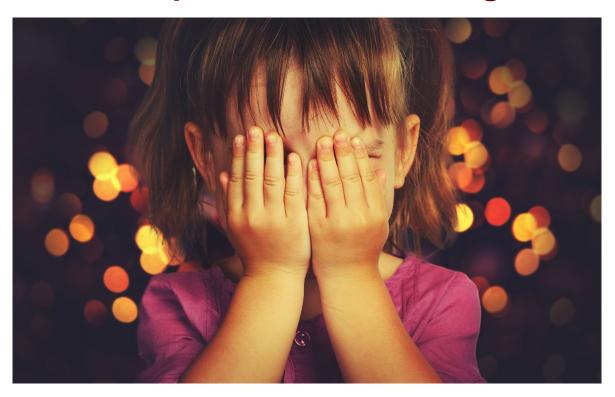# Abstract Book

# Anticipation and Change

THE 11TH CONFERENCE OF THE NORDIC ASSOCIATION FOR SEMIOTIC STUDIES (NASS XI)

STAVANGER, NORWAY, JUNE 13–15TH 2019

VENUE: KJELL ARHOLMS HUS, UNIVERSITY OF STAVANGER (UiS) DEPARTMENT OF SOCIAL STUDIES, AUDITORIUM 2

# Anticipation and Change:
## The 11th Conference of the Nordic Association for Semiotic Studies (NASS XI)
## Abstract Book

## Editors

**Morten Tønnessen**
Professor of philosophy
Department of social studies, Faculty of Social Sciences, University of Stavanger
morten.tonnessen@uis.no

**Daria Segal**
Conference secretary; MA
Nordic Association for Semiotic Studies
segal.dasha@gmail.com

**Inesa Sahakyan**
Associate Professor; PhD
Department of Applied Languages, University of Grenoble Alpes
inesa.sahakyan@univ-grenoble-alpes.fr

## CONFERENCE THEME

The overall theme of NASS XI is «Anticipation and change». Relevant topics include – but are not limited to – the semiotics of child development and human development in general, social change, cultural change, environmental change, ontogeny, and evolution. The anticipatory aspect implies that future studies and the power of imagination are also relevant topics, as are, potentially, learning and perception, expectation and prediction, foresight and preconception. We have welcomed abstract proposals that approach these topics from a semiotic perspective and draw on interdisciplinary relations between semiotics and other disciplines.

## KEYNOTE SPEAKERS:

**Ingvil Hellstrand** (Network for gender research, University of Stavanger): «Brave new world? Dystopia and social change in contemporary science fiction»

**Jon Kvist** (Institute of Society and Globalization, Roskilde School of Governance, Roskilde University): «Recent welfare reforms: Development or dismantlement of the Nordic welfare model?»

**Jaan Valsiner** (Department of Communication and Psychology, Aalborg University): «The little big sign-makers: What can be learned from children for general theory of sign mediation?»

**Nora Bateson** (filmmaker, writer and educator, President of the International Bateson Institute): «Unnamed senses, unscripted ethics, wide angle attention.»

**Eero Tarasti** (Professor emeritus, University of Helsinki): «Being and transcendence – introduction to existential semiotics»

## LOCAL ORGANIZATIONAL COMMITTEE

**Morten Tønnessen**, Conference chair
**Daria Segal**, Conference secretary

## SCIENTIFIC COMMITTEE

**Søren Brier**, Copenhagen Business School

**Luis Emilio Bruni**, Aalborg University

**Sara Lenninger**, Kristianstad University

**Juha Ojala**, University of Oulu

**Alin Olteanu**, Kaunas University of Technology/University of Tartu

**Tiit Remm**, University of Tartu

**Inesa Sahakyan**, Grenoble Alpes University

**Aleksei Semenenko**, Umeå University

**Morten Tønnessen**, University of Stavanger

## NASS GRADUATE STUDENT AWARD AND GRANTS

Five graduate students have been selected and awarded the NASS Graduate Student Grant of 200 Euro each to attend the conference and present their papers. These are:

- Tyler James Bennett – University of Tartu, Estonia
- Emelie Havemo – Linköping University, Sweden
- Mauricio Sánchez Hernández – University of Oslo, Norway
- Elli Marie Tragel – University of Tartu, Estonia
- Lauri Linask – University of Tartu, Estonia

Furthermore, a prize will be awarded for the best graduate student presentation at NASS XI. The prize consists of a gift card worth 300 Euro, and a diploma.

## PUBLICATION OF SELECTED PAPERS

A special issue of *Sign Systems Studies*, "Anticipation and change" will be published with selected papers from NASS XI. Further information about the journal can be found here: http://www.sss.ut.ee/index.php/sss

## NASS XI CONFERENCE ORGANISATION

NASS XI is organised by the **Nordic Association of Semiotic Studies** (NASS) and hosted by the University of Stavanger. The conference is co-funded by the **Department of Social Studies of the University of Stavanger** (UiS), **The Greenhouse** – an Environmental Humanities Initiative at UiS, and the program area for research "Filosofi og subjektivitet" (Philosophy and subjectivity).



The event page hosted by University of Stavanger is at https://www.uis.no/news/conferences/nordic-semiotics-2019/

For more information, contact [nassXI@uis.no](mailto:nassXI@uis.no) (or our regular email [post@nordicsemiotics.org](mailto:post@nordicsemiotics.org)) or visit [http://nordicsemiotics.org](http://nordicsemiotics.org).

## CONFERENCE PROGRAMME

### PRINTED PRESENTATION ON DISPLAY

|  | **Gisela Bruche-Schulz**: How a Concept is Felt |
|---|---|

## THURSDAY JUNE 13TH

### REGISTRATION AND OPENING

| 08.30–09.00 | Registration desk open |
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| 09.00–09.15 | Opening of conference |

### KEYNOTE SPEECH

| 09.15–10.15 | **Jaan Valsiner**: The little big sign-makers: What can be learned from children for general theory of sign mediation? |
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### 1ST SESSION

| 10.15–10.45 | **Titus Lates**: Anticipation and Free Will: Semiotic Implications |
|---|---|
| 10.45–11.15 | **Òscar Castro Garcia**: Anticipation and decision-making in non-neural living beings. Signals to minimal cognition studies |
| 11.15–11.45 | **Kalevi Kull**: Semiosis means choice (and how is this related to homeostasis and anticipation) |

### COFFEE BREAK

| 11.45–12.00 | *The coffee break finds place just outside the auditorium* |
|---|---|

### 2ND SESSION

| 12.00–12.30 | **Juha Ojala**: Music as an avenue for exploration of non-arbitrary social semiosis from a Peircean viewpoint |
|---|---|
| 12.30–13.00 | **Alin Olteanu**: The educational implications of Peirce's semiotics |

| 13.00–13.30 | **Donna E. West**: Vygotskii's Double Stimulation as a Measure of Peirce's Double Consciousness: Forums for Anticipatory Dialogue |
| 13.30–14.00 | **Claudio J. Rodríguez H.**: Everything seems so settled here: The conceivability of post-Peircean biosemiotics |

## LUNCH

| 14.00-14.45 | *The lunch is served in the cafeteria at Kjell Arholms hus, "Entusiasten"* |

## KEYNOTE SPEECH

| 14.45–15.45 | **Jon Kvist**: Recent welfare reforms: Development or dismantlement of the Nordic welfare model? |

## 3RD SESSION

| 15.45–16.15 | **Valeria De Luca Antonino Bondì**: Anticipation and promise of change. A semio-pragmatic overview on the social engagement |
| 16.15–16.45 | **Lauri Linask**: Autocommunication between cognition and culture in developmental semiotics |
| 16.45–17.15 | **Elli Marie Tragel**: Meditation and autocommunication: Comparison of two mechanisms of self-organization |

## COFFEE BREAK

| 17.15–17.30 | *The coffee break finds place just outside the auditorium* |

## 4TH SESSION

| 17.30–18.00 | **Sebastian Feil**: How to read a habit (and also, why)? |
| 18.00–18.30 | **Mariam Nozadze**: Semiotic changes of Homeric epithets (origins, development and future) |
| 18.30–19.00 | **Mauricio Sánchez Hernández**: Assessing biotranslation in eco-fiction literature: A zoosemiotic ecocritical analysis on anthropomorphic representations of monarch butterflies in Homero Aridjis ☐ novels |
| 19.00–19.30 | **Marc Barreto Bogo**: From literature book to literary book object, a sensitive resemantization |

## FRIDAY JUNE 14TH

### REGISTRATION

| 08.30–09.00 | Registration desk open |
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### KEYNOTE SPEECH

| 09.00–10.00 | **Eero Tarasti**: Being and transcendence – introduction to existential semiotics |
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### 5TH SESSION

| 10.00–10.30 | **Gunnar Sandin**: Large scale research facilities as mirrors of the future. The visual and agentic semiotics of nano-science buildings |
|---|---|
| 10.30–11.00 | **Inesa Sahakyan**: Marketing and Innovation: creative adaptation to change in consumer behavior |
| 11.00–11.30 | **Prisca Augustyn**: Voters in the dark: Solar energy discourse in the Sunshine state |

### COFFEE BREAK

| 11.30–11.45 | *The coffee break finds place just outside the auditorium* |
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### 6TH SESSION

| 11.45–12.15 | **Jamie Kruis & Myrdene Anderson**: Narratology expands and contracts in accommodating our allovertebrate interlocutors |
|---|---|
| 12.15–12.45 | **Morten Tønnessen**: Umwelt trajectories revisited: Anticipating the societal transformation required to solve the environmental crisis in the 21s century |
| 12.45–13.15 | **Tiit Remm**: Spatial-semiotic urban models and change in sociocultural systems |
| 13.15–13.45 | **Oscar Miyamoto**: A travel to the future: chronesthesia as anticipatory semiosis |

### LUNCH

| 13.45–14.30 | *The lunch is served in the cafeteria at Arne Rettedals hus, "Sentralen"* |
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### KEYNOTE SPEECH

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|---|---|
| 14.30–15.30 | **Ingvil Hellstrand**: Brave new world? Dystopia and social change in contemporary science fiction |

### 7TH SESSION

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|---|---|
| 15.30-16.00 | **Rafael Zanlorenzi**: Language, Culture and Truth After the Advent of the Hyperreal |
| 16.00–16.30 | **Jacopo Frascaroli**: The Expectation of the Unexpected. The Experience of Time in the Aesthetic Text |
| 16.30–17.00 | **Kerenina Dansholm**: The cyborg ontologies and knowledge of youth |

### COFFEE BREAK

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| 17.00–17.15 | *The coffee break finds place just outside the auditorium* |

### 8TH SESSION

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| 17.15–17.45 | **Sara Lenninger**: On children's semiotic freedom and the right to be heard |
| 17.45–18.15 | **Waldmir Araujo-Neto**: [Gesture-Tool-Speech] complexes as units of meaning in teacher education classes |
| 18.15–18.45 | **Aleksandr Fadeev**: Semiotic aspects of learning on digital platforms in the framework of Vygotsky's theory |
| 18.45–19.15 | **Sergei Kruk**: 'Linguistic integration' as a misconceived semiotics. A critic of Latvian language policy |

### GENERAL ASSEMBLY

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| 19.15-20.15 | General Assembly of The Nordic Association for Semiotic Studies (NASS) |

# SATURDAY JUNE 15TH

### KEYNOTE SPEECH

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|---|---|
| 09.00–10.00 | **Nora Bateson**: Unnamed senses, unscripted ethics, wide angle attention |

### 9TH SESSION

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|---|---|
| 10.00–10.30 | **Christopher M.F. Shepler**: Transformation and Umwelt in Lilith's Brood |
| 10.30–11.00 | **Ivy T. Gilbert**: Conspiratorial Animals: Deconstructing Visual Representations of Animals as Food |
| 11.00–11.30 | **Deli Lara Peña**: Taste education: a semiotic approach to eating identities |

### COFFEE BREAK

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|---|---|
| 11.30–11.45 | *The coffee break finds place just outside the auditorium* |

### 10TH SESSION

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| 11.45–12.15 | **Alina Therese Lettner**: Connecting consciousness and the cosmos in cybersemiotics and Indian Buddhism: Two process-philosophical paradigms for the challenges of change in nature and culture |
| 12.15–12.45 | **Madeleine Harke**: Ivanhoe, the Young England Movement, and the Semiotic Construction of National Identity out of Medievalism |
| 12.45–13.15 | **Timo Maran**: Reframing wolf as an Estonian national animal. Process and contentions from an ecosemiotic perspective |
| 13.15–13.45 | **Emelie Havemo**: Strategy maps as tools for strategic change: A framework of nine principles for strategy map design and use |

### LUNCH

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|---|---|
| 13.45–14.30 | *The lunch is served in the cafeteria at Arne Rettedals hus, "Sentralen"* |

### 11TH SESSION

### PANEL: «TRANSFORMATIONS OF POLISH AND LITHUANIAN MUSIC AND THEORETICAL REFLECTION IN THE SECOND HALF OF THE TWENTIETH CENTURY»

### POSTER PRESENTATION

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|---|---|
| | **Dominika Micał**: "We stayed in Arcadia": Meetings in Baranów and Sandomierz (1976–1989) as oases of free art and free spirit |

### ORAL PRESENTATIONS

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| 14.30–15.00 | **Małgorzata Janicka-Słysz**: Transformations of Polish and Lithuanian |

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|---|---|
| | Music in the Second Half of the Twentieth Century. Contexts – Ideas – Messages – Relationships |
| 15.00–15.30 | **Kinga Kiwała**: New Romanticism in 20th-century Polish Music – cosmopolitan or national values? |
| 15.30–16.00 | **Iwona Sowińska-Fruhtrunk**: The Phenomenon of the Kraków's School of Music Theory in the Era of Political Transformation |

## COFFEE BREAK

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|---|---|
| 16.00–16.15 | *The coffee break finds place just outside the auditorium* |

## 12TH SESSION

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| 16.15–16.45 | **Piotr Konderak**: On a dual nature of semiosis: a cognitive semiotic perspective |
| 16.45–17.15 | **Michael Grinfeld**: The enigma of hormesis |
| 17.15–17.45 | **Patrizia Sergio**: Lively Assemblages and New Material Configurations: How becoming intense? |
| 17.45–18.15 | **Gerard J. van den Broek**: Affection and Distance or Emotional Proximics |

## CONFERENCE DINNER

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| 20.00-23.00 | *The conference dinner takes place on the 23rd floor of Scandic Forum hotel* |

## *ABSTRACTS*

# THURSDAY JUNE 13th

## *PLENARY*

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|---|---|
| **09.15 – 10.15** | The little big sign-maker: What can be *learned from children for general theory of sign mediation?* |

**Jaan Valsiner** (Aalborg University)

Early ontogeny of *Homo sapiens* sets up interesting opportunities for semiotic theorizing, allowing a glimpse into the emergence of sign functions. In early ontogeny these functions coincide with the development of associative reflex systems (Bekhterev) that

constitute the basis for semiosis. I will re-visit the research done in Bekhterev's research institutes in 1923-26 (Denisova and Figurin, 1929) on the dynamics and conditonability of the associative reflex "on the lap". This reflex is interesting as it is the first generalizing positional associative reflex that emerges by the end of the first month of life and vanishes by the fourth month of infant's life. I analyze it as the starting base for emergence of *pleromatic field-like signs* (Valsiner, 2006, 2018) in semiotic ontogenesis.

**Selected References**

Denisova, N. P. and Figurin, N. L. (1929). K voprosu o pervykh sochetatel'nykh pishchevykh refleksah u grudnykh detei. In N. Schchelovanov (Ed.), *Voprosy Geneticheskoi Refleksologii I Pedologii Mladenchestva.* Vol 1. (pp 81-88). Leningrad: Gosudarstvennoe Meditsinskoe Izdatel'stvo.

Valsiner, J. (2006). The overwhelming world: Functions of pleromatization in creating diversity in cultural and natural constructions. Keynote lecture at *International School of Semiotic and Structural Studies,* Imatra, Finland, June, 12.

Valsiner, J. (2017). The overwhelming world. In M. Raudsepp (Ed), *Jaan Valsiner: Between self and societies—Cultural psychology in a new key* (pp. 170-191). Tallinn: Tallinn University Press. (published version of Valsiner, 2006)

**Bionote:** Jaan Valsiner is a Professor of Psychology at the Department of Communication and Psychology at Aalborg University.

## 1ST SESSION

**10.15 – 10.45**          Anticipation and Free Will: Semiotic Implications

**Titus Lates** (Romanian Academy "Constantin Radulescu-Motru" Institute of Philosophy and Psychology

The way in which anticipation is defined is often confusing and ambiguous. It is often assimilated with a process, action, ability or emotion. For some, it also means predicting, guessing, imagining or feeling. For others, the meaning is narrow and specific. It is, for example, a possibility that remains open to the past (M. Nadin).

I start this presentation from the assumption that anticipation (be it process, action, ability or emotion) can only exist if someone assigns it with meaning. What I aim to bring to attention is that anticipation involves not only a sign but an ensemble or a system of signs. Therefore anticipation implies a code. From a pragmatic perspective, anticipation is an action that makes sense for future action. It is a condition of the unlimited semiosis, which requires transparency and continuity. This makes me more and more willing to accept the position that considers anticipation to be a characteristic of the living. Or even more, just of the human being.

