

Review of: "Historical Semiotics"

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In the essay *Historical Semiotics* Grigori Khislavski explores possible synergies for history education in semiotics and attempts to develop an epistemology that would be methodologically meaningful in the theory of education in history, with particular attention to German historical culture. Khislavski points out how the attention to historical education in the Federal Republic of Germany reveals ambiguous results, because, in teaching practice, less and less lessons are assigned to the subject of history and the subject "social studies" is establishing itself in lower secondary schools, which should unite history, politics and economics under one roof. This produces in young people a loss of interest in history which also manifests itself with an impatience with remembering the crimes of Nazism. The essay presents historical semiotics and its original context in an articulated and documented way, and focuses on the new context of use. It notes how historical semiotics is a theory particularly pertinent to history, linguistics, philology and cultural studies and how it is rooted in the theory and methodology of systems theory, sign theory, evolutionary epistemology and critical rationalism. From these fundamental epistemological guidelines, historical semiotics assumes the claim of fulfilling the need to remain scientific, remaining above all faithful to the criteria of verifiability and falsifiability. Khislavski argues that historical semiotics adopts the notion of historical anthropology that human beings change permanently and dynamically over time and space. He follows the development, goals and realization of historical semiotics. The advantages of historical semiotics for a linguistic analysis of the text are well demonstrated: clarifying informational obstacles previously not considered in the decoding of historical texts. Whether historical semiotics, which has been explained in such detail above and advertised as something scientifically valuable, is actually worth anything can only be shown by the empirical experience associated with it. As the author also claims, the scientific validity of historical semiotics must be demonstrated by the empirical experience associated with it, expressed by teaching practice.