

## HISTORY, ECOLOGY AND SEMIOTICS

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The idea for this work appeared before 1986 and is presented in the article "The Scientific-technological revolution and the historical consciousness". According to the level of knowledge and awareness at that time, the article described the implications of scientific and technological revolution-how in the application of new methods in archaeological, anthropological and historical research, as well significant impact of contemporary social and technological changes on the overall picture of our understanding of the past. Lately I realized that this remark should be added with an element that forms the modernity and the future, and will certainly become dominant 'overall developments in society, and that is the environmental issue. Only in deepest historical perspective the significance of this new moment will receive its full importance. This article seeks to move a current limit of the history of 6,000 years or less, at about 30-40000y., i.e. to the beginning of the emancipation of the (sub) species Homo sapiens sapiens from its hominoid ancestors and / or relatives; here the term "deep history" indicates the original or the oldest part of history as an integral part, and the term "prehistory" means the pre-human or not -human creatures from the past. Another key thesis of the article is to establish a "common denominator" of the overall development of humanity to be found in the development of semiotic (signifying) ability of people like the moment that sets them apart from the ancestors and represents the continuing evolution as the development of cultural attributes. Moving from older to newer semiotic circuits marked by a kind of "revolutions". Biological and sexual maladjustment of the human species cause the formation of culture and her evolution, to which can not be seen the end.

**Key words:** archeology, history, "deep history", prehistory, semiotics.

**Povijest, ekologija i semiotika.** Ideja za ovaj rad pojavila se prije 1986.g. te je prezentirana u članku „Naučno-tehnološka revolucija i historijska svijest“. Pri tadašnjem nivou saznanja i svijesti, članak je opisao implikacije znanstveno-tehnološke revolucije – kako u primjeni novih metoda u arheološkim, antropološkim i povijesnim istraživanjima, tako i u utjecaju suvremenih društvenih i tehnoloških promjena na opću sliku razumijevanja naše prošlosti. U posljednje vrijeme shvatio sam da ovim zapažanjima treba dodati i element koji oblikuje suvremenost i budućnost i koji će svakako postati dominantna svekolikih zbivanja u društvu, a to je ekološka problematika. Tek u produbljenoj historijskoj perspektivi značaj ovog novog momenta dobit će svoju punu važnost. Ovaj članak nastoji pomaknuti važeću granicu povijesti od oko 6000 godina ili manje, na oko 30-40000 godina, to jest do početka emancipacije (pod)vrste Homo sapiens sapiens od njezinih hominoidnih predaka i/ili srodnika; pritom je termin „prapovijest“ odrednica koja označava prvobitni ili najstariji dio povijesti kao njezin sastavni dio. Nasuprot tome termin „pretpovijest“ označava pred-ljudske ili ne-ljudske pojave iz prošlosti. Druga ključna teza članka je uspostavljanje „zajedničkog nazivnika“ cjelokupnog razvoja čovječanstva kojega nalazimo u razvoju semiotičkih (označiteljskih) sposobnosti ljudi kao momenta koji ih razlikuje od predaka i predstavlja nastavak evolucije kao razvoja kulturnih svojstava. Prelazak iz starijih u novije semiotičke sklopove obilježen je svojevrstnim „revolucijama“. Biološko-seksualna neprilagođenost ljudske vrste uzrok je nastanka kulture i njezinog razvoja kome se ne vidi kraja.

**Ključne riječi:** arheologija, povijest, prapovijest, pretpovijest, semiotika.

## INTRODUCTION

Historical consciousness has always been the cornerstone of any social consciousness. Today, in the era of scientific and technological revolution, dramatic changes are taking place in this field, that have at least the intensity of its discovery of history straight in the era of the first industrial revolution and the constitution of civil society as a hegemon of overall awareness. The concept of history which occurred in the 18th and 19th century, represents a compromise between the rational and mythical knowledge. Its main component is the Judeo-Christian myth of the origin of the world and man, and the specific role played by competition (sometimes complementary) myths of other provenances: Germanic, Slavic, Italo-Roman, Greek, Egyptian, etc. In the beginnings of modern thought the English Archbishop Usher calculated, rationalizing the contents of the Bible, that the beginning of the world happened 4004th BC. Later research showed that the beginning of the Sumerian civilization - that is history - indeed fall in the age of around 6000g. before the present. From this are derived the constituent elements of history or civilization: state, letter, money, measurement units and, through later expanding insight, a certain mode of production of material goods, the appropriate level of technological development, as well as the emergence of social classes and class socio-economic relations.