Endowed with the ability to predict, man becomes responsible and the problems involved in this responsibility seem to be related to those related to the existence of free will. What unites them is the fact that both endowments arise at the same time with symbolic thinking. And the relationship between them, as it appears from the semiotic analysis proposed by me, is paradoxical because it challenges us: can we only anticipate

if we assume that we are endowed with free will or, on the contrary, does anticipation truly earns its status only if we doubt the existence of free will?

The answer depends, of course, on the way in which we define anticipation. Wittgenstein said: "Prediction is incompatible with choice in the case where you yourself predict what you will choose". But let's not anticipate, although it seems impossible to define without anticipating.

**Keywords**: anticipation, free will, (unlimited) semiosis, responsibility, symbolic thinking.

**Bionote:** Titus Lates holds a PhD in Philosophy from the University of Bucharest. He is author of the book *Orizonturi logice în filosofia românească din secolul al XX-lea* (Logical Horizons in the Romanian Philosophy of the Twentieth Century) and of many articles, published in Romanian, about C.S. Peirce. He has participated in recent years in international conferences and congresses in Bucharest (2016), Warsaw (2016), Lima (2018). At the 13th IASS-AIS World Congress of Semiotics „Cross-inter-multi-trans" (Kaunas, 2017), he presented the paper: *Transdisciplinarity and recessivity: a semiotic approach to cyberspace*.

**10.45 – 11.15**     Anticipation and decision-making in non-neural living beings. Signals to minimal cognition studies

**Òscar Castro Garcia** (University of Tartu, Estonia)

The purpose is to show how simple organisms live "here and now", as well as their ability to anticipate future events. But how study the time lived by the minimal cells? The activity of singles and primitive cells like plasmodium is given by circadian cycles, as in any animal and plant, but in its domain. One of the cycles is that of hunger. Depending on the weight, the body's hunger cycle increases or decreases. It may alter the conditions of temperature, humidity, pH and light a little. The cycle of greater behavioral follow-up is the streaming of the plasmodium. Each contraction of the actin-myosin generates a directional rocking of the plasmodium to food sources or environments suitable for your life. So, the most common "time-lapse" of study in Physarum polycephalum is said streaming.

Time has been studied in relation to anticipatory movements. At the University of Hokkaido, they examined the rhythmicity of cellular behaviors and the ability of cells to adapt to periodic environmental changes by exposing Myxomycete to periodic changes in environmental conditions and observing their behavioral responses. In this way they showed that an amoeboid organism can anticipate the synchronization of periodic events. Organisms move quickly under favorable conditions but stop moving when transferred to less favorable conditions. They are exposed to low temperature conditions, which repeatedly present consecutive pulses at constant intervals, decreased their speed of locomotion in response to each episode. When subsequently subjected to favorable conditions, they spontaneously reduced their speed of locomotion at the point of time when the next unfavorable episode would have occurred. This implicit anticipation of imminent environmental change. After this behavior had been evoked several times, the locomotion returned to normal.

Moreover, in the end, we will see how an indecision provokes a different state of the multinuclear organism that makes us see the ability to make decisions is a simultaneity factor of multiple "times".

**Keywords:** Physarum, streaming, indecision, memory, anticipation.

**Selected References:**

Saigusa, T., Tero, A., Nakagaki, T., Kuramoto, Y. (2008) Amoebae Anticipate Periodic Events. Physical Review Letters, Vol. 100, N° 1, 018101.

Takagi, S., Nishiura, Y., Nakagaki, T., Ueda, T., Ueda, K-I. (2006) Indecisive Behavior of Amoeba crossing an Environmental Barrier. In: Kousuke, Y. et al (Ed.) (2007) Topological Aspects of Critical systems and Networks. World Scientific Publishing Co. Pte. Ltd. Singapore.

**Bionote:** Oscar Castro Garcia (Barcelona, 1967) (MAS Philosophy with honours; PhD Summa cum laude by the Autonomous University of Barcelona) is the first philosopher that research the Uexkull's work in a Spanish University since Ortega y Gasset times. He is a postdoc researcher fellow in Department of Semiotics in the University of Tartu. The research includes minimal cognition in non-neural organisms in experimental biosemiotics and his unconventional computing with slime molds as a biological agency.

**11.15 – 11.45**       Semiosis means choice (and how is this related to homeostasis and anticipation)

**Kalevi Kull** (University of Tartu, Estonia)

We analyse the possibility of bringing the concept of choice to the centre of semiotic theory. Thus, we define sign process (meaning-making) through the concept of choice: semiosis is the process of making choice between the simultaneously provided options. Here simultaneity is meant in the direct sense as coexistence in the present subjective moment. Also, choice-making can be (and very often is) non-conscious. We see the operation of choice as the simplest operation that is logical and not causal – simpler than negation, and accordingly prelinguistic and pre-human. It is somewhat surprising that while there exist many models that attempt to predict the decisions made in the situation of choice, there are very few that describe the process of primary choice itself.

We define semiotic learning as leaving traces by choices, whereas these traces influence the further choices. We term such traces of choices memory. Further modification of these traces (constraints) will be called habituation. Organic needs are homeostatic mechanisms coupled with choice-making. Needs and habits turn to be the basis of motivatedness. Since needs and habits cumulate experience, they work (via motivatedness) as anticipating future choices.

The possibilities (options) to be chosen in semiosis are themselves habits (or codes) that appear as occasionally incompatible (or in conflict). These habits bring the past to the present and work as anticipations.

Semiosis as choice-making can be seen as a complementary description of the Peircean triadic model of semiosis. It may occur that if free choice is understood as the fundamental aspect of sign processes, then it allows for the unification of the major semiotic models. As regards the Saussurean model, choice is the basis of arbitrariness. For the Greimasian model, choice is described by the axes of contrariness and contradiction, which represent options. According to Lotman's model, the relationship of untranslatability is the situation of choice. In view of the Uexküllian model, choice is the decision of an action in umwelt. According to the Peircean model, interpretation necessarily includes choice via the abductive aspect of semiosis. An integrated semiotic theory can be anticipated.

**Keywords:** biosemiotics; decision-making; free choice; general semiotics; motivatedness; need.

**Bionote:** Kalevi Kull is Professor of biosemiotics in the Department of Semiotics of the University of Tartu, Estonia. His work is linking theoretical semiotics with theoretical biology. He is a founding member and current president of the International Society for Biosemiotic Studies, co-editor of *Sign Systems Studies* and book series *Biosemiotics* (with Alexei Sharov and Jesper Hoffmeyer) and *Semiotics, Communication and Cognition* (with Paul Cobley).

## *2ND SESSION*

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| **12.00 – 12.30** | Music as an avenue for exploration of non-arbitrary social semiosis from a Peircean viewpoint |

**Juha Ojala** (University of Arts Helsinki)

Peircean semiotics and pragmatism has been shown to serve well the scrutiny of processes of signification from the perspective of an individual mind. At the same time, the Peircean standpoint is inherently social, and, in its ways, linguistically founded. For instance, towards the end of *Some Consequences of Four Incapacities,* Peirce stated that "there is no element whatever of man's consciousness which has not something corresponding to it in the word; and the reason is obvious. It is that the word or sign which man uses *is* the man himself. – – Thus my language is the sum total of myself; for the man is the thought." (CP 5.314.)

Broadly taken, the linguistic turn in the philosophy of mind (and other fields of research) has been follow by an embodied one. Understanding the mind, semiosis, or social interaction as something innately verbal has been challenged by advances in e.g. cognitive sciences, research in the arts and music, even linguistics. These developments may dispute the validity of linguistically founded theories of signification, and it might seem that semiotic traditions may have been or may become shadowed if not made obsolete by the rise of e.g. enactivist directions of research.

Within music, one is accustomed to communicating meaningfully with others by means other than linguistic. The socially shared situations, actions, and habits of action, taken both as meanings and as culturally mediated works, genres and traditions knit a net for "sweet anticipation" (Huron 2007) and holistic experience – to a great extent without arbitrary signs such as words. Might the study of social interaction in music provide insight into process of signification in social settings at large? This paper addresses subjectivity, intersubjectivity, emotions, empathy and some other social aspects of semiosis by interpreting, reinterpreting and extending Peircean semiotics and pragmatism towards the embodied turn and towards Tarasti's existential semiotics and the Z-model as well as Määttänen's notion of soft facts, through using the field of music as the context of analysis.

**Keywords:** Semiosis, experience, embodied knowledge, social interaction, soft facts, ten classes of signs, Z-model, existential semiotics, music.

**Bionote:** Juha Ojala (Ph.D., M.M.) is currently professor of music performance research at the DocMus doctoral school of the University of Arts Helsinki. Prior to that he worked as professor of music education at the University of Oulu, Finland. His main research interests are Peircean semiotics and semiosis; mind, meaning and music; music education, composing and technology. He is the former editor-in-chief of the journal Musiikki (of the Finnish musicological society). His book "Space in musical semiosis. An abductive theory of musical signification" was published by the International Semiotics Institute in 2009.

**12.30 – 13.00**        The educational implications of Peirce's semiotics

**Alin Olteanu** (University of Tartu and Vilnius Gediminas Technical University)

This paper discusses the main contributions that Peirce's semiotics can bring to philosophy of education. The paper develops in three stages, corresponding to three different topics: (1) anthropocentrism/biocentrism, (2) language-centred/body-centred learning and (3) pragmatism as meliorism. First, educational philosophy and theory are rooted in the anthropocentric worldview of Enlightenment, particularly in contractualism. While other areas of philosophical investigation have become thoroughly critical of anthropocentrism, philosophy of education manifests a conservatist attachment to such worldviews. I argue that, as particularly revealed in the post-Peircean development of biosemiotics, Peirce's semiotics offers a biocentric view of modelling which can be employed in the study of learning. Second, particularly starting with the 1960s, philosophy of education has mostly been developing in the analytical school, thus assuming a language-centred conception of learning, which implies overlooking the role that the body has in learning. This further implies ruling out the relevance of schematic (e.g., icons, diagrams)  and multimodal representations in (human) learning. Peirce's semiotics rather supports that learning starts from schematic representations which are continuously maintained throughout long-lasting learning processes and the development of complex

theories. Also, in light of biosemiotics, the role of the body is deemed central in learning and explained in terms of semiotic scaffolding. Learning capabilities are not restricted to cognitive capacities or social power relations, but regarded as possibilities for discovering meaning relations (semiotic competences). This implies that teachers, educational institutions and policy-makers must acknowledge both the obstacles and the immense freedom that humans of any age always have for learning, adaptation, anticipation and creativity. This contributes to several education and learning theories, namely: (1) to (neo)constructivism, by expanding the concept of scaffolding, (2) to social semiotic approaches to the role of multimodality in learning, by grounding the multimodal organization of human environments in embodied modelling capacities and (3) to philosophy of education, by implying a notion of creativity as consisting in iconic operations, rather than in the abstract fabrication of conventional meaning. Last but not least, the implications of Peirce's theory of evolution for learning are discussed. Most of all, this aspect of Peirce's semiotics suggests a concept of learning as the decomposition of complex reality into simple sign-types that can be further used in new semiotic configurations. Especially as used in biosemiotics, Peirce's evolutionary semiotics is claimed to contain arguments which challenge the specific critique that Peirce's pragmatism received, deeming it unsatisfactory for the scope of education and cultural criticism because lacking a *pragmatism-as-meliorism* perspective. I conclude by discussing these arguments, as revealed in the three stages of the presentation, and listing their implications for learning, development and anticipation.

**Keywords**: learning, creativity, semiotic scaffolding, meliorism, Peirce.

**Bionote**: Dr Alin Olteanu is a Postdoctoral Researcher at the Tartu University, Department of Semiotics and an Associate Professor at Vilnius Gediminas Technical University. He received his PhD in 2015 from Roehampton University's School of Education. His main research interests are semiotics, multiculturalism, digitalization and philosophy of education. His research has been mostly developing within the school of biosemiotics and he is interested in merging this school of thought with theories of learning stemming from education, communication studies and theory of knowledge.

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| **13.00 – 13.30** | Vygotskii's Double Stimulation as a Measure of Peirce's Consciousness: Forums for Anticipatory Dialogue |

**Donna E. West** (State University of New York at Cortland, USA)

The development of the "Supreme Art," "self-hypnotization," (1911: MS 674), featuring intra and intersubjective dialogue/"double consciousness" is responsible for the most mature kind of abductive reasoning (1903: 8.330).  The kind of abductive reasoning emanating from acts of double consciousness is explanatory in nature.  Self talking to self or others talking to self definitively fosters dialogic thinking necessary to discern whether hunches are, in fact, worthy.

Peirce's concept of double consciousness permeates all sign use (perceptual, action-based or logical), given its breadth of interpretive effects, and thus is ripe to benefit from interventional  strategies proposed by Vygotskii, which advance sign meanings.  Double

consciousness establishes a mental give-and-take forum in which ego notices new meanings ascribed to signs.  It results either from self-talk, in which new meanings emerge from the beholder's own internal dialogues, or from others' assertions, be they pictures, gestural or linguistic performatives (West under review).  When pictures communicate commands, interrogations, or suggestions for future beliefs, they convey propositions/arguments to the interpreter; and although the meaning is implied, it is, nonetheless, a fledgling illustration of how emerging meanings transform the sign's potency.

Double consciousness transforms a happening into an "experience" in the Peircean sense, such that it integrates feeling with reaction – resulting in a non-volitional mix of Secondness and Firstness (Ibri 2015).  The vivid percepts which reside in conflicts between ego and an unfamiliar/unexpected non-ego (1905: MS 339: 245; 1906: R298: 29-31) coalesce to produce an object's salience.  Nonetheless, it is the unexpected nature of the new feeling and its contrastiveness with what came before, which initiates the conflict perpetuating double consciousness.  The inconsonance created by the new feeling (perhaps initiated by observation of a percept) gives rise to a bona fide experience for Peirce.  the element of surprise is responsible for initial attention to the new feeling; but it is the foreignness residing in "non-ego" which (without the experiencer's permission) determines the effect.  The conversion of the percept to an interpretive device creates, the "intrusive stranger" (7.643), which insinuates an awareness of conflict (1903: 5.53; 1903: EP2:195; 1904: 8.330; 1903: 8.266; Wilson 2016: 97; Atkins 2018: 196).  This "abrupt entrance" is equivocal to a percept en route to becoming a perceptual judgement, because consequent to conflicts, perceivers interpret data (as percept) converting them into concepts/propositions.   This conflict to interpretation model is represented in the percipuum and eventually in the perceptual judgement (1903: 7.643).

Vygotskii's model supplies the experimental paradigm to test the ontogeny of Peirce's double consciousness.  He proposes four stages toward developing "double stimulation," allowing the measurement of children's decision-making processes when hunches are faced with conflictual causes/consequences.   All four Vygotskian measures regulate the exploitation of augmented internally derived meanings in problem-solving arenas.  His methods determine precisely when abductive skills emerge, and how to liberate consciousness from compliance to predisposed, erroneous, assumptions.  His double stimulation paradigms supply a clear means to examine the viability of fledgling hunches, given its on-line, dialogic character -- facilitating the subjunctive influence of others' suggestions in their fullest argumentative sense.

**Keywords**: Peirce, Vygotskii, Double Consciousness, Double Stimulation.

**Bionote**: Donna E. West is Full Professor of Linguistics and Spanish at the State University of New York, College at Cortland (USA).  For nearly thirty years she has presented and published internationally in Semiotic studies using Peirce's sign system.  Her principal research interests are: Semiotics, Cognition, General Linguistics, Psycholinguistics, Child Development, Phenomenology of Language, and Language Acquisition.  Her 2013 book, *Deictic Imaginings: Semiosis at Work and at Play,* investigates the role of Index in the acquisition of demonstratives and personal pronouns.  The impetus for the publication of

her 2016 anthology: *Consensus on Peirce's Concept of Habit: Before and Beyond Consciousness*, derives from her longstanding fascination with how Peirce's concept of habit relies chiefly upon index's influence in event processing.

**13.30 – 14.00**     Everything seems so settled here: The conceivability of post-Peircean biosemiotics

**Claudio J. Rodríguez H.** (*Department of General Linguistics Palacký University, Olomouc, Czech Republic*)

Theory change is a slow, tortuous process. Problems associated with how we communicate ideas and how these ideas are received by our peers become catalysts for change in how we ourselves perceive and sanction what the discipline is capable of doing. Some parts of semiotics, and particularly biosemiotics, have come under scrutiny because of a heavy commitment to Peircean philosophy, but at the same time, the contributions of Peircean philosophy are almost impossible to discount. The ripples of this situation are quite visible in the emergence of code biology as a post-semiotic research program. Yet, there is a general balance between those who do not put that much stock in Peircean concepts and those who cannot conceive semiotics without it.
This presentation will simply ask whether a biosemiotics after Peirce is possible at all in the sense of acknowledging Peirce's contributions to the field while also taking to heart the criticisms raised by those skeptical of the implications of Peircean semiotics. While the answer is most likely positive, it depends on what background our concept of meaning depends on and how it may bleed into the other areas of semiotics that biosemiotics may claim a stake on. Being able to discuss potential theoretical distinctions across semiotics while also allowing communication between the areas caught in this differentiation will, I contend, be crucial for the health of the discipline as the gap between theories becomes more profound.

