

**44th ANNUAL CONFERENCE
SEMIOTIC SOCIETY OF AMERICA
PORTLAND, OREGON, USA
OCTOBER 9-13, 2019**

SSA Conference Packet

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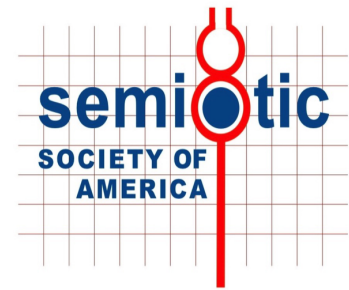
SSA Yearbook

Geoffrey Owens (Editor)
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SSA Membership Service

Philosophy Documentation Center, Pam Swope

Welcome to the 44th Annual Conference
of the Semiotic Society of America



It is my pleasure to welcome you to the 44th annual conference of the Semiotic Society of America in the beautiful city of Portland, Oregon. I am hopeful you will enjoy your time in the city and the opportunity to continue the advancement of the semiotic enterprise. The program committee worked really diligently to provide an exciting conference.

We are grateful for the work and commitment to the society, my many thanks to the members of the program committee led by Frank Macke, Farouk Seif, and a wonderful team. A special thanks to Pam Swope at the philosophy documentation center for the support. Special thanks to everyone involved in the preparation of this conference, too many to mention in one page, without whose support and selfless dedication, this conference would not be possible. Finally, a big thank you to YOU for being part of this endeavor and for devoting your time and effort. Without YOU the society would not exist.

Since its inception in 1975 by Thomas Sebeok, the Semiotic Society of America continues its interdisciplinary mission dedicated to the advancement of semiotic inquiry. Through its annual conference and its publications—which includes the SSA yearbook and the American Journal of Semiotics—the society has provided a forum and a space for scholars to grow and to share their work. We are committed to the advancement of new scholarship and the promotion of young scholars. We are grateful for your presence and I am honored to welcome to our society.

I encourage you to become involved, to join our network, and to participate in the life of the society. Join us at the general business meeting Sunday morning, or contact me so that I may assist you in any way. Be a part of the society! We are grateful you are here, and we hope we can be of assistance in your scholarship endeavors.

Welcome to Portland.

Javier Clavere
Executive Director
Semiotic Society of America

President's Message

Welcome to the 44th SSA Annual Conference

Portland, Oregon 2019

It is a special privilege to welcome you to the 44th Annual Conference of the Semiotic Society of America. This year's theme, "The Semiotics of Borders and the Borders of Semiotics," has stimulated provocative ideas and inspiring perspectives that have profound implications for our perception and experience of the paradoxical phenomena of borders and boundaries.

Our Program Committee, chaired by Frank Macke, has put together an insightful program, creating congruency among papers and organized sessions that will stimulate collegial debate, thoughtful conversation, and revealing dialogue.

We are honored to have two keynote speakers: Dr. Beata Stawarska, Professor of Philosophy from the University of Oregon, and Dr. Leonard Lawlor, Professor of Philosophy from Penn State University. We are also looking forward to hearing from two plenary speakers: Dr. Daniela Vallega-Neu, Professor of Philosophy from the University of Oregon, and Dr. Jamin Pelkey, Associate Professor of Cognitive Linguistics from Ryerson University, Canada.

This year, we are delighted to hear from our newly-inducted Sebeok Fellow, Professor Emeritus Nathan Houser from Indiana University in Indianapolis (IUPUI) and President of the Charles S. Peirce Foundation.

There are many people who gave their time and energy to make this conference possible. I want to acknowledge our Executive Director, Javier Clavere for his efforts and hard work. Many thanks to Pam Swope of the Philosophical Documentation Center for her patience, receptivity, and cooperation.

Thank you for participating in this year's SSA Conference. Be sure to visit this year's Book Exhibit and Poster Presentations. As a reminder, the Executive Board meeting on Wednesday, October 9th is open to all SSA members. And everyone is encouraged to participate in the Annual General meeting on Sunday morning, October 13th for important announcements and discussion about Semiotic Society business and policies, plans, and information about next year's SSA Conference.

The Semiotic Society of America is an international, transdisciplinary scholarly association dedicated to advancing semiotics. In addition to *The American Journal of Semiotics*, and the annual *Yearbook*, our annual conferences promote an open exchange of semiotic inquiry and cutting-edge ideas, as well as building professional and collegial relationships that advance disciplines in the humanities and sciences.