However, further studies have shown that before "civilization" existed, as documented in the appropriate stratigraphic layers, the human communities and cultures based on different rules of social organization. These findings have shaken Old Testament myth of origin as well as its "scientific" rationalization. As a saving formula were created the term "prehistory" (prehistoric), which is recognized by the

presence of these phenomena, but they have been put beyond our subjective and historical experiences (The term was first introduced in science by Lubbock in "Prehistoric Times", 1865. y. ). At the same time, contemporary cultures of "prehistoric" type experienced similar treatment: beyondness of "primitive" cultures has become a major ideological justification for unscrupulousness of colonial expansion. Within the same spiritual horizon of bourgeois ideology carried out socio-psychological repression of all forms of social and individual life that existed in "prehistoric" or "primitive" level in modern societies; "subconscious" and "subcultural" appearances was expelled from the legal society and put under control repressive mechanisms and / or experts.

Archaeological excavations began in the Renaissance with the aim of discovering and presenting the "curiosities" that would through time develop into certain systems, most notably Thomsen's "Three Age System", which divide "prehistory" into the Stone, Bronze and Iron age. Such division remained basically in force to our days, although complemented by numerous subdivisions. Behind that, most archaeologists - no matter how close or far away from the doctrine of historical and dialectical materialism - used in its analysis of the concepts of economic base and spiritual (cultural) superstructure. It is wrong and it could be described as "vulgar materialism" because "economic base" is considered merely taking material goods from nature: in fact, the economy is socially organized manufacture which requires appropriate social structure. This one are subject to different rules.

As about for the purpose of archaeological researches, it can be divided into three groups which are partly chronologically determined: First, it is a

group of objects which shows the continuity of culture with today's certain states or nations, regional or supranational constructions. That findings may extend several thousand years back (as in China, within the Jewish people, etc.), and in some cases are old only a few hundreds or even a tenths of years. Second group makes Upper Paleolithic, Mesolithic, Neolithic, and somewhat metallic periods, that are by their nature universal heritage of humanity. Name "deep history" suited to the period in which the eldest or original part of history, in some American experts called as "Deep history"). Third group consists of findings that belong to the communities of hominids who made tools and weapons, and it is by its character pre-human and non-human. The expression "prehistory" is reserved for this period.

In this paper, we will dedicate the first two sections set out the past - history and "deep history" in which there have lived human beings with equal psychophysical and mental potential like us, only with different volumes of historical experience, and we will try to prove that they have a common development principles.

Modern technologies require the use of human resources, which classical social

## **HISTORY, "DEEP HISTORY" AND PREHISTORY**

Let's look at some facts. In the last seventy years has come up crucial knowledge about the time and some conditions of the origins of the human species, thanks to the discovery of methods using radioactive carbon dating. This event took place in Europe before 30-40000 years. Some recent data suggest that the emergence of the human species occurred in Africa tens of thousands of years earlier. The reconstruction of modern mitochondrial DNA came to the age of about 150,000 years. However, the European data for now

sciences on the head with History, have pushed into the private sphere, folklore or essential unknowability. The issue of release of these potentials that are confined to the cognitive-semiotic capabilities of man, becomes an important "economic" issue, the question of further development of the productive forces. Whether it will continue the "liberation" that dictates capital in a way that to the extreme exploits natural resources and in the longer term lead to further impoverishment processes, inequality and exploitation.

Whether will be continued manipulation with mass consciousness that is now done on an ethnic or religious community to which it relates, and that this "early beginning" assign particular, or universal characteristic that gave particular community dignity of the first or superior over other human communities. This tendency seems to be, at least partly, human justified. However, not the mythic consciousness, nor pseudo-rational bourgeois history, as well not Morgan[1] and Engels[2] first attempt of rational explanations of older history, do not handle the facts available today.