**Keywords**: Peircean semiotics, discipline split, general semiotics.

**Bionote**: Claudio Rodríguez obtained his PhD in semiotics from the University of Tartu, Estonia, and is currently a researcher at Palacký University in Olomouc, Czech Republic.

*PLENARY*

**14.45 – 15.45**     Recent welfare reforms: Development or dismantlement of the Nordic welfare model?

**Jon Kvist** (Institute of Society and Globalization, Roskilde School of Governance, Roskilde University)

| **15.45 – 16.15** | Anticipation and Promise of change. A semio-pragmatic overview on the social engagement |

**Valeria De Luca** (CeReS, University of Limoges, France)
**Antonino Bondì** (EHESS – Paris)

In the last few years, we notice the emergence of a dangerous form of life which bears witness to a deep social change despite all the other opposite movements (Butler 2015) which struggle for the reduction of various inequalities in the world. What once constituted an extremist minority seems to turn now into a powerful majority, even if, comparing with other minorities, the modalities of action are almost the same. Indeed, we can observe street actions as well as other more or less "traditional" persuasive and rhetorical activities, such as the publication of manifestos, and the manipulation of different media, supports, objects. Before being an ideological and a political one, such a space is firstly lived and expressed, i.e., a co-emergency of values and norms.

So, what happened? How can we explain this change? If we leave aside some naive form of economic determinism, why do some forms of engagement prevail while others fail to stabilize and secure social and symbolic values in the long run? To try and answer these questions requires us to consider the relationship between social engagement, praxis and semiogenetic (i.e., sense-making) processes viewed in their emergent and on-going stabilization phases.

We will need firstly to recall some semantic nuances that various definitions of engagement involve, especially with regard to the establishment of the relevant values. Secondly, this will enable us to enrich the calling/response scheme as sketched by the French philosopher Jean-Michel Salanskis (2014) concerning what he calls *ethanalyse*. This model describes how collective forms of actions and subjects' engagements emerge: human social activities are conceived as the products of a calling/response scheme. On the one hand, this calling recruits subjects in the social arena; on the other hand, it sketches a potential horizon, both social and individual, in order to shape the on-going subject's form of life. Our "semio-pragmatic" suggestion aims to stress the entanglement between praxis and several semiotic instances like images, writings, gestures and so on. In connection with these matters, we will examine the so-called *promises of memory* (Fraenkel 2002, 2015), in which the performativity of engagement and the promised persistence of memory seem to be related not as activities themselves, but as a new system of values and perception of memory itself.

Thirdly, this example will allow us to underline the hypothesis of a prominence of values and sense perception and evaluation processes in order to theoretically investigate the nexus between engagement and social change. In particular, we will try to show that the starting point of inquiry should be the semiotic ecology of values as potentials, instead of dynamics of subjectivation. In this way, the regimes of expression come first and allow us to think together the activity of the subjects and the passivity of the instituted frames of action.

**Keywords:** social engagement, praxis, semiogenesis, promises of memory

**Bionote:** Valeria De Luca obtained her PhD in semiotics at the University of Limoges with a thesis  directed by Jacques Fontanille on the Argentinian Tango conceived as a whole semiotic form. She is associated member to the laboratories CeReS (Centre de Recherches Sémiotiques) of Limoges University, LIAS-Institut Marcel Mauss of EHESS (Paris), and ICAR of Lyon University. Her work focuses on notions of gestures, form/figure and the figural dimension of meaning within a semio-aesthetic approach to social and artistic practices. She is now writing her first book on semiotics of practices and culture applied to the tango.

**Bionote:** Antonino Bondì is researcher at the Ecole des Hautes Etudes en Sciences Sociales (EHESS – Paris), and visiting Researcher at the PIASt (Warsaw). His research focuses on semiotic perception, embodied language and sociality of meaning. He approaches these questions by drawing on a number of philosophical traditions (phenomenology, (post)structuralism, saussureian linguistics), and he combines these approaches with the theory of complex and dynamical systems. Among his most recent publications: Linguistic Praxis as Institution and Individuation between semiotic imagination, normative schemes and styles (2017); L'expression entre expérience et physionomies du sens. Éléments pour une phénoménologie sémiotique (2018).

| 16.15 – 16.45 | Autocommunication between cognition and culture in developmental semiotics |
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**Lauri Linask** (University of Tartu, Estonia)

Autocommunication, communication with oneself, is both functionally and structurally distinct from communication with another. The concept of autocommunication, widely adopted in cultural semiotics after Juri Lotman, finds its historic predecessor in the analyses of verbal communication in the writings of Roman Jakobson. Jakobson, in turn, developed the idea based on papers by C. S. Peirce, Lev Vygotsky, and Ruth Weir. Vygotsky's discussion of egocentric and inner speech gave autocommunication a special role in the development of thinking in children, as he showed that differentiation of self-directed speech from communication for purely social purposes entails the child's organisation of his or her own entire behaviour with the aid of symbols. Later, it has been found that autocommunication already appears at an earlier stage of language acquisition, and it is particularly observable during what is known as "crib talk", which is common before the internalization of verbal "thinking" begins. Both crib talk and egocentric speech often appear as play – as something that comes out within the performance of the activity, for the sake of the activity itself, and they both involve organisation of one's own activity by introducing secondary means. Jakobson was perhaps a little more concerned with how in autocommunication, instead of transfer of signs from one mind to another, there is transfer of signs from one state of mind to another. But in Lotman's analyses, another type of autocommunication is outlined as well, not so much about autocommunication as bridging time instead of bridging space, but that of textual devices within the text, which guide the interpretation during autocommunicative

activity in relation to the text itself. In the presentation, it will be shown how this second type of autocommunication finds its developmental appearance in crib talk. The presentation will trace the two types of autocommunication – corresponding to the appearance and formation of various linguistic structures in children's speech – in the example of crib talk.

From the point of view of language acquisition, crib talk is predominantly metalingual, but by its structural composition and its play-like character, it appears to belong in the sphere of poetry also. What is revealed is a framework involving both cultural and cognitive semiotics for studying the development of symbolic thought in children.

**Keywords:** Autocommunication, crib talk, inner speech, Lotman, Vygotsky, Jakobson.

**Bionote**: Lauri Linask is a doctoral student at the University of Tartu. His theses project deals with interconnections of semiotics and child development: theories and concepts of signs in developmental psychology, the development of use of signs in children, the relationship between different sign systems and cognitive development, and how different areas of semiotics could inform our understanding of children. His background includes bio-, socio-, and cultural semiotics, and semiotics of learning in children must include aspects from all these paradigms.

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| **16.45 – 17.15** | Meditation and autocommunication: Comparison of two mechanisms of self-organization |

**Elli Marie Tragel** (University of Tartu, Estonia)

Recently there has been a significant rise in interest towards meditative practises that develop mindfulness (Williams, Kabat-Zinn 2011). Nowadays, disconnecting oneself from surrounding information is like a special project. Being alone with one's own thoughts has become a skill that needs to be deliberately and consistently practised. Meditation seems to be one sympathetic technique of alternative self-organization.

Present paper aims to study the buddhist practice of meditation from a semiotic point of view. At first glance, buddhism and semiotics seem to be conflicting approaches: instead of semiotic devotion to meaningfulness of our world, buddhism deals with meaninglessness, emptiness of everything, and with experiences that signification processes cannot grasp (Rambelli 2013). Current study aims to find out if and how it is possible to model meditative techniques of self-organization – realization of the buddhist dharma theory that stands for emptiness of all things – with tools from cultural semiotics, especially approaches to autocommunication and text in Tartu-Moscow school.

Author uses explanations of Master Sheng-Yen and Dan Stevenson (2002) to describe stages of chan meditation (metaphorical "ten bulls" illustrations from ancient chan tradition) and models these stages with terminology of semiotics. The task of meditation practise is to change one's states of mind, gain a higher consciousness, and thus to change the person. Juri Lotman's (2001) semiotic approach towards self-organizing describes it as an autocommunicative process which takes place between the former and the newly shaped version of 'I'. Autocommunication concept is integrated with

Tartu-Moscow school's another member Linnart Mäll's (2005) semiotic explanations of buddhist concepts. He states that dharma is a text and also a mechanism for generating texts. What applies to dharma, also applies to consciousness. Therefore, consciousness is also a mechanism for generating texts. In this paper, meditation is analysed as an autocommunicative process of textualizing one's consciousness in order to create new inner texts, empty signless states of mind, which subsequently can be applied as a sort of universal code for understanding daily situations.

Author proposes that meditation and autocommunicative technique that has both similarities and  differences compared to Lotman's approach to 'I-I' communication. The main difference lies in the direction of semiotic processes in the act of (auto)communication. If in Lotman's cultural semiotic approach, autocommunication is basically endless loop of reshaping oneself based on mastering more and more external codes that would help one manage in many different contexts, the buddhist way is the opposite. One is supposed to understand that everything is empty, therefore everything is possible, therefore it is inherently impossible to learn all the possible codes. One needs to understand the code of dharma and learn to apply this on every context.

In the light of this research it occures that semiotics is usually concentrated on researching meaning-making. The author hopes to create more interest in the alternative processes of signs being emptied of meaning.

**Keywords:** autocommunication, meditation, consciousness, textualising, desemiotisation.

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Mark J., Williams G., Kabat-Zinn, J. 2011. Mindfulness: Diverse Perspectives on its Meaning, Origins, and Multiple Applivations at the Intersection of Science and Dharma. *Contemporary Buddhism* 12–1.

Mäll, L. 2005. Studies in the Astasāhasrikā Prajñāpāramitā and other Essays. Delhi: Motilal Banarsidass

Rambelli, F. 2013. *A Buddhist Theory of Semiotics*. Bloomsbury

Sheng-Yen, Stevenson D. 2002. Hoofprint of the Ox. Principles of the Chan Buddhist Path as Taught by a Modern Chinese Master. Oxford University Press.

**Bionote**: Elli Marie Tragel is a MA student of semiotics at Tartu University. As a believer of semiotics, her main interest lies in how to make use of semiotic theories in practise. Her current research flirts with Tartu-Moscow school's member Linnart Mäll's theory of consciousness as a text and text generating mechanism and wishes to look more into buddhist concept of signs as example.

### 4TH SESSION

**17.30 – 18.00**          How to read a habit (and also why?)

**Sebastian Feil** (University of Augsburg, Germany)

It is a somewhat curious point of indeterminacy in Peirce's body of thought that it is missing a systematic account of how to determine how habits (which appear in so many instantiations across his entire oeuvre, e.g. as belief, as symbol, as logical interpretant) can actually be described in a reliable way. We know that habits materialize in a process that can generally be described as induction, can undergo changes through either further induction (from changing environments), but also through the imagination (precisely since habits are also in thought), in a process that can generally be described as deduction (Peirce actually refers to these as "habits of imagination"). Since habits exist in schematic form, operations performed upon them are akin to other forms of diagram manipulation. A second consequence of habit's schematic nature is that their application to contexts of thought and action happens metaphorically in order to render such a context more precise. In cognition, contexts appear more definitive because of their definition through habit. This mode of application can also be put in the following way: habits perform abductions on environments because certain pointers (either percepts or concepts) suggest the activation of a certain habit. From that perspective, habits appear as Peirce's substitute for 'anticipation' *par excellence*.

We also know that 'preconditioned thought' appeared in Peirce's work in at least one other instance. In a treatise on the interpretation of historical documents (MS 690 and 691), Peirce writes of "preconceived notions" as something that is always already operative in interpretation (a properly hermeneutical tenet), but also something that we should be able to overcome. Unfortunately, the rules outlined in this treatise only deal with ways of alleviating the constraints resulting from "preconceived notions" but do not give any pointers regarding possibility of actually knowing them. In any case, the modification of habit plays a vital role in Peirce's semiotic pragmatism.

Yet, if habit-change is a desirable possibility of semiotics in general, we also need to be able to identify habits in culture and society. Self-help literature on the topic usually operates on the premise that since 'you' are a sealed-off individual, your habits are also yours exclusively. As semioticians, we work on the assumption that this is patently not the case. Even more, we assume that individual habits are continuous (often imaginative) modifications of more general habits located way beyond our self. Thus, hermeneutically speaking, habits have a history and, semiotically speaking, habits are the history that conditions conceptual thought at the outset, the "living influence upon us of a diagram, or icon" (Peirce 1893).

Drawing on a number of related concepts from social and cultural studies (e.g. Michel Foucault's notion of the *dispositif* and especially, Hans Blumenberg's "metaphorology"), the paper develops an outline of what is required and what it means to 'read a habit' in relation to the history of concepts.

**Keywords:** habit, history, hermeneutics, metaphor.

**Bionote** : Sebastian Feil studied Comparative Literature, American and English Studies, and Philosophy, graduated in 2014 with a thesis on the concept of context in literary hermeneutics, and is currently working on his PhD project "Literature As Habit – On the Conditions of Existence of a Fashionable Idea", in which he charts the emergence of the modern notion of literature and explains its unquestioned cultural effectiveness (in the

face of the ongoing transformation of the media) as an effect of invariant habits of reflexivity and delimitation.

| **18.00 – 18.30** | Semiotic changes of Homeric epithets (origins, development and future) |

**Mariam Nozadze** (University of Tartu, Estonia)

Homeric epithets - the particular word combinations and phrases in both of the epic poems by Homer - are established and famous entities. These epithets not only identify the heroes and heroines from Homeric poems, but also, they gather the thoughts and imaginations about these heroes and heroines and turn them into the huge sphere of meanings.

My aim in this paper is to illustrate and analyse a number of examples of Homeric epithets and concepts that continue their existence in poetic texts within the contemporary world. The characters whose semiotic spheres of meanings are the interest of mine are as following: Helen of Troy, Penelope and Achilles. For the theoretical background I rely on Milman Parry's concept of Homeric Formulae (1971) and Juri Lotman's notion of Semiosphere (2005).

The concepts and epithets assigned to these heroines and heroes are not static and unchanged through the time: where we mean that number of writers and artists have been constructing the images of Helen, Penelope and Achilles in their works from the ancient world till the contemporary artistic dimensions.

Thus, I base my research on the data of poetic formulas (epithets, attributes, metaphors) of ancient authors (Homer, *Iliad*, *Odyssey*, Ovid, *Heroides*; Euripides, *Helen*) as primary sources of the semiotic sphere of abovementioned characters. I provide the corresponding tropes from modernist (preference for the modernist writers will be specified in the paper) and contemporary poets, who have dedicated their poems or collections of poems to reinterpreting the Homeric world.

These authors are:

- Sara Teasdale, Helen of Troy, 1911;
- Hilda Doolittle, Helen, 1929;
- Margaret Atwood, Helen of Troy does countertop dancing, 1996;
- Diana Anphimiadi, Helen of Troy, 2009;
- W. H. Auden, The Shield of Achilles, 1952;
- George Santayana, Before a Statue of Achilles, 1897;
- Dorothy Parker, Penelope;
- Edna St. Vincent Millay, An Ancient Gesture 1949; etc.

We need to say that the result of this research clarifies couple of reasons by taking into account the cultural and temporal context of these writings. We also consider that the semiotic layout of the tropes used in these works speak much about the future vision of Homeric formulas and their semiotic characteristics.

**Keywords:** Homeric epithets, sphere of meanings, semiotic changes, future vision.

**Bionote**: Currently I am a student of University of Tartu, Semiotics, MA. My previous academic activities where connected with Tbilisi State University, Georgia, where my interests first were taken by Classical studies, Latin and Greek languages, literature and history and then I changed my Major profession to English studies and finally my bachelor's degree was qualified as Bachelor of English studies 2007-2011. After that I pursued a Master's degree in English Literature, 2011-2013.

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| **18.30 – 19.00** | Assessing biotranslation in eco-fiction literature: A zoosemiotic ecocritical analysis on anthropomorphic representations of monarch butterflies in Homero Aridjis' novels |

**Mauricio Sánchez Hernández** (University of Oslo)

This study aims at conducting a zoosemiotic ecocritical analysis on the children´s eco fiction "Maria the Monarch" and the biographical novel "The mountain of butterflies", both written by the Mexican author and activist Homero Aridjis. These novels tale about adolescent encounters with the migration and hibernation of millions of monarch butterflies which are threatened by illegal logging in Mexico and by excessive pesticide use in USA. A relevant challenge to ecocriticism, and the main concern in this paper, is to assess the feasibility of biotraslation as defined by Kadri Tüür: to what extent can the own subjective world of an animal be mediated to human readers in the form of literature. Furthermore, one related question is whether it is possible or not to produce fictional representations of animal subjectivity that do not lead us to anthropocentric interpretations of the non-human world. In this respect, I do not regard anthropomorphism in itself as the root of the problem. As Latour, I consider that there has been a misunderstanding of anthropomorphism as a mere projection of human qualities on non-human entities and an excessive emphasis on 'only actors - some human, some nonhuman'. Therefore, paraphrasing Jane Bennett, 'a touch of anthropomorphism', particularly in eco-fiction texts, may actually cast more light on the agency of human-animal assemblages or 'confederations'. Anthropomorphism in ecoliterature, and even in eco-fiction, might also be regarded as an agency of interconnected animal 'umwelts' (human and non-human subjective worlds in a contact zone as defined by Uexküll) which can enable biotranslation. In order to demonstrate this, I attempt to map and describe, from a zoosemiotic perspective, the multiple contact zones created by the textual representation of human-animal encounters, based on the tripartite (core, mediated and conceptual) umwelt model, that Morten Tønnessen conceived. In more detail, I hold that these contact zones in a literary text mainly appear differentiated by recognizing the interaction of the different layers of human-animal umwelt. In order to get insight in the pragmatic value of this methodological framework, this ecocritical analysis focuses on how anthropomorphism changes in quality depending on which contact zone and umwelt layer is emphasized when an animal is represented. In this respect, as insects lack conceptual umwelt, the representation of reciprocal communicative acts between monarch butterflies and humans is completely fictional and clearly anthropomorphic. Thus, it will be demonstrated that the analysis of these multiple umwelt contact zones

favor the reading of either a conceptual anthropomorphism (predominantly fictional) or a perceptual anthropomorphism (predominantly non-fictional). I hold that fictional representations of animals not necessarily lead to anthropocentrism. Furthermore, the mapping and exploring of possible human-animal umwelt contact zones in literature will reveal what I call the paradox of anthropomorphism: the deeper a writer attempts to present the animals´ subjective world (animals´ conceptual umwelt), the nearer this writer approaches humans´ conceptual world (humans´ conceptual umwelt).

