

A New Division of Knowledge

Third Edition
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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 Aquinas¹ 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 structure of semiotics. The goal of interpretation is an 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, generally, and in preceding series, as follows:

God
Nature
Religion
Philosophy
Theology
Sets
Logic
Mathematics
Physics
Biology
Biophysics
Chemistry
Life

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

Medicine
Pharmacology
Psychology
Sociobiology
Sociology
Language
Culture

Law
Ethics
Bioethics

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

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

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 for 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