can be taken as the beginning of true affirmation of man and the beginning of real history. It is a creature with the same physical and mental characteristics and cultural production's potential as the current members of the biological (sub)species of *Homo sapiens sapiens* (only with less collected historical experience). It would be logical that the "boundaries" between history and prehistory be moved to this period. It did not happen because of the myths about the "origin" and their superficial rationalizations still exists in the minds of

most people, including (especially) the experts and science workers who deal with these issues in details. To satisfy the primal human need for a historical foundation, this new knowledge has to be enriched with answers on two key questions: 1 ) Under what conditions and in what way it happens this miraculous transition from biological (animal) in the cultural (human) stage of our (sub)species?, And 2) What is the historical level of abstraction that connects the entire course of human history, surpassing previous conceptual division between "history" and "prehistory"("e.g."deephistory") as well as many other smaller divisions and separations of individual elements from the overall flow? I start from the belief that man is the subject of history, and that the limits of history are the limits of reason. In light of recent findings about the time and some conditions of human origin extend the boundaries of subjectivity and rationality associated to it. The first fact that strikes the eye by comparing humans and their animal and / or hominid ancestors and contemporaries, is his biological- sexual nonadjustment which has been compensated with permanently shaping his symbolic world and the ongoing improvement and quantitative multiplying their tools, weapons and other products. And the beginning of the development of symbolic representations, as well as specialized weapons and tools fall just around the age of 30 to 40,000 years before present. Some important turning point occurred at the time; We are not aware of any significant changes in the external conditions of life - climate, wildlife passing through a phase of Wurm glaciation, in the period from 75 to 16,000 years before present. Among hominids had hitherto dominated Neanderthal man (*Homo sapiens neanderthalensis*), in parallel with the new (sub) species *Homo sapiens sapiens*. Tools

and weapons were made already by earlier ancestors (or relatives), starting from the Australopithecines 2, 5 million years ago, *Homo habilis*, *Homo erectus*, *Homo heidelbergensis* to *Homo sapiens neanderthalensis*.t.c.. These artifacts were "kernel" type, e.g. processed only basic corpus of stone, and not its splinters, what is the discovery of *H. sapiens sapiens*. His achievement is processing wood, bone, ivory. Evolution of the stature of hominids walked in the direction of increasing brain size, and upright walking. And there arose "Copernican revolution" of evolution: the female sexual and reproductive organs was moved to the front of the body, and carrying of the fetus became longer and the procreation heavier and painfuller, (typically requiring help from someone else). This was followed by long-term growing up of maturing and prolonged education, cultural preparation for adulthood. Also, sexual contact has become more complicated, they are almost impossible without the mediation of cultural heritage. The symbolic representations of Paleolithic "Venus" (particularly that of Willendorf) clearly show that problems of adjustment. (In some African nations remained throwback called "steatopygia" showing the deformation of the female body due to this reversal). Since then, all human development takes place through the mediation of technology and semiotic resources in order to compensate this biological insufficiency. Interestingly, the issue of the way the birth of new individuals in Neanderthals, which paleoanthropologist are not, according to my knowledge, paid attention, gave new individuals come into the world like human beings or more like higher primates and other mammals, it is important for the determination of the position of the Neanderthals in the evolutionary sequence.

## SEMIOTICS

Although within the pre-human (that is, in the true sense of prehistory) communities existed systematic production of tools and weapons in their most-rudimentary form, however, one can not talk about social relations. Specifically, there was no means of symbol as a visual semiotic means. A symbol as a primordial expression of humanity is an important contribution of Leslie White[3]. The content of these visual symbols was the most basic "economic" activity - hunting, with the obligatory references to the sexual life - as shown by A. Leroi-Gourhan [4] based on cave paintings in France, Spain, in the Urals, etc. Another phenomenon then became dominant for the whole subsequent course of human history: there have been regional differences in culture, e.g. in material processing technique, the forms produced tools and weapons and styles of symbolic (today we would say art) show. There were, therefore, different semiotic systems of communication that were intelligible only limited oldest communities of people. Character of these differences stemmed to a lesser extent from the utilitarian needs, and in is the dominant measure the result of different cultural conventions, or semiotic system. It is obvious that the hitherto unique (sub) species began treated equally within themselves to a higher, cultural level. To what extent the first bearers of different cultures were mutually hostile or close, we can now only speculate. One thing is that the first cultural differences or regional specialization occurred on different visual-symbolic (semiotic) performances. We will see that it is essentially splitting the other elements of culture such as language, rules of kinship, religion, organization of production and social institutions, created much later. Here I must clarify that the semiotic systems include all of the above, not only linguistics, and some related