**Keywords:** Zoosemiotic criticism - Umwelt - Homero Aridjis - Monarch Butterfly - Biotranslation.

**Bionote**: Mauricio Sánchez Hernández is a Costa Rican graduate student in the master´s programme "European languages", with specialization in Spanish literature, at the Department of Literature, Area Studies and European Languages, Faculty of Humanities at the University of Oslo, Norway. Previously, Mauricio has obtained a master´s degree in International Environmental Studies (NMBU, Norway). His pre-graduate studies include Philosophy (Universidad Nacional de Costa Rica), Spanish literature and Pedagogy (University of Oslo, Norway). Currently, Mauricio is working in a Norwegian high school, teaching natural science, Spanish and philosophy.

| **19.00 – 19.30** | From literature book to literary book object, a sensitive resemantization |
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**Marc Barreto Bogo** (PUC-SP:COS/CPS and UNILIM:CeReS, Brazil and France)

For centuries, the main media or class of objects where the literary discourse was manifested is the object known simply as "book". However, there has been a long intellectual and technological trajectory, that comprehends materiality and production processes, until it was possible to develop the object book as we know it today.

Nevertheless, we are living a moment of cultural change with the advent of new digital medias, and the insecurity regarding the future of printed books may have accentuated the development of new publications with slightly undefined limits, created from the multiple relations between the verbal system and other semiotic systems. We notice in the international editorial market the increasingly presence of literary works edited by small publishing houses that realize a plastic exploration of their publications, which are not always easily defined as "books" or even "literature". These works express a certain way of thinking and producing the literature book in the 21$^{st}$ century, which takes advantage of the aesthetic experiments of the artists' books (*livres d'artistes*) and the book objects (*livres-objets*) developed mainly in the second half of the twentieth century.

The visual arts domain has historically performed great experimentations with the object "book". If the expression "artist's book" usually describes publications conceived by visual artists that aim to be identified as works of art, its subcategory "book object" generally

refers to works created by artists that search to reconfigure the canonical structure of the book system, performing various graphic and material experimentations.

Although book objects are frequently taken as one of the possible forms of the artist's book, we see that the use of this expression has become rather popular since the twentieth century and it is now common to hear it designating works that do not necessarily belong to the visual arts field. In children's literature, for example, books that perform material and plastic experimentations and that subvert the traditional structure of the codex are often called "book objects". But there are also examples of academic or literary publishers who denominate their works as "book objects". That is, in its current use, "book object" has come to designate a wide range of publications that belong to different fields (visual arts, children's literature, theory and criticism etc.), in single or serial editions that explore their materiality and their physical condition of semiotic manifestations.

Thus our main question is: what resemantization does the literary object undergo when it is not designated "book" anymore, but "book object"? Is there, in the variation of words, also a change of the values that are concerned? Through a brief resumption of historical examples, we will discuss the values that are involved in the renaming of the literary book as a literary book object. The theoretical framework consists mainly of the French Semiotics developed by A. J. Greimas and his collaborators, especially the advances perpetrated by Eric Landowski's Socio-semiotics and by Ana Claudia de Oliveira's studies regarding the esthesic and sensitive experience.

**Keywords:** Literary object, book object, resemantization, intersemioticity, Greimas' Semiotics.

**Bionote**: Marc Barreto Bogo is a Doctoral student in Communication and Semiotics in the Pontifical Catholic University of São Paulo (PUC-SP, Brazil) in co-tutelage with the University of Limoges (UNILIM, France). He is a graphic designer graduated from the University of Santa Catarina (UDESC, Brazil), where he also worked as a professor during four years. Barreto Bogo has a Master's degree in Communication and Semiotics from PUC-SP and is also a researcher in the Center for Socio-semiotics Research (CPS, PUC-SP) and the Semiotics Research Center (CeReS, UNILIM).

## FRIDAY JUNE 14th

*PLENARY*

**09.00 – 10.00**      Being and Transcendence – Introduction to Existential Semiotics

**Eero Tarasti** (Professor emeritus, University of Helsinki)

I notice I am still 'introducing' my listeners into this new theory which I have been developing since twenty years. Yet, any theory which tries to launch some new notions encounters the resistance of other well established approaches and paradigms. What new existential semiotics endeavours to bring to the semiotic debate now? It has started with the idea of constituting models which are in constant flux and temporality, and in this sense looking for its inspiration in the continental philosophy in the line of Kant, Hegel, Kierkegaard, Heideggers, Jaspers, de Beauvoir, Arendt, Sartre and Marcel. From the classical semiotics it has preserved concepts mostly from Paris school like modalities, isotopies and a narrative grammar. However, totally new ideas have emerged from the fundamental concepts of transcendence, *Moi/Soi*, *Dasein,* representation etc. It has arrived at a model called '**zemic**' which is a hypothesis of how the human mind functions between the constraints of the individual and social, concrete and abstract, *le sensible et l'intelligible* (Lévi-Strauss). The field is open for its diverse applications in empirical sciences as well. Nevertheless, basicly the theory is philosophical and may also lead to scrutinize such difficults notions as 'essence', 'soul/oversoul' etc.

**Selected reference:**

Eero Tarasti 2000 *Existential semiotics*, Bloomington: IU Press

"                2012 *Semiotics of Classical Music*, Berlin: Mouton de Gruyter (in French: *Sémiotique de la musique classique*, Aix: Presses Université de Provence 2016)

"                2013 *Sein und Schein, Explorations in Existential Semiotics.* Berlin: Mouton de Gruyter


## 5TH SESSION

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| **10.00 – 10.30** | Large scale research facilities as mirrors of the future. The visual and agentic semiotics of nano-science buildings |

**Gunnar Sandin** (Lund University, Sweden)

In this paper the future of science will be regarded as a topic that can be reflected in the architecture of science facilities, given an analysis that takes two main domains of semiotic perspectives into account: visual semiotics and agency semiotics. One of the most future-promising scientific domains, nanoscience, and its built facilities is here rendered in its capacity to promise new areas for human activity and human knowledge.

How then, can future promises be reflected in the architecture, and in the laboratories, of the very production of new scientific knowledge about the inner structure of materials? It can be done, it is here suggested, by focusing initially on the visual metaphors and symbolic role models in architectural proposals, but also in the affordance supposed to be provided by these types of facilities. Affordance is here extended into a complex cultural domain (as hinted at already by Gibson, and later elaborated on by for instance

Ingold), which is quite possible if one sticks to the very fundament of affordance, namely what exactly it is that provides action potential, hence future potential. Rather than aiming at evaluation of specified architectural forms (such as the pros and cons of co-operated laboratories) this paper focuses on a semiotic analysis of two specific cases in which built form and meaning (on different levels of environmental scale) seem to make a difference to scientific research as well as to the relation between science and society (the latter not least since whole cities and whole regions have to engage in building these kinds of "factories of promise"). Two large-scale science building projects are analysed: first, the ongoing large scale development of nanoscience and particle physics facilities in Lund (Sweden), including MaxIV (newly started), ESS (currently under construction) and their common preparatory lab environment, and city part, Science Village Scandinavia, and secondly, the National Graphene Institute (NGI) and its surrounding campus area in Manchester.

The future can thus be "studied" through regarding the conjoined agency, or "will", of politicians, economists, scientists, matter, space and law regulation, that form together an agentic network of future promise that present certain key forms of stabilisation, or actants as it were, if we talk in the traditional terms of how Greimas saw the principal figure that gives a common role to a number of otherwise discreet actors. Through the application of recent Greimasian interpretation in the actant theory that explores the social, economic and political consequences of architectural design (Latour 2005; Yaneva 2012; Sandin 2013), it is here suggested that a semiotic modelling of, and critical perspective on, the politics of large scale science projects can be made, while discussing possible scopes of affordance- and agency- oriented semiotics.

**Key words:** Architecture, science, planning, agency, visual rhetoric.


**Bionote**: Gunnar Sandin is Associate professor at the Department of Architetcure and Built Environment, Lund University. He has been affiliated member of the Center for Cognitive Semiotics at Lund University since its start in 2009, and he is currently the Swedish representative beside Göran Sonesson, in the general Assembly of AISS-AIS. He has presented papers about the semiotics of architecture, design and art at the IASS conferences in Berkeley 1994, Guadalajara 1997, Dresden 1999, Lyon 2004, Helsinki 2007, A Coruna 2009, Nanjing 2012, Sofia 2014 and Kaunas 2017 (NASS).


**10.30 – 11.00**   Marketing and Innovation: creative adaptation to change in consumer behaviour

**Inesa Sahakyan** (University of Grenoble Alpes, France)

More often than not innovation is associated with the domains of sciences and technology, yet marketers are urged into being more and more innovative. This paper

adopts a diachronic corpus-driven approach to examine innovation in marketing as a strategy to anticipate and adapt to changing consumer behaviours, a change driven by global climate change issues and increasing consumer awareness of the impact of consumption patterns on the environment. The consumer's growing concern with making responsible choices so as to mitigate their consumption footprint led to the advent of sustainable consumption. To respond to these concerns, businesses were forced to innovate when it came to their marketing strategies. Innovative green marketing strategies were thus developed to appeal to the green consumer and make them believe that the product they purchased was clean and environmentally friendly. Hence, for instance, nowadays, "through sophisticated advertising, cars are increasingly presented in or adjacent to natural environments rather than next to glamorous people and opulent mansions as was customary in earlier periods of car advertising" (Mühlhäusler,1999:175).

However, green marketing is not new, its origins are traced back to the late 1990s and the environmental movement launched by a series of events following the publication of Rachel Carson's *Silent Spring* (1962). What are the ways in which marketing has changed? What is innovation in general and in marketing in particular and how is it accomplished? These questions are addressed within the framework of Peircean semiotics. Furthermore, as innovation is intimately linked with such cognitive processes as creativity and imagination, the paper also draws on cognitive sciences to better understand the processes underlying the human capacity to innovate. Indeed, there is something profoundly curious and somewhat paradoxical about the idea of innovation. Though it implies novelty and creativity, it undeniably departs from pre-existing ideas. To bring light into the nature of innovative processes, Peirce's idea of inference is of particular use. Peirce describes inference as having three essential steps – colligation, observation and judgement. *Colligation* or *copulation* consists in "bringing together certain propositions which we believe to be true, but which, supposing the inference to be a new one, we have hitherto not considered together, or not united in the same way." (CP, 2.442) This definition is insightful as it helps discern the two facets of innovation, its all being a matter of *what* and *how*. Put it differently, what characterises innovation is first, the fact of drawing parallels between phenomena or ideas that were not considered together before (*what* is brought together), and second, the *way* in which this is done (how). To be considered innovative, the colligation should be unprecedented. This is where *imagination* comes in; as to be unprecedented these ways are to be imagined anew.

To study innovation in marketing discourse, two specialised corpora were chosen for analysis: car commercials and printed ads conceived before and after the environmental movement. The study focuses on car industry as the latter is one of those that rely heavily on green marketing to position their brands as green.

**Keywords:** Innovation; creativity; marketing discourse; green marketing strategies; multimodal discourse analysis.

**Selected references:**

Ch. S. Peirce, ([1931-1936]1958). *Collected Papers of Charles Sanders Peirce*. 8 vols., vol. 2 Ch. Hartshorne and P Weiss (eds.) Cambridge, Mass.: Harvard University Press

Peter Mühlhäusler, Metaphor and Metonymy in Environmental Advertising, *AAA: Arbeiten aus Anglistik und Amerikanistik* Vol. 24, No. 2 (1999), pp. 167-180

Rachel Carson ([1962] 2002) *Silent Spring*, Mariner Books, Boston

**Bionote**: Inesa Sahakyan holds a PhD in Language Sciences. She is an associate professor at the Department of Applied Linguistics at the University of Grenoble Alpes, France and teaches English for Specific Purposes (Business English). She is in charge of a Master degree programme in International Trade, and is the Organisational Assistant of the Nordic Association of Semiotic Studies (NASS). Her research interests include multimodality; discourse pragmatics; visual and cognitive semiotics; meaning making processes; reasoning mechanisms; arguments; perception and cognition.

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**11.00 – 11.30**          Voters in the dark: solar energy discourse in the Sunshine state

**Prisca Augustyn** (Florida Atlantic University, USA)

This study examines public discourse about solar energy in Florida. Even though Florida is known as the Sunshine State, it ranks surprisingly low on solar energy use. After a nationwide rise in rooftop solar installations between 2014 and 2015, utilities in several US states were faced with challenges to their energy distribution business models as more solar costumers came online where net-metering is allowed. In anticipation of similar problems in Florida, conservative Political Action Committees (representing utilities and energy corporations) proposed constitutional amendments in 2016 to discourage residential solar energy devices, tapping into a set of fears that are symptomatic of Floridian consumers. For instance, Floridians typically anticipate problems with any kind of construction or home improvement. A critical analysis of the ballot texts of two 2016 solar amendments and their opposition reveals how the goals of these constitutional amendments were hidden behind positive environmental and consumer protection narratives. By leaving key concepts related to solar energy out of the discourse (especially the concept of net-metering), ballot texts successfully framed anti-solar amendments as pro-consumer measures while hiding the direct legal implications to keep voters uninformed about their rights concerning alternative energy distribution systems.

**Key words:** Solar energy; Metaphor; Frame; Narrative; Critical Discourse Analysis.

**Bionote**: Prisca Augustyn (PhD UC Berkeley, 2000) teaches courses in linguistics, German studies, and semiotics at Florida Atlantic University. Her recent publications have appeared in *Biosemiotics Sign Systems Studies*, *The International Journal of Lexicography*, *Biolinguistics,* and *Semiotica*.

## 6TH SESSION

| 11.45 – 12.15 | Narratology expands and contracts in accommodating our allovertebrate interlocutors |
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**Jamie Kruis** (Independent Scholar, United States) and **Myrdene Anderson** (Purdue University, United States)

Taking into account in this project the second category of Per Durst-Andersen's framework of three major categories of verbal languages—speaker-oriented, hearer-oriented, context-oriented—we explore the implications of hearer-oriented American-English constraints on narrative and/about/within/between the Umwelten of humans and other vertebrates.  This requires us to liberate "narrative" from human languaging, following David Herman (2013, 2018).  The concept of Umwelt is a dynamic one, beginning with Jakob von Uexküll's groundbreaking attention to ontogeny and synchronic interactivity as driving evolutionary change, revealing Umwelt as a continuity between the social and psychological integration of (particularly) vertebrate experience. As Herman (2013) articulates, narrative is a way of world-making, or in semiotic terms, modeling.  Because of the spatiotemporal scaffolding of the vertebrate central nervous system enabling a genre of social learning as noted by Kalevi Kull (2018), we play with the proposition that verbal language is not a pre-requisite for narrative, but that narrative may presuppose reflexivity.  Our evidence draws from the human impulse projecting narrative onto-and-into our significant others irrespective species, as well as the semiotician impetus discerning indices of narrativity in behavior regardless of any linguistic modality.  We offer a loose definition of narrative inclusive of non-human animals, while explicating further linguïcultural constraints on narrative particular to humans, perhaps inflected by Durst-Andersen's categories.

**Keywords:** Narrative, Umwelt, linguiculture, reflexivity.

**Bionote**: Jamie Kruis, an alumna of the University of Tartu's MA programme in semiotics, independently continues her exploration of semiotic theories, human-nature-culture relations, and human perception of the environment.

**Bionote**: Myrdene Anderson—anthropologist, linguist, and semiotician—has been a Purdue University faculty member since 1977.  Her enduring research

interests include the Saami language and culture, community gardening, actual and metaphoric trash, cognition and consciousness, and the transdisciplinary artificial life movement. Anderson's publications include edited volumes on human-alloanimal ethology, on ethnicity and identity, on semiotic modeling, on the cultural construction of trash, on mathematics education, on violence, and on the Peircean concept of "habit". She currently serves as charter member of the Collegium of the International Association for Semiotic Studies.

**12.15 – 12.45**        Umwelt trajectories revisited: Anticipating the societal transformation required to solve the environmental crisis in the 21st century

**Morten Tønnessen** (University of Stavanger, Norway)

Two great challenges face humanity in the 21st century: To solve an escalating environmental crisis, and to further improve and safeguard human living conditions. However, current policy strategies, such as the UN´s Sustainable Development Goals, in part rely on an outdated model of development that has not proven to be environmentally sustainable (O´Neill et al. 2018).