My very best to all,

Farouk Y. Seif
President, Semiotic Society of America
Professor Emeritus, Antioch University Seattle
Fellow, International Communicology Institute

Program at a Glance

The 44th Annual Conference of the Semiotic Society of America
Portland, Oregon, October 9–13, 2019

Wednesday, October 9, 2019

- 1:00–5:00 pm On-Site Registration, Information Table, and Book Exhibit – [Skyline I]
6:00–7:30 Dinner for Executive Board and Program Committee – [Skyline II]
7:30–9:00 Executive Board Meeting (open to all SSA members) – [Skyline II]

Thursday, October 10, 2019

- 8:00 am–5:00 pm On-Site Registration – [Skyline I]
9:00 am–6:00 pm Book Exhibit – [Skyline I]
9:00–10:00 am Welcome to the 44th SSA, Javier Clavere, Executive Director – [Skyline II]
10:15–11:45 am Concurrent Sessions (3 papers/each)
12:00–2:00 pm Luncheon and Keynote Lecture – [Skyline II & Skyline Foyer]
Leonard Lawlor, Professor of Philosophy, Pennsylvania State University
2:15–3:45 Concurrent Sessions (3 papers/each)
3:45–4:00 Coffee Break – [Skyline Foyer]
4:00–5:00 Plenary Lecture – [Skyline II]
Daniela Vallega-Neu, Professor of Philosophy, University of Oregon
5:15–6:30 Reception: Hosted Snacks and Non-alcoholic Beverages, and Cash Bar – [Skyline I]
6:30 Dinner on your own (list of suggested restaurants will be provided)

Friday, October 11, 2019

- 8:00–9:00 am Breakfast (updates and information) – [Skyline II]
9:00 am–6:00 pm Book Exhibit – [Skyline I]
9:15–10:45 am Concurrent Sessions (3 papers/each)
10:45–11:00 Coffee Break – [Skyline Foyer]
11:00–12:30 pm Concurrent Sessions (3 papers/each)
12:30–2:15 Luncheon and Presidential Address – [Skyline II & Skyline Foyer]
Farouk Y. Seif, Professor Emeritus, Antioch University Seattle
2:30–4:30 Concurrent Sessions (4 papers/each)
4:30–4:45 Coffee Break – [Skyline Foyer]
4:45–5:45 Plenary Lecture – [Skyline II]
Jamin Pelkey, Professor of Linguistic Anthropology, Ryerson University
6:00–9:00 Dinner Banquet and Awards – [Atrium Ballroom]
Piano Performance
Kevelson Award Announcement
Sebeok Fellow Award Address
Nathan Houser, Professor Emeritus of Philosophy, Indiana University

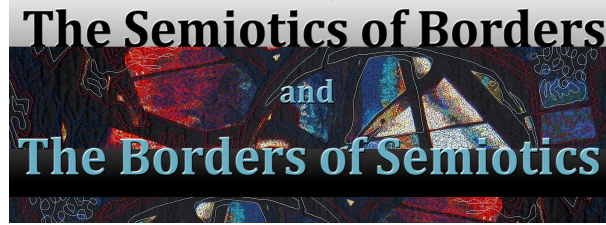
Saturday, October 12, 2019

- 8:00–9:00 am Breakfast (updates and information) – [Skyline II]
9:00 am–6:00 pm Book Exhibit – (Skyline I)
9:15–10:45 Concurrent Sessions (3 papers/each)
10:45–11:00 Coffee Break – [Skyline Foyer]
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12:30–2:15 Luncheon and Keynote Lecture – [Skyline II & Skyline Foyer]
Beata Stawarska, Professor of Philosophy, University of Oregon
2:30–4:30 Concurrent Sessions (4 papers/each)
4:30–4:45 Coffee Break – [Skyline Foyer]
4:45–6:15 Concurrent Sessions (3 papers/each)
6:30 Dinner on your own (List of suggested restaurants will be provided)

Sunday, October 13, 2019

- 8:00–11:00 am Breakfast and SSA General Business Meeting – [Skyline II]
Closing Ceremony and Farewell – [Skyline II]

Semiotic Society of America
44th Annual Conference
October 9–13, 2019
Portland, Oregon, USA



Detailed Program Schedule

The 44th Annual Conference of the Semiotic Society of America Portland, Oregon, October 9–13, 2019

Wednesday, October 9, 2019

- | | |
|--------------|---|
| 1:00–5:00 pm | On-Site Registration, Information Table, and Book Exhibit – [Skyline I] |
| 6:00–7:30 | Dinner for Executive Board and Program Committee – [Skyline II] |
| 7:30–9:00 | Executive Board Meeting (open to all SSA members) – [Skyline II] |