phenomena as they are interpreted by the structuralists. All cultural development took place since the two opposing tendencies: one, that seeks to restore the former (in fact fictitious) unity of its own (sub)species, and another that seeks the establishment of difference and exclusion of other cultures from the concept of species. (Old Testament legend of the first human couple expulsion from Eden and the original sin has a real basis in the termination of the prehuman biological-sexual fitness and marching up to the way of cultural progress). On the other hand, historical science is not interested in the "prehistory" and the time is limited to 6000 years of recorded history, shared their area, "ages": old, middle and new, which does not provide any conceptual distinction. In its more advanced part (Marxism, but also other directions), the past is characterized by socio-economic criteria: Slavery, feudal, capitalist and socialist period. The disadvantage of this method is that it can not cover earlier periods, and neither reached the level of abstraction that can project future. Interesting attempts in some countries to overbridge these inconsistencies with cultural-anthropological approach that relies mainly on ethnological material, and the development and forms of kinship system. In addition to cultural, in act are the social, biological, medical, psychological, philosophical, theological anthropology, etc. If we try to complete the history, therefore in the range of 30-40 000 years until today, to come with a unique point of view, we must first eliminate the lack of "prehistoric" archaeology, which simplify the development of the idea of reducing it to the bare technology and stylistic differences that are not historical. Ignoring the essential peculiarities of the oldest development, it suggests that this historical experience is surpassed, it is not ours. Revealing the deeper foundations of the entire history, it

will become clear that history does not begin (and thus probably does not end) with commodity-monetary socio-economic relations and class division of labor. In fact, the process of production, distribution and exchange of material goods is a factor in all human communities. In these early periods of these processes is not possible to include the term "economy", but widely understood term "semiotics", that means marking ability. The economy will be in the "historical" period appeared as a special case of semiotic systems in which all the core are precisely measurable. Then it will be over and the basics in culture or spiritual activity, "overhead", which was previously indistinguishable part of basic human values. Technology is therefore, condition of certain types of human relationships. And as for the "historical" period that relations are mainly researched and known for "prehistory" is it

not valid. By itself, the development of simple to complex forms would not be significantly different from the natural evolution of living beings, it would be a simple continuation of her. What is specifically in them is causing the formation of social relations, semiotic systems and historical epochs. These forms are not, however, hierarchies; new one suppresses or enslaves older, alienating man from his inherent value, making ideological obscuring who withdraw man from his essential properties. The development of technology gets its meaning only if allows the return of all misplaced quality and future development will fulfill this function by introducing environmental criteria as dominant and synthesizing. Modern technology provides the opportunity to achieve big step in that direction, just as it creates the risk of a totalitarian society Orwellian type.

## SIMBOLICAL SEMIOTICS

The emergence of what we now call the fine arts also coincides with the emergence of our (sub)species. I will try to prove that the socio-historical sense of this phenomenon is far greater than what is attributed by present-vulgar economists interpretations. "Art" in its original function is not rude pendant or "superstructure" of technology, but an essential part of the productive activities of the that-time-communication abilities of man. It was then the dominant semiotic system that is in itself encompass all the important social functions, a medium for preserving and sharing the entire cultural experience. (We will see that the language is assumed that post until much later!). Contradicting experience biological unity and cultural diversity of our (sub)species finds its original expression precisely in visual-symbolic (or "iconic")

performances. Perfection of those performances remained unsurpassed until today, such as unsurpassed are this specific human tensions. From this it outlines one type of semiotic expression with its autonomous rules that it is impossible to explain with overdrawn of current forms of economic exchange and cultural communication. This period may be tentatively called epoch of symbolical semiotics. This, briefly sketched epoch of human development coincides with the period of "Upper Paleolitik" according to the current archaeological classification. It was interrupted by a large climate changes on the Earth, warming, melting ice caps - deep expanded to hitherto deep into, today moderate, climatic zone, the sea level rose by about 100 meters, changes in flora and fauna happend, etc. These changes started before some 16 000 years ago.