The main idea of Jakob von Uexküll´s Umwelt theory (2010) is that living beings relate to signs, and that the lives of all humans, animals and unicellular organisms play out in distinctive subjective worlds, or Umwelten. In Tønnessen 2014 (p. 159) an "Umwelt trajectory" is characterized as

> the course through evolutionary (or cultural) time taken by the Umwelt of a creature, as defined by its changing relations with the Umwelten of other creatures. The Umwelt trajectory of a creature is thus the historical path of its perceptual and behavioral dispositions considered from an ecological and phenomenological point of view. This notion represents an aggregate, collective (and evolutionary) equivalent to Uexküll's notion of the Umwelt-tunnel of a single individual creature.

In this presentation, I will apply the "Umwelt trajectory" perspective in an analysis of the future societal transformation that is required to solve the environmental crisis in the 21s century. Key questions include: How are our relations to non-humans likely to change in the scope of this century? And how *should* they change, in order to secure environmental sustainability? How can improved living conditions for humans be pursued at the same time as society is made environmentally sustainable? I will deal with these questions by looking into questions concerning societal development and transformation.

The liberty to choose how we want to live our lives, and live in accordance with our core values, is fundamentally important for human autonomy and dignity, and thus also for

humans´ satisfaction with life. I will argue for adopting a model of development that aims at maximizing humans´ range of options in the long term, especially in terms of life style choices. An implication is that we should avoid policy strategies that in effect lock us into inflexible development paths, such as e.g. those that would make us highly dependent on specific high-tech solutions.

The model of development I defend will have to be holistic in the sense that it will have to consider the interests of both humans and non-humans, and the full range of environmental issues. This is required, given that the future path of our societal development will be decisive for environmental sustainability and human wellbeing alike.

**Keywords:** environmental crisis, social change, cultural change, environmental change, societal transformation, Umwelt theory, biosemiotics.

**Selected references:**

O'Neill, D. W., A. L. Fanning, W.L. Lamb. & J.K. Steinberger, J. K. (2018), 'A good life for all within planetary boundaries', *Nature Sustainability*, 1, 88–95.

Tønnessen, M. (2014), 'Umwelt trajectories', *Semiotica*, issue 198, 159–180.

von Uexküll, J. (2010), *A Foray into the Worlds of Animals and Humans* with *A Theory of Meaning* (Posthumanities 12). Transl. by J. D. O. Neil. Minneapolis & London: University of Minnesota Press.

**Bionote**: Morten Tønnessen (born 1976) is Associate Professor of philosophy at the University of Stavanger´s Department of social studies. He is the President of the Nordic Association for Semiotic Studies (NASS), and Main Editor-in-chief of *Biosemiotics* (Springer Nature).

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**12.45 – 13.15**  Spatial-semiotic urban models and change in sociocultural systems

**Tiit Remm** (University of Tartu, Estonia)

The paper discusses semiotic aspects of change in complex sociocultural phenomena like the city. The city involves variety of semiotic processes at different levels and by various agents. Broad levels of urban interactions, institutional (social) reality and cultural urban models (or local city-text) involve different change paces. Integration of these into a coherent sociocultural unity is essentially made by (re)semiotisation. From a sociosemiotic approach that relates practices and interactions to institutionalised meanings and cultural descriptions I analyse the change in the semiotic relationship between urban space and the local society. The presentation focuses on an example of Tartu, Estonia, and an appearance of a conflict between institutional and cultural levels of the semiotics of the city. In the example a trend of unification of the city can be observed, resulting in coherent textualisation of the city on the basis of a unitary

centralised city-model. An intervention by state policy to extend the municipal territory however challenges this local process of world-making.

**Keywords**: sociosemiotics, city, sociocultural systems.

**Bionote**: Tiit Remm is a researcher of semiotics in the University of Tartu. His research is focused on sociosemiotics and urban semiotics, particularly on the use of spatial environment and spatial concepts for societal management. In a wider perspective, he is concerned with semiotic aspects of spatial modelling in humanities and social sciences.

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**13.15 – 13.45**        A travel to the future: chronesthesia as anticipatory semiosis

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**Oscar Miyamoto** (University of Tartu, Estonia)

 "In the present moment we are directly aware of the flow of time, or in other words that things can change" (CP 7.648). One century after Peirce speculated about the perception of time, neuroscientists begin to understand how the human brain differentiates present from past and future. This triadic capacity —first defined by Endel Tulving in 2002 as 'cronesthesia'— is "a form of consciousness that allows individuals to think about the subjective time in which they live, and that makes it possible for them to mentally travel in such time".

This paper argues that addressing chronesthesia as a semiosic process enables us to describe the inferential nature of anticipation. In order to ponder this idea, Peirce's phaneroscopy will be used as the main conceptual framework under the light of the first experimental evidence of chronesthesia, found in 2010 by Lars Nyberg and others.

Roughly speaking, those findings —assisted by functional magnetic resonance imaging— suggest that imagining the same scene requires different kinds of synapses according to the kind of episodic memory, or subjective time, that is ostensibly being chosen.

I will explore the idea that those temporal-related mental states are *interpretants* that partake in a semiosic relation, along with abstract *objects* (past, present and future times) and *representamens* (the mental images of the imagined scenes). The hypotheses behind this proposition are 1) witnessing the present may mainly require abductive semiosis, as we unceasingly live in the world of qualities through iconicity; 2) recreating the past may essentially require and inductive semiosis, as we access the world of facts through indexicality; and 3) anticipating a future event may mainly require deductive semiosis, as we travel to the world of regularities through symbolicity.

In a parallel note, such anticipatory semiosis may be discussed as the quintessential feature of nootemporality, defined by Julius Fraser as the temporal umwelt of the mature human mind, where differentiating future, past, and present allows the symbolical

manipulation of experience. If we consider the convergences between Perice's notion of phaneron and Uexküll's concept of umwelt, tackling chronesthesia from this perspective may be fruitful for discussing anticipation and change in interdisciplinary terms.

**Keywords**: semiosis, chronesthesia, nootemporality, anticipation, Peircean semiotics.

**Bionote**: Oscar Miyamoto (1988) is a Master student at University of Tartu, and a freelance science journalist. He is currently researching the role of semiosis in chronesthesia. His other semiotic fields of inquiry are scientific models and visualization techniques, as well as transtextuality in music.

## *PLENARY*

| 14.30 – 15.30 | Brave new world? Dystopia and social change in contemporary science fiction |
|---|---|

**Ingvil Hellstrand** (Network for gender research, University of Stavanger, Norway)

The science fiction genre is full of examples of fictitious societies, where rigid societal structures act as dystopian twists and turns of the characteristics of "our" society. Well-known works are Aldous Huxley's *Brave New World* (1932), George Orwell's 1984 (1949) and Margaret Atwood's *The Handmaid's Tale* (1985), which recently became a television series on the HBO (2017) streaming service. Common to all these dystopias is authoritarian regimes, loss of freedom through surveillance and strong social control, and lack of influence over identity, sexuality and reproduction. The opposite of these regimes is established democratic structures, human rights and ideals of individual freedom, which we recognize as institutionalized ideals of individual freedom and equality in our time.

According to Norwegian science fiction authors and enthusiasts Jon Bing and Tor Åge Bringsværd, science fiction is a "crowbar against conventional reality" (1967:7). In this paper I make use of the crowbarring effects of science fiction as a way of exploring the genre's potential for negotiating dystopia and social change. Drawing on the genealogies of the science fiction genre, I show how science fiction can create spaces for reflection and speculation: to imagine other conditions of possibility for society and those who populate it. These imaginings often take the form of semantic reworkings and speculative visions of bodies, communities and technologies. Through the specific world-making traits of the genre, I explore three specific areas of change that relate to social organisation, technological development, and humanity's social and bodily prospects in the potential futures suggested by science fiction imaginaries: society, technology and the body. These areas are not necessarily separate, but rather points of reference that are particularly interesting in our time, when questions of sustainable development, increased digitization and challenges for the future welfare state are urgent issues.

While prospects of change can bring hopeful perspectives to the ways in which we perceive established reality, the alternative realities in science fiction can also consolidate social and cultural norms by demonstrating dystopian horror scenarios. Therefore, on the one hand, I track optimistic stories about improvement and change, where the very idea of social development is central. On the other hand, I trace more dystopian stories of excessive human confidence, and unexpected consequences of the processes of change. Science fictional imaginaries of social change articulate and speculate about what we understand as new or innovative, or as dystopian and horrific. At the same time, science fiction can remind us that what we understand as new or different always occurs in social, cultural and political contexts. In this way, social change links inextricably to political and ethical issues of development and innovation discourses on the one hand, and on established structures, norms and codes on the other. I suggest that science fiction is an ethical and political arena for negotiating precisely these dynamics.

**Keywords:** science fiction, social change, dystopia, futures.

**Bionote**: Ingvil Hellstrand (PhD) is associate professor with Network for Gender Studies at the University of Stavanger (UiS). She holds an MA in women's studies from Lancaster University, UK, and a PhD in gender and cultural studies from UiS. Her research interests are storytelling practices and knowledge production, science fiction and the posthuman. She is a founding member of The Monster Network, an international platform for exploring the figure of the monster and the monstrous. Her current research centres on science fiction as a method, welfare technologies and posthuman ethics. Recent publications include articles in the journals Somatechnics and Feminist Theory.

### 7TH SESSION

**15.30 – 16.00**          Language, Culture and Truth After the Advent of the Hyperreal

**Rafael Zanlorenzi** (Positivo University (UP), Curitiba-Paraná- Brazil)

The recent debate pertaining the relationship between language, truth and philology establishes the problem of falseness as the herald of political, cultural and cognitive issues (Eco, Deleuze). In this sense, propositions considered accessible to truth-values (Augustine, Wittgenstein) become the main pieces of a language game (Wittgenstein) through which the reversal of truth's role denounces the impact of language performance upon human culture and experience. Deleuze's analysis of *Red Harvest* and the many *noir* books and films produced after it demonstrates such concerns in a livelier manner: within such worlds, truth loses its relevance, since a well-placed lie can produce conflict and move the narrative forward. Betrayal and elusive behavior are therefore very common, turning the verifiable nature of truth-value-inclined propositions into a set of coherent

allegations (Wittgenstein, on certainty).

Even though Deleuze's observations are precise as to what pertains the relationship between a sign, its *designatum* and the supposedly underlying object, something's still amiss. Narratives impose a certain framework that establishes more clearly, through syntagmatic determinations (Eco) the course adopted by language throughout that experience. Such cohesive force works there because the narrative is finished, allowing semiotic endogeny and isolation. The ludic nature of such narratives works to conform an ecology of lies. Outside of a controlled framework, though, language must be structured to allow for such an ecology. As the groundwork for philological and linguistic productions stray from such intentions, though, truth's natural position comes under menace.

Outside of such limits, a strategic set of actions gradually presents experiences as meaning, building up a structured body of signification. By the conformation of such body, the same patterns applied to the narrative treatment of truth can be applied to represented sets of experiences (the heideggerian *Erlebnisse*). The acquisition of limits becomes possible only by the linguistic nature of such representations.

According to this potential philosophy of representations, the paradigmatic turn happens as universal representations become flat (Virilio), meaning that they adopt a bidimensional aspect, accommodating their own virtues within screened frontiers, adapting to the newly-acquired transparency of all things and to the flexibility of digital realities. As the world flattens to fit its own framed resignfitication, it also allows for a reduction of time and space, with the immediate aggregation of informational waves to any experience. This sudden enhancement modifies cognition and overloads the identity traces resulting from cultural *Bildung*, reconfiguring the way language must work to accommodate such distinctive ways of perceiving reality. Now, the hyperreal (Baudrillard) allows for faster manipulation of available elements (Whitehead's *prehentio* becomes an act of direct intervention over any object, mixing up the *designatum* and the interpreter's realization of the object in a single, universally-available experience).

Therefore, individual perspectives and private languages (Wittgenstein) become inconstant and evolve as a sum of overlapping representations, swallowing the possibility of an experience in its purest form. The notion of a reserved set of truths disappears neither because of a post-truth reality, nor because of resilient perspectives, but because truth becomes subverted within such cognitive and cultural models.

**Keywords**: hyperreal; language games; representations; semiotics; significance.

**Bionote**: Obtained Master degree in Theory of Principles (2006) and Doctor degree in Theories of Justice (2010) at Federal University of Paraná (UFPR); Professor of Epistemology, Political Philosophy and Theories of Justice at Positivo University since 2011. Researches Semiotics and Philosophy of Language, above all applied to Ethics, Theories of Justice

and Theories of Law.


| **16.00 – 16.30** | The Expectation of the Unexpected. The Experience of Time in the Aesthetic Text |

**Jacopo Frascaroli** (University of York, United Kingdom)

According to a broad line of thought – which unites Russian formalists and information theorists, Leo Spitzer's stylistics and Groupe μ's rhetoric, Umberto Eco and the later Greimas – the fundamental feature of an aesthetic text is its paradoxical ability to be at the same time rigorously structured and ambiguous and open to interpretation. Greimas and the scholars of Groupe μ conceived this phenomenon in terms of the rupture and rearrangement of an isotopy, whereas Eco spoke of a dialectic between "form" and "openness", and information theorists of an oscillation between entropy and redundancy. Beyond the terminological differences, the crucial idea is that a text is aesthetically and rhetorically effective insofar as it violates reader's expectation and disrupts the consequentiality of his ordinary experience but without falling into incomprehensibility, and rather leading the reader to the intuition of new meaningful relationships.

But the concept of "isotopy" is tied strongly to that of "expectation", and "consequentiality" and "rupture", "completeness" and "openness" are terms that describe also our experience of time, in its harmonious flowing from causes to effects or in its uncertain opening to many outcomes, in its bending agreeably to our predictions or in its generating the unexpected, the explosive event. We can then ask ourselves: does the aesthetic text, in its peculiar, vague-necessary unfolding, implicitly convey a certain idea of time? And what experience of time does its reader live?

It will then be noted that if from a semantic point of view the aesthetic text avoids obviousness on one hand and nonsense on the other thus offering the impression of a total meaningfulness, from a temporal point of view it entails an equally paradoxical experience that we can name, after Greimas, "expectation of the unexpected": neither the absolute predictability, which would bring together the beginning and the end of the perceptual act in the timeless instantaneity of an automatic process; nor the incongruous and unpredictable series of events, which would render the perception of an ongoing flux of time equally impossible. With its succession of semantic ruptures and reassessments, the aesthetic text proposes instead the experience of a teleological time, a time which plot towards an end together necessarily and unpredictably and in which "the new does not cease to be regular" (Barthes). Confirming its organic unity precisely through change, the aesthetic text realises a utopia of cognition, making sensible the only time we can understand and inhabit.

**Keywords:** aesthetics; deviation from the norm; isotopy; perception of time.

**Bionote**: I studied comparative literature at the University of Turin. Here I took both my bachelor's degree in 2015 with a thesis on semiotics developed under the supervision of Prof. Massimo Leone, and my master's degree in 2018 with a thesis on philosophy of language. During all my studying years I have maintained a strong interest in semiotics, focusing especially on Umberto Eco's semiotic theory and on the work of the Tartu-Moscow school. I am currently a PhD student in philosophy at the University of York, where I am involved in a three-year research project entitled "Learning from Fiction".

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**16.30 – 17.00**        The cyborg ontologies and knowledge of youth

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**Karenina Dansholm** (UiS, Norway)

In the science fiction series Star Trek *Next Generation* and *Voyager*, the Borg Collective are a cyborg race that gain knowledge through the assimilation of other races and have a collective hive mind through which information is shared and decisions are made. Within the Star Trek universe, the Borg are the anti-hero in a series where individuality is extolled (or romanticised). Additionally, they present as visually masculine with their cybernetic enhancements, however the central Borg leader is later shown to be a woman and allusion made a queen bee.

In this paper, I will explore some of the facets of young people's presence and engagement on social media platforms. I argue that through using the the Borg Collective as an analytical tool, we can better capture diverse aspects, such as: social media's challenging of conventional knowledge production, the impact of collective knowledge on social and semiotic structures, and communication and community (individuality and collectivity).

Haraway commented prior to the advent of social media that, "The stakes in the border war [are] the territories of production, reproduction, and imagination" (1991:150). With social media as the border zone, straddling physical and cyber space, I will discuss how this collective hive mind creates and circulates knowledge in predominantly semiotic rather than literary mediums and the challenge this poses to the production of and hierarchies of knowledge. Can the salience of politically / environmentally charged 'memes' be compared to indigenous knowledge?

Additionally, in the social media cyberspace, young people's ontology and possibilities are unfettered from physical reality. In cyberspace, collective identities can be crafted and facilitated through participation in international social media groups / activism while individual identities can be followed globally. What does it mean when memes "go viral" through this global collective hive mind? Is this a shared consensus? How do we understand the connecting / distributing nodes and the blurring of individuality and collectivity? And in this sphere where identities can be redefined, what does the high

visibility of young women in cyberspace mean for our designations of technology as masculine and nature as feminine?

While some of the parallels between social media and the Borg are explicit, in the paper, I will discuss these tensions more in depth using the Borg as an analytical tool.

