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**From gnosiology to psychological adaptation:  
The Semiological Problem for Concrete  
Philosophy**

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**Abstract:**

This study will analyze the transition from gnosiology to psychological adaptation in the thought of Mário Ferreira dos Santos, highlighting the semiological problem in his Concrete Philosophy. Through an analytical approach, theoretical foundations linked to the Theory of Knowledge and Semiology will be examined, emphasizing the relations between symbolization, signification and generalization.

From Mário Ferreira's perspective, symbolization is seen as an essential cognitive operation that transcends the linguistic domain, configuring itself as a central mechanism in the organization and interpretation of reality. The genesis of meaning will be understood as a tense mediation between individual perception and universal structures of thought, while generalization will allow abstracting concepts and applying them in multiple contexts.

The semiological problem assumes an epistemological function by integrating linguistic-symbolic systems and psychological adaptation, demonstrating how these elements mediate both sensory experience and rational processes. Concrete Philosophy proposes a synthesis between real and ideal, overcoming classical dichotomies between subject and object, thought and language. Thus, the specificity of the semiotic approach as a bridge between language, gnosiology and adaptation will be highlighted, contributing to a broader understanding of human knowledge and its practical implications.

### *Introduction*

The philosophy of Mário Ferreira dos Santos presents a complex dialogue between gnosiology and psychological adaptation, highlighting the semiological problem as a central element. In his **Concrete Philosophy**, the interaction between the processes of symbolization and signification reveals an effort to understand how human knowledge is structured through cognitive schemes that connect

perception and abstraction. The central question of this study will be to investigate how symbolization transcends language and is inserted as a fundamental adaptive function, mediating the interaction between the individual and the world.

This work will seek to highlight the importance of the semiological problem as an epistemological mechanism that goes beyond the limits of traditional semiolinguistics and penetrates psychological adaptation. The objective is to show how symbolic systems, in Mário Ferreira's view, not only organize the sensible experience, but also allow the abstraction and generalization of universal concepts. Such an approach will contribute to a better understanding of human knowledge and its practical implications.

### *Theoretical Background*

The theory of knowledge proposed by Mário Ferreira dos Santos is based on the need to overcome the classic dichotomies between subject and object, thought and language. According to the philosopher, gnosiology must be integrated with the observation and analysis of psychological adaptation in order to fully understand how the human subject interacts with reality through symbolization. He argues that knowledge is not just a passive reflection of reality, but an active process of symbolic mediation that organizes sensible and rational experience.

Symbolization, as described in the **Treatise on Symbolism**, is a primordial cognitive process. For Santos, symbols not only express reality, but also construct it, since they allow the subject to abstract schemes and reorganize his perceptions. This process is vital for generalization, which, according to the author, enables the formation of universal categories applicable to multiple contexts.

The theory of tensions, another fundamental concept in his philosophy, elucidates how gnosiological processes connect to the psychological structures of the subject. The tense mediation between individual perception and universal structures of thought will be analyzed as an essential interface for psychological adaptation. Thus, the problems of symbolization and generalization interact directly with the general theory of tensions, allowing the synthesis of sensible and rational elements in the formation of knowledge.

Santos also emphasizes, in his **General Noology**, that knowledge is dynamic and dependent on semiotic schemes that enable both the assimilation and the accommodation of new information. This semiotic perspective, therefore, presents a broader view of the role of sign and symbolic systems in cognitive development and human adaptation.

### *Methodology*

This study will be based on a bibliographic review of primary works by Mário Ferreira dos Santos, using a qualitative approach for the analysis of key concepts related to gnosiology, symbolization and psychological adaptation. The works analyzed include **Concrete Philosophy, Treatise on Symbolism, Theory of Knowledge and General Noology**, focusing on the relationships and interactions between signification, symbolization and cognitive adaptation. The research explores how symbolic mediation contributes to the construction of knowledge, emphasizing the epistemological role of semiotics.

### *Results and Discussion*

The analysis of the works of Mário Ferreira dos Santos reveals that symbolization, more than a linguistic phenomenon, is a central cognitive mechanism in the construction of knowledge. The author emphasizes that symbolic mediation allows the subject not only to represent, but also to interpret and reorganize reality. This process is essential for the generalization of anteconcepts, which enables the abstraction of schemas and their application in different contexts through their concepts.

The semiological problem, when integrated with psychological adaptation, assumes a critical epistemological or criteriological function. Mário observes that symbolization is necessary for effective interaction with the environment, mediating both sensible experiences and rational

processes. His **Concrete Philosophy** points out that the classical dichotomy between real and ideal is overcome through symbolic tensive mediation, which unifies thought and language in a dynamic synthesis.

In addition, the theory of tensions offers a specific insight into how sensible experience is articulated with the universal structures of thought. Psychological adaptation, in this context, is not limited to a passive adjustment to external conditions, but involves an active reorganization of the symbolic schemes that underlie knowledge. The results of this analysis indicate that Santos' perspective contributes significantly to the understanding of the role of signification, as well as of semiotics itself in the formation of human knowledge.

### *Conclusion*

It is concluded that the philosophy of Mário Ferreira dos Santos offers a dynamic approach by integrating gnosiology and psychological adaptation through signification/symbolization. The problem of the understanding of signs and symbols, when treated as a fundamental epistemological function, allows us to understand how symbolic systems facilitate the construction of knowledge and interaction with reality. Generalization, as a central mechanism, highlights the importance of abstraction in the formation of universal categories.

The practical implications of this analysis include the possibility of developing a more comprehensive understanding of the role of symbolic systems in education and in the processes of learning and language acquisition. Future investigations may focus on exploring the applicability of concrete semiotics in specific contexts and themes, such as cognitive psychology and the philosophy of language.

**Keywords:** *Theory of Knowledge; Semiology; Symbolization; Meaning; Adaptation*

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