## LINGUAL SEMIOTICS

The material basis of people's lives also changed. Large hunting animals were extinct and grew difficult viable forests. The man has had to adapt to new environmental conditions. Dominant becomes small animals hunting, usually associated with fishing and gathering fruit. It involves binding to specific areas and some kind of cultural closure, which was reflected in the manner of expression and the transfer of experience. As there are missing a huge ecological systems tundra and steppes, so go away also common symbols - among which are dominated large Pleistocene animals, hunting scenes and depictions of women. There is a need for the construction of a new semiotic system. This new means of expression becomes the language. Voice communication has been in previous epoch only rudimentary developed, not possessing any solid shape. Now, language becomes the primary means of reminding the lost unity of biological species and at the same time a means of identification of objects and phenomena narrow ecological systems of each group. Hence its complex structure that seeks to simultaneously express the universal and the particular value. In short,

in this period were created among a small-membered of humanity's major language groups that are essentially held up today. Whether will be able to accurately document the oldest languages, depends greatly from archaeological investigations. By my assumption, language (lingual semiotics) could begin evolve with the discovery mikrolitice stone processing at the end of Gravettiana (16000 years), especially with the advent of mikroretouche. (Maybe these forms of recording words await their new "Rosetta Stone") Language, similar to visual symbols in the previous period, becomes an autonomous semiotic system, the dominant means of complex social communication that includes the production and exchange of goods, but can not be reduced to economics because it is handled by measurable quantities. It becomes a kind of abstract coins, common code for all the social values that may or must be exchanged. This period coincides with time of the younger late Palaeolithic and Mesolithic and runs according to a rough estimate 16,000 to 10,000 years before present. It can be generally labeled as the era of linguistic semiotics.

## AFFILIATION SEMIOTICS

Calming climate change (which are the real foundation legend of "flood" in almost all the world's mythologies and religions) have led to profound changes in people's lifestyles and to the construction of a new type of semiotics. Its material base station become agriculture and animal husbandry, and the exchange of material and cultural values is carried out through complex systems of kinship. "Agriculture revolution" (and latter "urban revolution") was first introduced in science by G. Childe [5], and the complexities of kinship and their

extraordinary intellectual range is best described by C. Levy-Strauss [6] (on the basis of ethnological material). Means for transmitting messages and balancing different social interests become magic, myth and ritual, predecessors of today's artistic, religious, and somewhat scientific means of expression. Kinship system becomes a new type of semiotics which has subordinated to themselves earlier dominant types: visual symbol and language. The rules for marriage and inheritance (and there are inherited the common property and cultural

wealths), placed in a interaction universal and special the historical development as well as in non-time, synchronic plane. In this connection, there take place the myth about the origin of that specific ancestors of a community proclaims the universal ancestor of mankind, with the obligatory presence of supernatural forces. It comes contamination vague awareness of a common origin and a common history of all people and awareness of exclusivity immediate community. Here is done "ideological" suppression previously dominant semiotic system and corresponding method of production, they lose their autonomy and become part of "affiliation semiotics." The roots of mythic consciousness emerged in this period of historical development. The main characteristic of this consciousness is forgetting or suppressing the facts about joint development during the beginning of the homogenization of smaller communities that will try their understanding of general and human impose to other similar communities, or that they take away them any human characteristics. Along comes up

inside, at first mild, hierarchizations relations. The notion of ethnicity occurs during this period. System of symbols (especially on ceramics, wood, bones, clothing, etc.), linguistic differentiation, beliefs and rituals, bear one thing in common: desire to preserve the material sufficiency immediate community (families, clans, tribes, etc.). However, as revealed in contemporary ethnology, kinship relations constitute connected series of massive, often continental scale. We will see that modern History is not far removed from the f described forms of mythic consciousness, although they attached to them some rational cover (i.e. other types of rationality). Determining of the duration of ,archaeological said, "Neolithic" period is quite uncertain. The first appearance of this type are old 8-10 000 years and dominated until the advent of the industrial revolution, in most of the world. In some remote areas, still with their weakly means resisting the attacks of new technological and semiotic creations.

## ECONOMIC SEMIOTICS

Moving into a high agricultural production and adequate "state" organization of society took place for the first time before six millennia in the valley of the Euphrates and the Tigris, then the Nil valley, and almost simultaneously in both China and India. Serious development of metallurgy followed these events and not necessarily linked with a higher type of social organization. (Thus, the majority of European cultures involved in new technological processes in slightly modified "neolithic" type of society.). What is presented here for the understanding of history essentially, is the appearance of the letter that modern historical science is considered "historical source of the first

order" ,and mathematical units. This discoveries marked the emergence of a new, economical type of semiotics, which then assumed the role of hegemon of all social relations. In other words, created a commodity-money economy. The content of the term semiotics coincides now with marxistic understood concept of economics, by which however is not possible to establish a development line to previous forms of social life. These forms are created fully developed semiotic units, not some truncated economy. This level of abstraction is necessary, as we shall see, to solve problems that today imposes scientific and technological revolution. Merchandise-money economy (or economic semiotics)