**Keywords**: cyborg, youth, knowledge production, technology and gender, social media.

**Bionote**: A Third Culture Kid with many years experience in humanitarian and development work and an interdisciplinary academic background in sustainable development and sustainability education (for more on Third Culture Kids, see: https://www.sciencedirect.com/science/article/pii/B9780080448947014731).

## 8TH SESSION

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|---|---|
| **17.15 – 17.45** | On children's semiotic freedom and the right to be heard |

**Sara Lenninger** (Kristianstad University, Sweden)

Understanding what others mean in a communicative situation, and to be self-understood, are key factors to be able to participate in and have influence on decisions that concern oneself. This is especially important in contexts where the person who is actually affected by a decision does not have the decisive power. Such a decision situation is many times relevant in relation to decisions concerning children, children's health, education and living conditions. According to Article 12 of the *Convention on the Rights of the Child* (CRC) children have the right to be heard in connection with decisions concerning them. The article also expresses a reservation for this right due to age and maturity of the child.

In this presentation, children's right to be heard in connection with decisions concerning them is noted. It is claimed that knowledge of children's semiotics (cf. children's meaning making and understanding of meanings) is required in order for such rights to be met in, for example, children's conversations with adults. A starting point for the discussions is that stories and narrative descriptions are semiotic recourses which meanings partly depend on the interpreter's perception and habit of what "story telling" is in the first place. This condition applies to both those who tell and to those who listen to someone's story.

Interestingly, even if a story is perceived by both a child and an adult in a conversational situation (and thus can be expected to be effective in a communication), such beliefs - from the point of view of the adult - can also be a barrier to the fact that the adult actually understands the conversation and the situation from the child's point of view (James & Prout 1997). The adult's habit and understanding of the narrative affect his or her interpretation in the conversation. Research on children's semiotic interactions has shown that even though children from early years participate in adult communication with, for

example, pictures or stories, it takes many years of meaning making and communication for children to perceive these meanings in a manner similar to adults. Studies in children's semiotic development suggest that a decisive factor for this gap in communication is related to differences in the use of sign relations (DeLoache 2004, Lenninger 2012, Piaget 1930, 1945, Vygotsky 2001).

Moreover, in this presentation this difference is also discussed in terms of differences in semiotic freedom (cf. Hoffmeyer 2010). Semiotic freedom is about the ability to perceive and use different types of meanings in different contexts. Semiotic freedom follows the ability to navigate in, and affect, one's social and communicative environment in a communicative situation.

If we take the CRC seriously, the commitment lies with the authorities and its representatives to understand the child's perspective in meaning creation - not in children to understand the nuances of adult communication saturated with sign relations.

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**17.45 – 18.15**   [Gesture-Tool-Speech] complexes as units of meaning in teacher education classes

**Waldmir Araujo-Neto** (Universidade Federal do Rio de Janeiro, Brazil)

This work deals with the study of situated activities joining gesture, tool, and speech in two

undergraduate pre-service teacher education courses. The goal of the project is to understand how a set of recurring actions to the classroom, and uses of material tools, can be understood as "units of meaning" of teaching practice. This investigation is part of a wider project concerning what conditions in the teacher education environment may support trainee teachers in embedding specific signs, from a disciplinary cultural perspective, leading to a personally meaningful outlook on teaching. The methodology considers the audiovisual recording of a set of classes, which are encoded in events containing the episodes that are taken as units of analysis of the occurrences of synchronized actions between gesture, tool, and speech. The corpus of analysis has sixteen episodes that can be linked to their context in class from the identification of the event to which it is subjected. The focus of all episodes in the analysis process concentrates on teacher's action, although the discursive interactions of students motivate new gesture-integrated activities, and in that sense are taken methodologically as social stimuli for a new mediated action. Guided by our theoretical sketch, the initial results show that the recurrent gestures act as anaphoric linguistic elements. The etymology of the Greek word "anaphora" indicates the notion of "repetition" linked to the idea of "load/carry." As in the figure of speech, these catchments repeatedly reproduce a working concept. The assessments of teacher sequences provided the anaphoric sense being consolidated by speech-gesture-tool interaction, at first, and later by speech-gesture correlation. When this repetition occurs often, it ends up establishing an emblematic (or symbolic) gesture. The symbolic gestures are those that can be conventionalized to a particular culture. By way of a conclusion, and considering the gesture and bodily activity as a starting point for understanding the educational activity, we propose some questions: is it possible to delimit the production of meaning in classroom as a semiotic space (perhaps in the sense of Lotman's semiosphere); it would be possible to speak of a "classroom culture" disciplinarily situated; how to work these issues (gesture-speech tool-integration) in teacher training, or, in other words, are these signs teachable? Continuing as a conclusion, we interrogate about the pertinence of the concept of mimesis to understand this practice, set as a tension, somehow leading to a dialectical synthesis, between imitation (firstness) and representation (thirdness), in the semiotic continuum.

**Keywords**: teacher education, semiotics, gesture, culture.

**Bionote**: Waldmir Araujo-Neto is associate professor at the Federal University of Rio de Janeiro (UFRJ), with master's and Ph.D. in Education. He is the leader of the laboratory of studies in semiotics and chemical education of UFRJ, and the current coordinator of the post-graduation program in chemistry teaching at the same university. Main fields of work involve semiotics and the use of films in science teaching, and also the production of short movies (see https://www.youtube.com/user/lifeufrj). Lately, due to emerging government demands, work has begun on semiotics and its potential in the inclusion of

disabled students (deaf, blind, autistic and ADHD) into regular classes.

| **18.15 – 18.45** | Semiotic aspects of learning on digital platforms in the framework of Vygotsky's theory |
|---|---|

**Aleksandr Fadeev** (University of Tartu, Estonia)

The paper aims to understand the educational value of digital platforms in the framework of mediated learning through an overlook on a digital online platform called "Education on Screen". The approach of the platform supposes the representation of the mediator in learning through various multimedia texts including pictures, videos or pieces of music.

Digital technologies are becoming a widespread solution in many spheres of human life, including the educational one. Digitalization is proving itself useful in various educational demands, such as language learning. Thus, educational materials are undergoing digitalization: printed handbooks are being replaced with online multimedia tools, whiteboards are being replaced with digital screens and students are enabled to use personal digital devices. At the same time online platforms appear as a digital way of classroom environment. As a means towards its goal, the paper analyses how the way of reading artistic texts, which is mediated with the online platform, shapes the way of learning and teaching. The learner's perception in terms of digitized classroom is undergoing a series of changes consequently shaping the process of learning and presupposing the change in the approach to teaching. But it also opens a question on how meaning-making happens in the digital learning environment. As a result, an important question will be whether the processes of creativity and imagination are also undergoing the change, and have to be considered in order to let them be important tools and parts of the learning process.

The platform "Education on Screen" offers online solutions for digital learning in culture, history and literature, where a learner is offered to read artistic texts with the help of different online activities that offer various multimedia exercises based on the texts that belong to the transmedia reality of the studied text.

The way in which digital technologies are used in the classroom shapes teaching and learning. Digital technologies can be used (1) in the form of the classroom design itself, where instruction and classwork are organized in digital space, (2) in the framework of digital activities or (3) as online educational resources such as educational platforms or websites. The paper discusses the key features of the digitized learning and understanding cultural texts through reading artistic texts on the online platform "Education on Screen". Some of the main challenges of a contemporary classroom are contrasted with the approach of the platform "Education on Screen" in the framework of digital education, Lev Vygotsky's theory of psychological development and the principle of mediated

memorizing and learning (Vygotsky 1979).

**Keywords**: mediated learning, cultural texts, Vygotsky, digitized learning, multimedia.

| 18.45 – 19.15 | 'Linguistic integration' as a misconceived semiotics. A critic of Latvian language policy |

**Sergei Kruk** (Riga Stradins University, Latvia)

Since the early 1990s the Latvian Government launched a policy aimed at putting Russian language out of the public use. Among the stated aims of 'linguistic integration' is the inclusion of Russophone population in civil society. From the point of view of social semiotics, this paper develops a critical analysis of scholarly discussion of 'linguistic integration'. Latvian linguists treat language policy as a tool of social engineering. They believe that the Russophone population shares an inadequate set of values expressed in and by the Russian language; accordingly the language switch is expected to guarantee the reception and practicing of values characteristic of western democracy. Theoretically the concept is built upon a misconceived theory of signs. Following Antisthenes, the abstract objectivist linguists hold that the function of language is the representation of reality, the words are identical to things, and the standard grammar enables composition of unambiguous utterances. Linguoculturalists drawing from German Romantics contend that the unambiguous content of sign-forms is secured by the culture elaborated by the ethnic group in the course of its historical evolution. Since the ethnic tradition has been damaged or even lost (due to modernization, urbanization and influence of foreign languages), it is the task of an intellectual minority supported by the state authorities to reestablish the form and content congruity. Understood in this way the linguistic sign turns into a tool maintaining top-down power relations rather than one enabling negotiation of difference in the civil society. 'Making of a homogenous society is the aim of the linguistic policy', a linguist stated in 2008.

**Key words**: social semiotics, sign concepts, language policy, language ideology.

**Bionote:** Sergei Kruk holds a doctoral degree in communication sciences from the Université Paris-II. At the Riga Stradiņš University he teaches semiotics and discourse analysis. Among his research interests are the Soviet and post-Soviet concepts of sign and communication. He is the author of books *'For the beautiful and melodic music!' The Soviet cultural politicy, 1932-1964* (2008) and *Semiotics, economics and politics of outdoor sculpture* (2011, both in Latvian).

## SATURDAY JUNE 15th

**09.00 – 10.00**          Unnamed senses, unscripted ethics, wide angle attention

**Nora Bateson** (International Bateson Institute)

Keeping each other alive requires mutual tending to the conditions of vitality. Where is the edge of the self in the pursuit of health of the individual, community and the biosphere. A possible recognition of Interdependency is being called for. However to develop a familiarity with that interdependency, requires another form of sensitivity to the surrounding world. It requires the ability to perceive and respond to the perception of relational process running wide and deep across contexts. That is a tough mandate. But what about when those relationships are changing? And what about the generations of conditioned blind spots to relational processes, the damage that numbness has wrought, and the scars we carry? The coming era is one in which there is no way to lock down a technique or methodology for assessment and analysis from which to make decisions. Current systemic patterns have saturated the language through which to identify and respond to complex crises of ecology, and community. The separations drawn keep sneaking back in, no matter the effort made to tame them. Strangely there is comfort to be found in the truth that in fact no one knows what to do. From this position it is possible to attend, and to widen attention.

**Keywords**: complexity, changing world, ecological patterning, care, reciprocity, vitality, self, sense-making, ambiguity, rules, collective, collaboration, symbiosis.

**Binote**: Nora Bateson is a filmmaker, writer and educator. She is the President of the International Bateson Institute.

## 9TH SESSION

**10.00 – 10.30**          Transformation and Umwelt in *Lilith's Brood*

**Christopher Shepler** (Florida Atlantic University, United States)

In Octavia Butler's *Lilith's Brood* trilogy, humanity is rescued from the brink of self-destruction through nuclear war by a seemingly-benevolent alien race, the Oankali. Humanity's survivors soon learn that the Oankali only save those with whom they can "trade" their genetic material in order to produce a hybrid species: half-human, half-Oankali. Humanity is allowed to "resettle" a repaired Earth while this hybridization proceeds. To their shock, however, they discover that their world – and their human lives – has been altered in ways both obvious and subtle. Much of the plot, in fact, revolves around characters discussing how they understand and interpret the new environment they have found themselves in. In the latter two novels of the trilogy, *Childhood's End* and *Imago*, the majority of the story is told through the eyes of children born of the human-

Oankali pairing, granting them a markedly different perspective of the events that transpire. This generational difference in seeing and knowing is explored fully by Butler, who renders with an almost unsympathetic bluntness humanity's struggle with their changing *Umwelt*.

My paper examines the themes of *Lilith's Brood* using a semiotic framework built up from studies of Peirce, Eco, Lotman, and Sebeok, as well as taking inspiration from Genosko's *Critical Semiotics* to look towards affect theory to describe the transformations felt by Butler's characters and the paths they take to adapt to them. Through this semiotic/affective lens, I read *Lilith's Brood* as not merely describing the physical transformation of humanity into something new, but also the transformation of a human modelling system based upon sign and signifier into one that is beholden to a new sense of unmediated physicality and a philosophy of biological essentialism. In this reading, interpretative acts and symbolism become the provenance of a humanity that is rapidly receding over the horizon, discarded by the members of the new species who no longer need signs to understand each other's thoughts. In this reading, the human perceptual world is damaged in twofold fashion: as a result of their contact with an alien perceptual force and as the transformation of the Earth itself into something unfamiliar and hostile to (original) human life.

My paper also focuses on the suggestion of the final novel, *Imago*: that a transformed affective being, one that is unbound to a human/alien dichotomy, can *save* the humanistic understanding of the world without altering it beyond recognition. The metaphor offered by Butler is compared to the position of contemporary semiotics, which can find in theories of affective understanding the tools necessary to avoid falling prey to the essentialist viewpoints prevalent today. *Lilith's Brood* posits a world where the richness of human signification does not need to be abandoned entirely in the pursuit of our ultimate survival of our past mistakes.

**Keywords**: Critical semiotics, biosemiotics, science fiction, Octavia Butler, transformation.

**10.30 – 11.00**       Conspiratorial Animals: Deconstructing Visual Representations of Animals as Food

**Ivy T. Gilbert** (Florida Atlantic University, United States)

Human consumption of nonhuman animals and animal products is both a compelling and challenging venue for critical inquiry within semiotics and related disciplines. Eating animals is reliant upon an enduring cognitive dissonance; there exists a requisite conceptual distancing of nonhuman animals from the food items they become. The dissociation hypothesis (Kunst & Hohle, 2016) holds that humans are less likely to eat nonhuman animal flesh when it is clearly connected with a living animal. Indeed, Kunst

and Hohle (2016) found that dissociation was reduced significantly when living animals were shown in advertisements for meat, even arguing that "meat advertisements that contain visual cues of animals may from a business perspective be less effective because they interrupt the dissociation process that otherwise upholds meat consumption" (p. 770). Paradoxically, meat advertisements make liberal use of farmed animal imagery; consider the ubiquitous grinning pig proffering a plate of cooked ribs, a veritable staple logo for American barbecue restaurants. In such instances, the consumer is confronted directly by the nonhuman animal whose flesh is for sale. This phenomenon signals a startling conceptual anomaly which cannot be explained by the dissociation hypothesis. This paper seeks to address this paradoxical phenomenon by applying a semiotic approach to the examination of living animals in meat advertisements, and to offer an alternative theory: such advertisements construct a new narrative through which consumers are encouraged to conspire with the nonhuman animal, rather than dissociate from it. In this new narrative, their relationship is characterized by a conspiratorial camaraderie wherein nonhuman animals both endorse and actively participate in their own slaughter and consumption. The 'conspiratorial animal' becomes a conceptual tool which enables human justification of consumption.

Therefore, this paper seeks primarily to probe the conceptual paradox exposed in meat advertisements with living animals, and to propose instead that such advertisements be interpreted using the constructed narrative of the conspiratorial farmed animal. First, a theoretical exploration of the construction of narrative is synthesized with the dissociation hypothesis and contextualized through contemporary theories in animal rights. The latter part of this paper will employ an example-based analysis of prototypical tropes in meat advertisements, drawing on theories of involvement and detachment in semiotic processing as applied to various iterations of the conspiratorial animal. Finally, this paper seeks to contribute to the rapidly expanding literature on environmental and animal protection by offering a new technique for interpreting the conceptual processes of meat consumers.

**Keywords:** narrative, dissociation hypothesis, critical animal studies, meat.

**Selected references:**
Kunst, J.R., & Hohle, S.M. (2016). Meat eaters by dissociation: How we present, prepare and talk about meat increases willingness to eat meat by reducing empathy and disgust. *Appetite, 105*, 758-774.

**Bionote:** Ivy Gilbert is a first-year M.A. student in linguistics at Florida Atlantic University. She is affiliated with several animal protection organizations. Her research interests center on the interplay between linguistics, semiotics and critical animal studies.

**11.00 – 11.30**　　　　Taste education: a semiotic approach to eating identities

**Deli Lara Peña** (Sorbonne University, Paris, France)

In recent years, food and taste education programs have been implemented in various countries worldwide, as a way to reduce the otherwise increasing consumption of junk food, and to promote health. The taste lessons (for instance, those offered by the Sapere association) are especially intended to young people within a school context, in order to ensure tomorrow's adults with healthy eating habits. In this paper, we study some of the taste education strategies and effects from a semiotic and cognitive point of view, adressing the following question: 'What does it mean to change one's taste?'. As we see in the first section, taste contributes to meaning by building a multisensorial representation of food, and, at the same time, a subjective identity with aesthetical, aesthetical, and ethical values. Then we show that when taste education is effective, it brings about a change not only in eating habits, but also in the social and cultural identity of the eating person. Finally, we see how those changes can be studied in the context of the semiotic theory of forms of life.

**Keywords :** taste, food, perception, change, cognitive, semiotics, form of life.

**Bionote**: Deli LARA PEÑA is a PhD Candidate at Sorbonne University (Paris, France), working on the semiotics of perception under the supervision of Prof. Anne Hénault**.** Her major research interests are the linguistic expression of sensory experience, and the relationship between sensory perception and aesthetics.


