CAES Vol. 2, № 4 (December 2016)

Editor's foreword

One of main problems of contemporary semiotics is artificial segregation of different subsections of it. Despite interdisciplinarity is often declared, actually still we see little concrete positive evidences of it; and often true interdisciplinary works meet serious obstacles. It's completely impossible to cooperate with people who seriously suppose that, for instance, comparative religion isn't a subsection of ethnosemiotics/cultural anthropology.

Roots of the problem are the following: cult of founding fathers of certain disciplines and badly elaborated procedures of verification.

Cargo cult of founding fathers, i.e.: dogmatization of certain ideas of scholars who were founders (or are considered nowadays as founders) of certain branches of semiotics. When certain scholar is considered as 'celestial' it actually is sign that corresponding branch of science has no normal development since if there are some 'celestials' then the rest aren't considered as those who can do something. There shouldn't be untouchable, any hypothesis, any ideas can be criticized, can be revised and developed.

Cargo cult of founding fathers seriously blocks elaboration of procedures of verification since no procedures of verification is possible when proves are based mainly on "professor thinks so" principle, but not on facts and logic.

Medicines which can cure these problems are the following: 1) methodological ideas used by different scholars should be objects of semiotic analysis as well as any other elements of culture; 2) further development of mathematization of all branches of semiotics should be widely supported since mathematization always leads to higher objectivity and helps to avoid speculative estimations and estimations based on certain particular preferences.