

# A New Division of Knowledge

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Dedicated to the Kiwi Farms

The purpose and necessity of this subject is straightforward: to distinguish human knowledge into two fundamental branches: the semiological (the study of signs and their tripartite nature) and the pragmatic (action and its outcome). We will follow Saint Aquinas<sup>1</sup> in his division of knowledge into the speculative and the practical.

The nature and domain of semiology is that which has to do with meaning, relationships, and their interpretation. It concerns symbolic forms, sublime signs, and the process of semiosis. The goal of semiotics is the interpretation and understanding of the world through symbolic representation of these signs. It investigates the production of meaning-making and its transmission.

The subdivisions of semiotics are, and in procession, generally, as follows:

God  
Nature  
Theology  
Philosophy  
Mathematics  
Physics  
Chemistry  
Biology

A complete expression of this series can be found in my *New General Management*.

There exists a transitory stage between the semiological and pragmatic forms of knowledge. These subjects contain elements of both models. They are as follows:

Sociobiology  
Sociology  
Language  
Culture  
Law

Pragmatic knowledge is that which is concerned with action, application, and the practical consequences of decisions. This philosophy does not need to understand why, it simply values results, utility, and tangible effects from the knowledge of what is. It wishes to decide outcomes and control behavior. It may employ knowledge in its pursuit, but it is not an exploration of that knowledge or an understanding of what that is.

The subjects of pragmatism are as follows:

Politics  
Political Philosophy  
Economics  
Political Economics  
Statecraft  
Geopolitics  
Ethics

While semiological understanding informs us of the natural world, pragmatism is that understanding in real-world contexts. Semiology is the theoretical and contemplative; pragmatic the active and practical: directing the application of these theoretical structures.

Both branches are necessary to our human lives. It would benefit us to acknowledge the self similarity between ourselves and the natural world.

## References

1. Maurer, A. (1963) The Division and Methods of the Sciences, Saint Thomas Aquinas, Pontifical Institute 3rd Revised Edition