## 10TH SESSION

| 11.45 – 12.15 | Connecting consciousness and the cosmos in cybersemiotics and Indian Buddhism: two process-philosophical paradigms for the challenges of change in nature and culture |
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**Alina Therese Lettner** (University of Kassel, Germany)

Buddhism is the philosophy of change par excellence: according to its teachings, there are no permanent entities, just a constant flux of minimal constituents (*dharmas*) within sentient experience. Building upon the close intertwining of consciousness and the cosmos in both Peirce and Buddhism, this paper intends to develop an integrated reading of Buddhist philosophy and the Peirce-based, transdisciplinary framework of cybersemiotics (cf. Brier 2008). The intercultural model of a semiotic philology of thought forms (Lettner, thesis, forthc.) will help us to bring into view the cultural and conceptual specificities of central Buddhist theorems as set out in the premodern, canonical corpora of its Indian textual traditions. At the same time, the idea is to work out deep structural analogies between various Buddhist and (cyber-)semiotic ways of modelling reality. Choosing frames of rationality and taking basic metaphysical decisions is crucial to building sustainable futures (Brier 2008). In semiotic terms, the big ecological crises facing

the world today also manifest themselves through an "infectious growth" and "commodification of signs", which calls for a (bio)semiotic ethic of how to "cultivate, harvest, and tend that growth of meaning in the world" (Tønnessen, Beever & Hendlin 2015: 6). With its clear tendency towards signlessness (D'Amato 2003) as the soteriological aim of both phenomenological analyses and meditation practice (Ronkin 2018), Buddhism can help us to reframe such challenges in highly original ways. In keeping with the doctrine of "no self" (Pāli *anattā*/ Sanskrit *anātman*), the "living process of personality" takes place through a series of "dependent arising" (*pratītyasamutpāda*) from one lifetime to another (Harvey 2013). The paradigm underlying this fundamental explanatory principle can be read as a veritable "dharma of natural systems" (Macy 1991): for the "self-organizing nature of the phenomenal world" (p. xiii) comes close to the notion of a systemic "pattern of events" that may undergo modification within the limits of its overall (autopoietic) organisation and identity (Maturana & Varela 1980). Going beyond the binary logic of classical science, complexity theory and transdisciplinarity reveal to us not future, "but futures, a spectrum of non-deterministic possibilities" (Cilliers & Nicolescu 2012). In a similar vein, Buddhist "epistemo-ethics" encourages us to cultivate awareness in view of the structural couplings between morally invested action (*karma*) and its larger cosmological or "psycho-ontological" consequences (Lusthaus 2002; Waldron 2003). While scientific observership and modelling operate by means of projecting conceptual constructs onto the environment with the help of predictive goals (Macy 1991; Cobley 2018), in Buddhist terms, the "growth of knowledge" above all requires bringing the mind's self-imprisoning loops to a halt; spiritual development implies the *un*learning of cognitive habits: a notion to be explored in more detail with regard to questions of perception and learning as well as semiotic agency in view of both natural and cultural constraints. Buddhist philosophy and Brier's cybersemiotics will thus be used for exploring along Peircean synechistic lines how theories and paradigms of both science and (religious) philosophy "shape the future, mold reactions to themselves, and mediate the meaning of life for us" (Sheriff 1994).

**Keywords**: cybersemiotics, intercultural philology, Buddhism, consciousness, transdisciplinarity.

**Bionote**: Post/Doctoral researcher with a background in English and Italian Studies (Vienna, Stirling, Florence, Innsbruck: M.A. 2002). Classical philologies (Latin, Greek, Sanskrit, Tibetan, Biblical Hebrew) and modern languages (e.g. Hindi, Hungarian, Indonesian). Second degree in Indology and English Medieval Studies (Göttingen: M.A. 2013). Research assistant, part-time lecturer, and doctoral candidate at the Department of English and American Studies (Kassel). 2014 thesis defense (summa cum laude): *Eine Philologie der Denkformen für Indien und Europa: Sanskrit-Sūtras und Semiotik in den Cultural Studies*, a 'semiotic philology of thought forms' developed with regard to the intellectual traditions of classical India and Europe (revised ed. forthc.).

**12.15 – 12.45**     Ivanhoe, the Young England Movement, and the Semiotic Construction of National Identity out of Medievalism

**Madeleine Harke** (University of Tartu, Estonia)

The influence of Ivanhoe on medievalism has been written about extensively by scholars such as David Matthews and Ann Rigney. However, the connection between Ivanhoe and the Young England Movement in the 1840's has not been examined from the perspective of cultural translation from the creation of literary myths into the political reality of British conservatism. My paper focuses on the relationship between the rise of literary medievalism and its connection to the Tory party and the Young England Movement and what this connection has to say about medievalism as collective memory in relationship to Ivanhoe. I argue that the writings of Benjamin Disraeli, leader of the Young England Movement, are applied as an example of B.A. Uspenskii's historic language and expand on the connections between medievalism in the 1840's in England and cultural memory. With this paper, I hope to expand on works regarding Ivanhoe and collective memory, considering that the Young England Movement is usually only touched upon by researchers in medievalism studies. There's quite a bit of value in going deeper into the writings of Disraeli as the link between literary medievalism and political conservatism.

**Keywords**: medievalism, semiotics, history, nationalism, Ivanhoe.

**Bionote**: Madeleine Harke is a graduate student at the University of Tartu, Estonia. Her work centers on medievalism, historical nationalism, medieval studies, national identity studies, history writing, and historical translation. She focuses on medievalism in England in the 1840's.

**12.45 – 13.15**     Reframing wolf as an Estonian national animal. Process and contentions from an ecosemiotic perspective

**Timo Maran** (University of Tartu, Estonia)

Ecosemiotics is "a branch of semiotics that studies sign processes as responsible for ecological phenomena" (Maran and Kull 2014: 41). Ecosemiotic research field can be considered as consisting of entities with different semiotic complexities (texts, cultures, humans, animals, environments, material artefacts) whereas various relations between these (communication, separations, encounters, entanglements, transmissions, translations, projections, etc.) are a primary object of the study (Maran 2015).

In this presentation ecosemiotic approach is employed for analysing changes in the ecology, cultural meanings and conservation discourse of the wolf (*Canis lupus*) in Estonia. The case study is based on relevant content of newspapers and other media. The

research focuses on the media event in April 2018, where wolf was declared to be the national animal of Estonia. The quite controversial election process (that included fraud in public internet vote) was supported and partly managed by the conservationists and environmental officials.

This election process can be interpreted as related to the changing ecology of the wolf. In 2014 the African swine fever severely reduced the population of wild boars in Estonia. The diminishing food supply resulted in a growing number of wolves' attacks on sheep and cattle. This led to negative sentiments against the wolf and in this context one aim of the election campaign was to reframe the wolf from an "outlaw" to having more positive cultural meaning.

Although the campaign of reframing the wolf as the national animal can be considered successful, it has also had several implications that can be analysed from an ecosemiotic viewpoint. The campaign brought along the growth of symbolic significance of the wolf (so-called *flagship species*) as well as the blending of species conservation discourse and that of national identity. Both changes can be connected to the ecology and behaviour of the wolf as a semiotic agent. The heightened symbolic status appears to conflict with the factual ecology of the wolves (e.g. their poor health condition where 30% of animals are infected with canine scabies (Sarcoptic mange, Veeroja, Männil 2018: 73) and it may also become a ground for conflicts between different interests groups. Blending the discourses may introduce ideological themes to nature protection, e.g. the opposition of our/alien nature that does not match well with the habit of wolves to roam freely over the eastern boarder of Estonia. On the other hand, the blending of discourses may open interesting long-term perspectives by introducing environmental concern and conservation to the national identity discourse.

**Keywords**: ecosemiotics, environmental change, wolf, national symbols.

**Selected references:**

Maran, Timo 2015. Emergence of the "howling foxes": A semiotic analysis of initial interpretations of the golden jackal (Canis aureus) in Estonia. Biosemiotics 8(3): 463–482.

Maran, Timo; Kull, Kalevi 2014. Ecosemiotics: main principles and current developments. Geografiska Annaler: Series B, Human Geography 96(1), 41–50.

Veeroja, Rauno; Männil, Peep 2018. Status of game populations in Estonia and proposal for hunting in 2018. Tartu: Estonian Environmental Agency.

**Bionote**: Timo Maran is a Senior Research Fellow and the Head of Department at the Department of Semiotics, University of Tartu, Estonia. Maran's research interests include theory and history of zoosemiotics; ecocriticism, Estonian nature writing and semiotic relations of nature and culture; and theory and semiotics of biological mimicry. His publications include "Readings in Zoosemiotics" (ed., with D. Martinelli and A. Turovski,

2011), and "Mimicry and Meaning. Semiotics of the Biological Mimicry" (2017). He serves as a co-EiC of the journal Biosemiotics (Springer).

| **13.15 – 13.45** | Strategy maps as tools for strategic change: a framework of nine principles for strategy map design and use |

**Emelie Havemo** (Linköping University, Sweden)

A transformative impulse is deeply ingrained in the cartographic act: maps enable navigation in time and space, and between different states. In the world of business, the cartographic metaphor is well-established in the rhetoric of change: managers chart new strategic directions and plan moves into unexplored markets. Examples of tools supporting this endeavor are and roadmaps, value stream mappings, and strategy maps, which can help to clarify intended future states.

In this paper, I focus on a concept popular both in the management literature and in practice, the strategy map. The strategy map serves a popular example of a cartography-based tool, and is thus an interesting example for exploring a semiotic resource in management discourse of change. The strategy map has been proposed to help organizations realize strategies, such as more sustainable business models or better social responsibility. On the other hand, some management studies have indicated issues with the use of visual tools that lack cohesiveness and clarity, suggesting that the design and implementation of a strategy map matters to the ability to achieve change in the organization. In other words, the implementation of a cartographic metaphor in the management discourse of change is not purely rhetorical, but also a practical matter of designing and using the visual artefact in the organization. Understanding the nature of the map metaphor in the context of strategy management helps to understand how change can be enacted using visual artefacts.

The aim of this paper is to explore how the cartographic metaphor is enacted in management discourse and practice. This aim is fulfilled by developing a framework of principles for the design and use of strategy maps in organizations. These principles capture both the text and context aspects of the visual artifact (Prior, 2016), and exemplifies the role of navigability, the key goal of metaphysical maps (November, Camacho-Hübner and Latour, 2010; Krämer, 2011), in maps that are largely seen as purely metaphorical. Concretely, I develop the new framework by combining literature streams from visual semiotics and management into a single framework of nine principles, which are grouped into three themes: aesthetics, information quality and usability. I then apply these principles to Gröna Lund's strategy map to demonstrate how to use the framework to identify strengths and weaknesses. I also draw on the case findings to identify links between the themes and principles of the strategy map framework.

Previous studies have focused on either the visual design (e.g. Ledin and Machin, 2016; Islam, 2018) or on the issues with using strategy maps (e.g. Lowe, Carmona-Moreno and Reckers, 2011) but to my knowledge, no studies have tried to combine these perspectives in a single framework of design principles for strategy maps. Thus, a contribution from this study is to collect multiple literature streams about visuals, strategy and control artifacts into a single framework that supports strategy map design and use. The practical contribution is the framework of design principles with its practical suggestions for how to improve a cartography-inspired visual artifact to support organizational change.

**Keywords:** strategy map, strategic change, visual semiotics, management studies.

**Bionote:** Emelie Havemo is PhD student at Linköping University interested in the ongoing societal trend to increasingly use visual communication. This trend is explored by studying the changing role of aesthetics in the world of business, specifically visual representations in accounting, a setting historically inhabited by numbers but which increasingly incorporates visual elements. Emelie combines literature from management field with visual semiotics to explore visual accounting, including the use of business model diagrams in annual reports, the historical roots of visual elements in financial reporting, and most recently, how to design visual artifacts that support organizations' change initiatives.

## 11TH SESSION

### PANEL: "TRANSFORMATIONS OF POLISH AND LITHUANIAN MUSIC AND THEORETICAL REFLECTION IN THE SECOND HALF OF THE TWENTIETH CENTURY

| Poster Presentation | "We stayed in America": Meetings in Baranów and Sandomierz (1976–1989) as oases of free art and free spirit |
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**Dominika Micał** (Academy of Music in Kraków, Poland)

During 70's and 80's, Polish music and reflection on music were evolving intensely. Among other festivals, three important cycles of musical events took place: "Musical Meetings in Baranów", "Musical September in Baranów. Seminars and Concerts", and "Collectanea. Sandomierz's Music Festival and Seminars".

The first one was dedicated to established composers, music theorists, musicologists, and other arts' representatives, while the latter two – mainly to students. All three cycles were almost free from communist government's interventions, and provided unique space for international exchange of ideas on music in wide cultural context. Baranów and Sandomierz hosted guests from Poland, Lithuania, Switzerland, Czechoslovakia, and Bulgaria.

The poster's aim is to show abovementioned events as places, where manifestations of freedom besides the external circumstances was possible, and where long lasting music networks were started.

**Keywords:** Polish music, freedom manifestations, cultural transformations, Baranów.

**Bionote:** Dominika Micał, M.A. in Music Theory (2015, Academy of Music in Kraków, thesis: *The Myth Newly Retold. Harrison Birtwistle's "The Minotaur"*) and B.A. in Comparative Literature (2014, Jagiellonian University in Kraków). A doctoral candidate at the Academy of Music in Kraków. Her research interests include British and Polish contemporary music (Jonathan Harvey, Harrison Birtwistle, Andrzej Kwieciński), connections between music and literature, and vocal contemporary music. She is writing a dissertation about the contemporary music inspired by Renaissance madrigal under the guidance of prof. Małgorzata Janicka-Słysz. She has published scientific papers (i.e. in "Interdisciplinary Studies in Musicology"), as well as reviews.

| 14.30 – 15.00 | Transformations of Polish and Lithuanian Music in the Second Half of the Twentieth Century. Contexts – Ideas – Messages – Relationships |
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**Małgorzata Janicka-Słysz (**Academy of Music in Kraków, Poland)

In the second half of the twentieth century, Polish and Lithuanian music were entangled in historical, political and social contexts. In the 1970s, Krzysztof Penderecki was considered the most liberal composer from behind the Iron Curtain. Among other things, on his scores of sonoristic pieces the Lithuanians learned a modern technique and strategy, because this sonorism became a showcase of the so called Polish Compositional School. Lithuanian music, due to the "procedures" of enslaving minds through the system projecting by the Soviet Union, had a much more difficult situation than the Polish one. In Poland, there were temporary moments of political thaw. The independent culture is formed by strong and free personalities who rebel against reality and politics. The author will attempt to study and characterize the "map" of Polish and Lithuanian composers who shaped the face of new autonomous music in the meeting of attitudes (the phenomenon of the artistic sibling: Grażyna Bacewicz – Vytautas Bacevičius), in the dialogue of tradition and modernity (Penderecki - Balakauskas), and in the element of the intertextual games (a generation of "new romantics" or "new humanists": Eugeniusz Knapik – Onutė Narbutaitė).

**Keywords:** Polish music, Lithuanian music, sonorism, transformations in the 20th century

**Bionote:** Małgorzata Janicka-Słysz – music theorist, the head of the Department of Theory and Interpretation of Musical Work, a member of the editorial board of the journal "Theory of Music", Vice-Rector for Teaching and Science at the Academy of Music in Krakow. She

published books: *Vytautas Baceviċius and his ideas of cosmic music*, 2001 and *Poetics of Karol Szymanowski's music. Studies and interpretations*, 2013 as well as 50 articles. She is the artistic director of the "Wawel Royal Castle at Dusk" music festival (ten editions since 2008). She received, among others, "Honoris gratia" badge (2009) and awarded the "Excellence in Teaching" (2012).

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| **15.00 – 15.30** | New Romanticism in 20th-century Polish Music – cosmopolitan or national values? |

**Kinga Kiwała** (Academy of Music in Kraków, Poland)

In mid-1970s a significant change appeared in Polish music regarding the aesthetic paradigm. After years of dominating Avant-garde, especially in its Polish variation which was sonorism, Polish composers started drawing on Romantic tradition. This turn took place is the work of middle generation composers, so-called "Generation 33" and appeared in the music of debuting Silesian composers, the so-called "Generation 51". However, despite certain common traits typical for the music of the older and the younger generation (neotonality, return to melodics and euphonic harmony, a leading part of either lyrical or dramatic expression), significant differences became visible between them, the most important being their approach towards the issue of national and universal values. In Penderecki's and Górecki's work national qualities seemed to even dominate (in the form of quotes or musical allusions referring to the national, religious or folk ethos), whereas the music of the younger generation was completely devoid of those.

The aim of the presentation will be an attempt to answer the question on what is crucial in the diversification of Polish Romanticism. Is the specific "cosmopolitanism" (or universalism) of the music of "Generation 51" composers connected with the need to distinguish themselves from the older authors or is it connected with the place the artists derive from (Silesia – a region at the junction point of many cultures)? A question shall also be posed regarding the heritage of Polish 19th-century Romanticism in which the national/universal position was one of the superior culture-forming values (which is after all typical for Slavic countries in particular).