has created, in addition to the many achievements of universal significance, also the class division of society. At this level of abstraction, it means that the new semiotic forms themselves were brought under the old; symbols, language and affiliation of the blood relations have become a commodity market or were, at least indirectly, been obaid to economic laws with the help of special institutions created for this purpose (civil services, government repression, church, conducted art, etc.). These are the institutions of economic and class subordination of men. Subordinated classes have to become bearers and (often unconscious) keepers of old, alienated and reified semiotic systems, accordingly original creations of human history. This "civilized" society has undergone a large number of developmental stages, "formation", and through a number of specific local forms. In light of the above facts and hypotheses, outlines some of their, hitherto neglected, common characteristics. The essential feature of all these forms is that they are in their development necessarily pass - in a concise and territorially limited scope - all phases of universal semiotic development. Decline of old and creation of new forms is always associated with an intuitive and ritualized repetition of the initial "foundation" of species and further relevant development stages. (After all, did it ontogenetic development in biology can roughly be described as a repetition of phylogenetic?). Decline: creating chaos, lawlessness, moral laxity. Reconstruction: Introduction of new rules and practices (conventions), in addition to technological development, are essential features of history. Today's historiography foregrounds wars and diplomatic documents which are, however, only a side effect of the decisive events. Although the testimony of facts of material culture and their semiotic interpretation is important, the methods of research and interpretation, however, a

subjective statement embodied in the described (particularly "diplomatic") documents, retained primacy; era of the really materialist conception of history is not really started yet. Historical science makes the methodological and logical error when completely neglecting the first two epochs of semiotic development of mankind, and the third takes into account only partially as "prehistory". It neglects them, but they emerge at the other positions where they do not belong. Error comes from the fact that the current or desired state is projected into the past. God's will or commodity-money relations give rise to proclaim the community by association (and the causes are, we have seen, biological, technological and semiotic complex) then comes to downloading "neolithic" mythical thought which absolutizays origin of immediate community and gave him a universal character; finally, skipped stages symbolic, linguistic and partly affiliation semiotics are put in later periods and pronounced innate characteristics of concret community. The actual order in which the general and specific development makes unbroken line, becomes a forbidden topic and History subtle instrument of repression of civil society. Despite the apparent contradictions boundaries of such history are considered as the limits of reason. (Similar can be said for philosophy and theology, as the most abstract forms of thinking). Naturally, such a "sense" hard countered against those ideologies which for his foundation takes "barbarism" (ie Nazism and Fascism). Modern scientific-technological revolution breaks boundaries of this carefully constructed fiction. Symbolic and linguistic semiotics, as part of new communication and information systems, gain new autonomy and the global economy leads to understanding of global kinship of all nations. This process is absolutely inevitable, even in conditions of predominantly one-way (non-democratic)

flows and gross manipulation of the mass consciousness. The written word is no longer (or soon will not be) the dominant nor hierarchical imposed semiotic tools. Microprocessors alike and "equal" and fail to address all forms of semiotic expression and establish among them comparative and equivalence relations. The only thing they can't do is not to talk about their past, "negating" so the only part of the subject of history - man. Historical consciousness becomes thus the only tool that will allow him to direct the machines that "think" and that based on the processed data makes decisions. Otherwise, the machines will be placed in the service of technocratic ideology and resources should be an unprecedented subjugation and manipulation of people and communities. Social thought highly developed (capitalist) countries had to, in parallel with the onset of the scientific-technological revolution, open processes of release recently tabuised areas of awareness and behavior. Taken in context here indicated a new historical consciousness it has launched, only partially, only awareness and practices related to the rules for the

establishment of kinship; ruined many local, national, racial and moral barriers. However, it avoids aware of these changes on the level of history as the birthplace of general public interest. (This is a social content and range of contemporary globalism). It would specifically meant translating "Neolithic" "affiliation semiotics" in the sphere of transcendence and metaphysics (which are otherwise logically inconsistent) in the area of political, historical mediated experience. Expressive means of economic type of semiotics are universal cultural values that history too often pushed into the space of cultural and political exclusion, or totalization economic spheres of social life.

