It is the starting point of the Generative Journey, because Greimas starts from universalist positions to approach a semantics of communication that is related to specific universes of discourse. Roland Barthes calls it the "sociality of discourses". Pozato, Maria Pia. (2005) <i>Semiotics of the text</i> , SHBLU, Tirana: 235-254.
<b>14</b>	- Intertext: Signs in culture Postmodern buildings or works of art are addressed simultaneously to an elite minority audience using 'high' codes and to a mass audience using 'popular codes'. This idea should be used in different ways. Examples of 'double coding' are found today in many advertising spots (207), which is different from intertextual irony. The author U. Eco gives his experience in the novel <i>The Name of the Rose</i> , which has the communicative function as a priority over the other functions of the work. Eco, Umberto. (2007) <i>Theory of Literature</i> , Dituria, Tirana: 205-226.
<b>15</b>	- M. P. Pozato: In addition to the not without results of our analysts' experiences, in this field of knowledge there are fundamental works mainly in the world; - Vladimir Propp's model and its reworking by Algirdas Julien Greimas, as semiotics of communication. - Dr. Mustafa, Myzafere. <i>Albanian Fairy Tales. Poetics and Mythology</i> : 5-9; 217-240. According to the Croatian researcher Milivoj Solar, the fairy tale is considered a preform of narrative art that expresses the mythical culture of the world, therefore it "functions" within mythical cultures or within the reserve of mythical cultures in scientific cultures. Earlier, V. J. Prop gives the definition of the fairy tale: "A fairy tale is a folk tale constructed in the regular change of functions."
<b>16</b>	Final Exam

<b>Prerequisites</b>	The student must attend the course at a minimum rate of 75%.
<b>Literature</b>	<ul style="list-style-type: none"> <li>• Memushaj, Rami. (2004) Hyrje në gjuhësi, Dituria, Tiranë.</li> <li>• Pozato, Maria Pia. (2005) Semiotika e tekstit, SHBLU, Tiranë.</li> <li>• 1. Propp, Vladimir. (1928) Morfologjia skazki, Akademia, Pietroburgo. 2. Prop, Vladimir. (1982) Studimi struktural dhe historik i pwrallws mitike, Gjurmime albanologjike, Prishtinë.</li> <li>• Calvino, Italo. (1983) Palomar, Einaudi, Torino.</li> <li>• Çabej, Eqrem. (1975) Disa figura të besimeve shqiptare, Studime gjuhwsore, vull. V, Rilindja, Prishtinë.</li> <li>• Mustafa, Myzafere. (2003) Përralla shqiptare. Poetikja dhe mitikja. Prishtinë.</li> <li>• Lotman, Jurij. (1970) Struktura chudozovennogo teksta, Iskusstvo, Moskva.</li> <li>• 1. Eco, Umberto. (1962) Opera apperta. Bonpiano, Milano. 2. Eco, Umberto. (1984) Semiotica e filosofia del linguaggio, Einaudi, Torino. 3. Eco, Umberto. (2007) Teori letërsie, Dituria, Tiranë.</li> <li>• 1. Barthes, Rolan. (1977) Introduction to the Structural Analysis of Narratives, New York. 2. Bart, Rolan. (1987) Aventura semiologjike. Përktheu nga origjinali Rexhep Ismajli. Redaktor biblioteke Sabri Hamiti. Rilindja, Prishtinë.</li> <li>• Fraj, Northrop. (1990) Anatomia e kritikës, Rilindja, Prishtinë.</li> </ul>
<b>References</b>	<ul style="list-style-type: none"> <li>• 1. □ Eagleton, Terry. Literary theory - an introduction, (Anniversary Edition) MINNESOTA, Minneapolis, 2008. 2. □ Eagleton, Terry. (2005) Hyrje në teorinë e letërsisë, Shkodër.</li> <li>• □ Hamiti, Sabri. (2010) Poetika shqipe, Tiranë.</li> <li>• □ Çabej, Dr. Eqrem. (1975) Për gjenezën e literaturës shqipe, Rilindja, Prishtinë.</li> <li>• □ Eco, Umberto. (1968) La struttura assente. La ricerca semiotica e il metodo strutturale, BOMPIANI. 2. □ Eco, Umberto. (2016) Të udhëtosh me mendjen e Umberto Ecos, Dituria, Tiranë.</li> <li>• □ Shala, Rexhep Murtez, Teoria e meta-komunikimit, Prishtinë, 2005.</li> <li>• □ Shehu, Hajri. (2024) Për kulturën e gjuhës, Botimet M&amp;B, Tiranë.</li> </ul>
<b>Course Outcome</b>	
<b>1</b>	Enrichment with terminology, but also with practical skills in the field, which adds to the active vocabulary, but also the guarantee to work in this field of communication semiotics.
<b>2</b>	It will be concretely seen the training of students not only theoretically, but also with basic skills, abilities and habits that give them confidence in their communication profession. To improve methodological instruments that increase skills in creating semiotic communication texts. ...etc.
<b>3</b>	Students will prove through their work that they are capable of engaging in "semiological adventures."
<b>4</b>	Students' evaluation of the texts will demonstrate their analytical and critical attitude and their ability to awaken the mysteriously extending second memory.
<b>5</b>	It measures how and to what extent the findings provided by methodological instruments have improved, which increase intellectual and professional competencies.
<b>6</b>	One sees qualitative acquisition and growth during the analytical and critical evaluation of texts, seeing connections and continuity as models from De Saussure, to the trio that followed: Bart, Greimas, Eco, because Bart claims that they were friends and comrades (Bart, 1987: 20).

<b>Course Evaluation</b>			
<b>In-term Studies</b>	<b>Quantity</b>	<b>Percentage</b>	
Midterms	1	30	
Quizzes	1	10	
Projects	0	0	
Term Projects	0	0	
Laboratory	0	0	
Class Participation	1	10	
<b>Total in-term evaluation percent</b>		<b>50</b>	
<b>Final exam percent</b>		<b>50</b>	
<b>Total</b>		<b>100</b>	
<b>ECTS Workload (Based on Student Workload)</b>			
<b>Activities</b>	<b>Quantity</b>	<b>Duration (hours)</b>	<b>Total (hours)</b>
Course duration (Including the exam week: 16x Total hours of the course)	16	3	48
Study hours outside the classroom (Preparation, Practice, etc.)	14	3	42
Duties	0	0	0
Midterms	1	2	2
Final Exam	1	2	2
Other	1	31	31
<b>Total Work Load</b>			<b>125</b>
<b>Total Work Load / 25 (hours)</b>			<b>5.00</b>
<b>ECTS</b>			<b>5.00</b>