**Keywords:** new romanticism, Polish music, "Generation 33", "Generation 51", transformations of style.

**Bionote:** Kinga Kiwała, Ph.D. in Music Theory, M.A. in Philosophy, assistant professor in the Academy of Music in Krakow. Her research interests centre upon contemporary Polish music, the problems of the sacred in music, the philosophy and aesthetics of music (especially phenomenology). In 2013 she published a monograph, *A Symphonic Work in the Perspective of Polish Phenomenological Concepts. Lutosławski. Górecki*. Her output

also includes several dozens of research articles. She participated in conferences and symposiums in Poland and abroad. Kinga Kiwała is a scholarship holder of the Minister of Science and Higher Education and she received several awards for her scientific activities.

**15.30 – 16.00**          The Phenomenon of the Kraków's School of Music Theory in the Era of Political Transformation

**Iwona Sowińska-Fruhtrunk** (Academy of Music in Kraków, Poland)

The role of the School was particularly important during the years of political transformation in Poland and manifested itself in forming new approaches towards contemporary music, as well as proposing new methodologies (especially the „Method of integral interpretation of a musical work" by Mieczysław Tomaszewski). The central themes of the School's reflexion are: the musical work in its cultural context with a strong emphasis on analysis and interpretation based on humanistic attitude, as well as an exploration of the role of spirituality in music and the reflexion on the specifically Polish trend – sonorism.

During the 1970s the particularly influential figures of the School were: Krzysztof Droba – the author of "New Humanism" term in music and the mentor of Lithuanian music as well as the author of the „less" official music festivals and the faithful mentor of Lithuanian music; Mieczysław Tomaszewski – the author of the "Integral Interpretation Method" and the politically independent director of the Polish Music Edition (PWM), and Teresa Malecka – the propagator of the "free artist" role.

The purpose of this paper is to examine the significance of theoretical reflexion devoted to contemporary music, which has resonated for long years afterwards, as well as music engaged in the oppositional networking and political changes.

**Keywords:** Kraków's School of Music Theory, political transformations, cold war, oppositional networking.

**Bionote**: Iwona Sowińska-Fruhtrunk – research assistant in the Academy of Music in Kraków and the editorial secretary of the journal "Theory of Music. Studies, Interpretations, Documentations". Alumna of the Academy of Music in Kraków and the College of Musical Arts at Bowling Green State University, OH. Until 2010 she worked as an assistant conductor in the National Opera House in Warsaw, preparing many performances and premieres. In 2017-2018 she has been a director of the research project financed by the National Science Centre (NCN) in Poland under the title: *Musical Representation in Contemporary Aesthetics, Philosophy and Semiotics. Arnold Schoenberg's Works in the Context of Representation Category*.

**16.15 – 16.45**     On a dual nature of semiosis: a cognitive semiotic perspective

**Piotr Konderak** (Maria Curie-Skłodowska University in Lublin, Poland)

Cognitive semiotics focuses on meaning-making processes (semiosis) with emphasis on dynamicity of these processes. It is also stressed that not only conceptual considerations matter (as in traditional semiotics), but also empirical studies on actual usage of signs. In a cognitive semiotic view, semiosis is considered as crucially dependent on external factors, in particular evolutionary (cf. e.g. Donald 1991) and developmental (cf. Tomasello 2008). However, such "external" characterization of dynamicity of semiosis seems to be insufficient. Specifically, when we can consider Peircean view on signs and semiosis, we can notice also "internal" source of dynamicity of semiosis. In other words, semiosis is a result of the very nature of a sign and a sign system. In the former case, dynamicity of meaning-making seems to be a result of actual usage of signs by developing subjects embedded in their Umwelt/Lifeworld. In the latter case, dynamicity of semiosis stems from unavoidable fallibility of interpretation and synechism of signs (and is reflected by the phenomenon of unlimited semiosis).

Cognitive semiotics stresses the deep relationship between theoretical considerations and studies on cognition: ultimately semiosis – as it is claimed - *is* a cognitive process (Daddesio 1995). Consequently, I argue that these two sources of dynamicity of meaning-making ("external" and "internal") can (and should) be addressed in terms of cognitive science(s). As I argue, the evolutionary/developmental dynamicity of semiosis can be accounted for in terms of an experiencing, embodied subject enacting her/his/its own domain of meaningful phenomena. In short, enacted-embodied approach to cognition seems to be relevant.

The "systemic" dynamicity of semiosis, as I argued elsewhere, can be addressed by means of standard (cognitivist) cognitive science and – in particular – by means of cognitive modeling. Specifically, the sequence of subsequent interpretations of interpretations (the chain of Thirdnesses) can be modeled as a continuously reorganizing semantic network.

The ultimate question to be considered in this context is if we can propose a uniform cognitive framework allowing for integration of both: "external" and "internal" dynamicity of meaning-making or whether we are doomed on separation of these two aspects of semiosis (at least in the context of studies on cognitive nature of semiosis).

**Keywords**: cognitive semiotics, semiosis, Peirce, enactivism, embodiment, cognitivism.

**Selected references:**
Daddesio, T. (1995). *On Minds and Symbols: The Relevance of Cognitive Science for*

*Semiotics*. Berlin: De Gruyter Mouton.

Donald, M. (1991). *Origins of the Modern Mind: Three Stages in the Evolution of*

*Culture and Cognition*. Cambridge, MA: Harvard University Press.

Peirce, C.S. (1931–1958). *Collected papers of Charles Sanders Peirce*. Vols. 1–6. C. Hartshorne & P. Weiss (Eds.), Vols. 7–8, Arthur W. Burks (Ed). Cambridge,

MA: Harvard University Press.

Stapleton, M., & Thompson, E. (2009). Making-sense of sense-making: reflections on enactive and extended mind theories. *Topoi*, 28(1), 23–30.

Tomasello, M. (2008). *Origins of Human Communication*. Cambridge, MA: The MIT Press.

**Bionote**: Piotr Konderak, Assistant Professor at Maria Curie-Sklodowska University, Dept. of Logic and Cognitive Science. His research interests concern language as a cognitive faculty, problems of philosophy of mind as well as cognitive semiotics. He is a co-editor (with Jordan Zlatev and Göran Sonesson) of the first anthology of papers in cognitive semiotics: *Mean- ing, Mind and Communication: Explorations in Cognitive Semiotics* (Peter Lang 2016). He is the author of a monograph on cognitive semiotics: *Mind, Cognition, Semiosis: Ways to Cognitive Semiotics* (Lublin 2018).

**16.45 – 17.15**      The enigma of hormesis

**Michael Grinfeld** (University of Strathclyde, Glasgow, United Kingdom)

In essence, hormesis is any biphasic response to increasing amounts of a stressor signal (such as a toxic chemical or radiation): a favourable response is followed by an unfavourable one. Ubiquity of hormesis  is well documented but its importance is very hotly debated. There is no mechanistic model that would explain how hormesis operates. Clearly, if the importance of hormesis (a fundamentally anticipative response) is established, it will have legislative implications, but beyond that it will have implications for our understanding of biological organisation and biosemiotics . The talk will review the evidence for and against hormesis and will suggest a mechanistic model connected with M. Thellier *et al. (*CR Biologies 327 (11), 1017-1024 (2004)) notion of functioning-dependent structures.

**Bionote**: I am a Reader in Mathematics. My interests in mathematics are  largely in analysis and in modelling in the natural sciences (materials science, biology, economics). I also have a degree in Biology and am interested in cancer, morphogenesis and the nature of explanation in biology in general. I participated in the 2015 Tartu NASS conference giving a talk about cryptic crosswords, a hobby. I am also a very proficient flute player.

**17.15 – 17.45**      Lively   Assemblages   and   New   Material   Configurations:   How

becoming intense?

**Patrizia Sergio** (University of Tartu, Estonia)

Today we are witnessing the profusion of narrations and projects concerning the Artificial Intelligence, Augmenting and Automating Technologies, and Evolutionary Robotics. Undoubtedly, the hybridizations of sounds, signs and pictures create processes and experiences intra-mediated by technological devices. Here, new languages are intertwined, which are capable of generating innovative changes in the fields of aesthetics, culture and social behaviors. It is of no surprise that Katherine Hayles writes about an interconnected 'panhumanity' (Hayles K., 1991; Hansen M., 2000) that reconfigures humankind as a reactive category.

My inquire aims to cast new light on the relationship between Human/NonHuman entities within a digital_semiotic perspective. Hence, the notion of technological artifact will be the split screen to explore how the current 'turn to matter' marks the passage from the object as social construction to the matter as social production. It goes without saying that, the representations as configurations not only are part of the matter of the world but this matter leads and reshapes the thought.

In order to grasp the vibrant multilayered relationship that interweaves and hold together human and non-human entities, it will be privileged a creative misreading. In addition, the dynamical connections between Ego, NonHuman, Alter, Human being will be conceived as a network of meaning and properties that move on a reticular flow.

On the whole - we can assume as 'paradigm shift':

1) The object is more than a tool; 2) More than a representation; 3) More than a mind projection; 4) More than a social construction.

So, How becoming intense?

**Keywords:** technoculture, technoscience, new materialism, assemblage, entanglement.

**Bionote**: Patrizia Sergio started her PhD in Semiotics at the University of Tartu in September 2018. Her thesis is entitled 'Digital Enactivism and Technoscience Representations: A Theory on Visual Performativity'. Therefore, her research aims at exploring in depth the dynamic relationship between Technological innovations and the contemporary Visual turn within our everyday life. She obtained her Master's Degree with a thesis on Sociology of Journalism titled "Pataphysics of the Posthuman Body: Cyborg and Desiring Machines" at the Verona University in 2016. She also obtained a Master's Degree on Modern Philology at the Bari University.

**17.45 – 18.15**          Affection and Distance or Emotional Proximics

**Gerard J. van den Broek** (Advisory Board Institute for Cultural Anthropology and Development Sociology, Leiden University, The Netherlands)

All living creatures need some sort of space. Some need little space, others need much more. The space needed, or preferred, may be between individuals of the same species, or the distance between one species and another. Starlings, for instance, tolerate a much shorter distance between individuals than black crows. And sharks tolerate guiding fishes to even pick their teeths.

Edward T. Hall applied this notion to human culture, and coined the concept of proximics. Hall points out, that the space between chairs and tables on an Italian terrace of a bar or restaurant is much smaller, than in Sweden, for instance. Space and distance between humans vary, of course, and depend on the situation, the character of the relationship, age and sex/gender. Children, for instance, tend to observe much smaller distance between their peers and adults, than professionals in a working situation, for instance. Would adult professionals observe the same space between themselves and their co-workers as children do, than this behavior would be seen as rather deviant, and vice versa (and the excees emerging after the me#too movement speak for themselves, when observing distance is completely neglected).

It is my thesis that the same is true of emotion or affection inherent to interpersonal relationships; distance acts as a sign for the amount of affection, and vice versa. A child's love for its mother, normally speaking, is much greater than for a teacher, or  its distant aunt or uncle. When a father loves his neighbor's child more than his own, something is the matter. Deviant emotional behavior of individuals who have more affection for those at a distance than those persons who are supposed to be very close-by, because of blood relationship or other forms of kinship, may occur in many, albeit deviant, situations. However, there are situations wherein a normally speaking not-so-close-relationship can intensify because of everyday contact, and develop into, even unintentionally, amorous relationships, like the American sociologists Festinger, Schachter en Back demonstrated in 1950. Though much has changed since the 1950's, their vision is still valid, and can even be applied to the virtualised reality of the social media, which allows people making "close friends" and organise events with an enormous impact, like the Project X in Haren, The Netherlands (cf. Baehre &Van den Broek.), or the road blocks by the "gilets jaune" (yellow vests) last November in France.

Mixing up distance and emotional ties may lead to individual and group behavior that can be both deviant and even disturbing, for the person or persons in question as well as their surroundings.

I intend to present a conceptual framework for investigating relationsships like this which

allows for determining emotinal disturbance among individuals, the lack of comprehension among people in their surroundings, and a prognostication of the behavior of groups of people that have been ignoring or manipulating the normal,culturally determined distance/affection functions.

**Keywords:** proximics, interpersonal relationship, affection.

**Selected references:**
Baehre, Eric & Gerard J van den Broek,

*2013    Project X Haren. Morele paniek over jeugd, technologie en crisis*. Leiden University (http://media.leidenuniv.nl/legacy/project-x-haren--morele-paniek-over-jeugd-technologie- en-crisis.pdf)

Festinger, L. & Schachter, S., Back, K.,

1950   "The Spatial Ecology of Group Formation", in L. Festinger, S. Schachter, & K. Back (eds.),          *Social Pressure in Informal Groups*, 1950. Chap. 4.

Hall, Edward T.

1966   *The Hidden Dimension*, Double Day Anchor Books

1959   *The Silent Language*, Fawcett Publications

1977   *Beyond Culture*, Anchor Books

**Bionote:** Gerard J. van den Broek is a cultural anthropologist, (DSScs. Leiden University 1986), specialised in the fields of semiotics, political science, Enlightenment philosophy, classifications, ethnobotany, hunting and fishing ritual and mythology.

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**Printed Presentation On Display**          How a Concept is Felt

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**Gisela Bruche-Schulz** (Hongkong Baptist University)

Since thousands of years Western religion and philosophy teach us that the flesh is the evil that prevents us from reaching wisdom, and that "the desires of the flesh and ... of the Spirit are opposed to each other" (Galatians 5:17, ESV 2001). Common knowledge had it that only *the Spirit* affords proper insight and knowledge.

Since thousands of years buddhism teaches us that forms of meditation help humans to experience the *body's* 'soul' qualities. Both body and soul apprehend the world through types of "cognition", i.e. *senses* that are afforded by *dhātu* , i.e. the elements (Ledi Sayadaw 1999:53). This is a world view that takes already a semiotic perspective.

In our time and contexts, the semiotic perspective made it possible to view mind-and-body as the unity that allows to view the "internalization of *sensing surfaces* to produce proprioceptive organs [as] an '*epistemological gateway*' (Sheets-Johnstone 1998,290, emphasis supplied), one that, by descent with modification, may clearly be elaborated

both affectively and cognitively" (Hoffmeyer 2008: 233).

Otherwise, how can it be explained that five groups of readers of a narrative text (at five different events, using five different languages), when responding to an excerpt from *Le Petit Prince* with jottings and scribbles within ten minutes, all produce highs and lows of response numbers at identical segments of the text (Bruche-Schulz 2014, 2013).

The distribution of their responses correlates, in all five languages, with the aspectual semantics of the text, i.e. its force-gestaltist diagrammatic core (from *waiting* for what would happen in the text, to reading that the little prince is *searching* for water, then *finding* water, and finally *drinking* the water). This diagrammatic core underlies the problem-solution structure and its *wanting-to-know (here: whether-water-will-be-found)* sequence (Hoey 2001, Propp 1968 [1928]). (Since drinking water is not a one-off event in mammalian life, it can be anticipated that the process will only stop temporarily.)

By their response numbers, the readers signal the activation of an impulse that motivates the giving and the withholding of responses at the stops along the waiting-searching-finding thread of events. The non-conscious activation of this impulse relies on core emotional affects that are "defined in neural terms" (Panksepp 2005: 32). In other words, there is "a *mental aboutness*" at work, an "intentionality [that] grew out of a *bodily aboutness*" (Hoffmeyer 2008: 207).

**Keywords:** cognition and semiotic emergence, force-gestaltist diagrammatic core, bodily aboutness, epistemological gateway.

**Bionote:**
Honorary Associate Professor, HK Baptist University
Independent Scholar (Berlin, Germany)


**Accepted Abstract**         From anticipation to premediation

**Katre Pärn** (University of Tartu, Estonia)

In his programmatic article „The Role of Semiotics in the Cybernetic Study of Man and Collective", first published in 1965, V.V. Ivanov proposed the idea that the basic function of every semiotic system is the modelling of the world. These semiotic world models are usually shared by a community and introduced to each individual who becomes a member of the community, and they can also be regarded as programs for individual and collective behavior. The idea itself was inspired by works of Russian physiologist Nikolai Bernstein (and through him, Alexei A. Ukhtomsky), who not only conceived of the idea of model of reality constructed by subjects in order to behave adequately, but also the idea of future-orientedness of these models: how future – what is to become – is represented in the organisms, and its impact on behavior, on the choices they make. Bernstein's theory

of model of desired future proposed anticipation and imagination as constructive elements of living systems.

Thus Ivanov positioned semiotics as the study of the means used in constructing these world models, an approach that was later developed as a theory of semiotic modelling systems. However, the approach developed by Tartu–Moscow school of semiotics, future remained latent aspect of the modelling behavior. Their approach concentrated more on mnemonic capacity of these systems or models as well as their capacity to trancend individual knowledge and constitute communal, cultural memory, world-views and practices. Yet the creative aspect of the modelling activity was also important for them.

The issue of future-orientedness of the world models constructed in media has more recently been discussed by media scholar Richard Grusin, who has proposed the concept of premediation to theorise the switch in contemporary media from mediation of what has been to pre-mediation of what is to become.

In my presentation, I will use the semiotic theory of modelling systems to bring together Bernstein's idea of model of future and Grusin's concept of premediation, to theorise premediation as anticipative semiotic activity: fulfiling the anticipative functions but on a larger, collective scale made possible by the semiotic mechanisms involved. Thus I aim to bring together certain theories in semiotics, physiology, psychology and media studies to conceptualise premediation as extension of human anticipatory activity. But I will aslo use Paul Ricoeur's theory of imagination in combination with Lotman's approach to creative modelling in order to explain the shift prom probabili probabilistic modelling to possibilistic modelling in premediation.