Try getting out of these contradictions resulted in a new. "Neolithic" consciousness is understood positivistic as an experience of existing or only recently disappeared societies of this type, not as a category of historical consciousness. In its extreme form, this approach has led to a complete deny of history and of the notion of time (some structuralist!). There is a real danger that such concepts ends with the requirements for the return of "barbarism".

## ENVIRONMENTAL SEMIOTICS

The past few decades begun to outline a new type of semiotics that goes beyond, and also to pull himself and all present existing. It is the ecological semiotics. The problem of environmental pollution, from local to global phenomenon, is increasingly becoming a universal problem. Societies of the West, where class divisions almost disappeared, trying in vain to transfer dirty production in the "Third World"; pollution and its impacts are returning like a boomerang. There was a new, global, class division, which indirectly affects the dominant part of the world. Omnipotence of capital is somewhat limited with the requirements for clean technology.

Before the holders of scientific and technological revolution are new challenges, contrary to the interests of the insatiable capital: new sources of energy, instead of something so primitive as oil is and extend the average life expectancy at least 120 years, might be some of the visible goals. In addition, it is necessary to initiate scientific and technological revolution in developing countries, in accordance with their needs and capabilities, without the negative implications of the "developed" world-sometimes irreversibly-passed. This would establish the democratic globalism on socialist basis - as opposed to the dominant neo-liberal concept. Will the capital, or one

of the more powerful countries adopt these goals depends not only on them. Environmental awareness has its foundations that transcend the logic of power and money. So far, the ongoing struggle between environmental awareness and the logic of capital; in the future, will shape the new

semiotic mechanisms that will absorb symbolic, linguistic, kinship and economic semiotics, giving them a new quality. Demolition of the boundaries between history and "deep history" will prove to be key in this process.

## CONCLUSION

1.) In any case, the existing boundaries between history and "prehistory" is cracked and no force will no longer be able to go back to the old place. With a little imagination, we can see that most human activities now exceeds the limits that were until recently considered the limits of reasonable and normal. History, as an essential medium and catalyst for public awareness in this context has a remarkable position. Awaking "neolithic" layer as a historical category and autonomous semiotic system by itself is not possible. It may be just a step to discovering the deeper layers of semiotic activity of man, and finally to the discovery of historical facts about the origin of our (sub) species. Modern scientific and technological means, particularly in the field of forensics, are of great help in this work. Assets that generates scientific and technological revolution will destroy in foreseeable future border between existing professions. It will primarily differ semiotic tools that lead the objectives, being it economic (precisely measurable) or non-economic (focused on improving quality of life). The only criterion for reasonable and humane use of these funds may be a new historical consciousness, which I have (mostly just questionable) indicated here. Trying to summarize, I emphasize the basic thesis that may lead to new historical consciousness appropriate to the requirements of the scientific-technological revolution and the progressive traditions of historiography and related disciplines :

Temporal boundaries between history and prehistory should move from the current 6000 to 30-40 000 years ago.

2.) Moment - not the cause - of the "origin" of man is his biological sexual maladjustment and "Copernican revolution" in the way of coming into the world and sexual contact of hominids.

3.) Complete historic range of the existence of man should be viewed primarily through the development and modification of the dominant semiotic systems.

4.) Order is like: symbolic semiotics (40 000 -16 000 years old); linguistic semiotics (16,000 to 10,000 years old); affiliation semiotics (About 10 000 years with the duration in some areas to date); Economic semiotics (from 6000 till today); and ecological semiotics (the second half of the 20th century to the the future).

5.) Inside economic semiotics, the emergence and development of some smaller socio-economic unit should be methodologically related on the universal sequence of development because it comes out of it and make its "brief summary".

6.) Modern science and technology allow for the establishment of a balance between the value of the historical as well as current semiotic system and will allow the elimination of total dominance of economics in the social life.

7.) Such historical sequences represents, of course, an abstraction that will probably not appear anywhere in such a pure form, but it can serve the interpretation of

phenomena from distant and recent past in a unique and non-conflictual manner what today's methods of unjustified appropriation of everything by individual national entities do not succeed (or do not even try).

8.) Philosophy as the most abstract form of thought stubbornly persists in the dogma of Greek civilization as the absolute origin of any rational thought. Without

rejecting these achievements, we should point out the much earlier occurrences of the same rank of values. If the current "globalization" has brought anything good, then it is awareness of universal connectedness of all people and cultures and the possibility of practical realization of these connections.

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