Thursday, October 10, 2019

- | | |
|-----------------|---|
| 8:00 am–5:00 pm | On-Site Registration – [Skyline I] |
| 9:00 am–6:00 pm | Book Exhibit – [Skyline I] |
| 9:00–10:00 am | Welcome to the 44 th SSA, Javier Clavere, Executive Director – [Skyline II] |
| 10:15–11:45 am | Concurrent Sessions (3 papers/each)
<i>Synergisms of Semiotics and Phenomenology in Communicology</i>
<i>Communicology Panel I: Communication of Borders and the Borders of Communication</i> – [Forum Suite]
Chair: Isaac E. Catt
Communicology, Cybernetics, and Chiasm: A Synergism of Logic, Linguistics, and Semiotics
Richard L. Lanigan, International Communicology Institute
Communication as the Ultimate Border Crossing Concept
Igor E. Klyukanov, Eastern Washington University
Is Semiotics a Life Science or a Science of the Lifeworld?
Isaac E. Catt, Duquesne University

<i>Signs of Home, American Normality and Ancient Chinese Symbols</i> – [Directors Suite]
Chair: Joseph DeChicchis
Homeward Bound and the Boundaries of Home
Joseph DeChicchis, Kwansei Gakuin University (Japan)
The Othering of Herman and Gomez: Subliminal Messages in the Munsters and Addams Family during the Civil Rights Era
James Eric Black, Mercer University, and Philip Auter, University of Louisiana at Lafayette
Divinity, Bestiality, Masculinity, Femininity: A Semiotic Model of the Dragon-horse Binaries in Chinese Ancient Literature and Art
Jia Peng, Jinan University (China) |
| 12:00–2:00 pm | Luncheon and Keynote Lecture – [Skyline II & Skyline Foyer]
The Most Difficult Task: On the Idea of an Impure, Pure Non-Violence in Derrida (with a Post-Script on the Death Penalty)
Leonard Lawlor, Professor of Philosophy, Pennsylvania State University |

- 2:15–3:45 Concurrent Sessions (3 papers/each)
Culture, Place, Embodiment, and Borders – [Forum Suite]
Chair: Hamutal Jaffe-Dax
Where Does “Jerusalem” End? A Syntactic Analysis of Phenomenological Boundaries in Mental Maps of Local Palestinians and Israelis
Hamutal Jaffe-Dax, Rutgers University
Ink Traces in the Middle of the World: The Tattoo as a Dichotomic Element of Ecuadorian National Identity
Monica Santillan Trujillo, Victor Villavicencio Alvarez, Eunice Ayala Campoverde, and Teresa Sanchez Manosalvas, Ecuadqor Universidad
Why Things Have Outlines: Steps to a Logic of Borders
Kermit Snelson, Independent Scholar
- Panel: Exploring Borderline Objectivities*** – [Council Suite]
Chair: Michal Karla
Thinking of the Unthinkable as Thought
Michal Karla, Charles University, Faculty of Humanities
Conceiving the Unconceivability of Conceivability
Karolina Sedivcova, Charles University, Faculty of Humanities
Ascertaining the Certainty of Uncertainty
Martin Macháček, Charles University, Faculty of Humanities
- Biosemiotics, Food, and the Semiotic Animal*** – [Directors Suite]
Chair: Prisca Augustyn
The Fixation of Food Beliefs
Prisca Augustyn, Florida Atlantic University
The Biosemiotic Implications of ‘Bacterial Wisdom’
Felipe-Andres Piedra, Baylor College of Medicine, and Donald Frohlich, University of Saint Thomas-Houston
Crafting A Maxim for John Deely’s Semiotic Animal to Advance his Age of Relation
Richard Currie Smith, Case Western Reserve University, Kent State University
- 3:45–4:00 Coffee Break – [Skyline Foyer]
- 4:00–5:00 Plenary Lecture – [Skyline II]
The Temporal Delimitation of Bodies
Daniela Vallega-Neu, Professor of Philosophy, University of Oregon
- 5:15–6:30 Reception: Hosted Snacks and Non-alcoholic Beverages, and Cash Bar – [Skyline I]
- 6:30 Dinner on your own (list of suggested restaurants will be provided)

Friday, October 11, 2019

- 8:00–9:00 am Breakfast (updates and information) – [Skyline II]
9:00 am–6:00 pm Book Exhibit – [Skyline I]
- 9:15–10:45 am Concurrent Sessions (3 papers/each)
Panel One: Narrative (III): Punctuations, Seams, Syntheses, Transformations – [Council Suite]
Chair: Phyllis Passariello
Journalistic Texts as Restricted Narratives of Interacting Quotational Subjectivities
Joseph C. Harry, Slippery Rock University, Pennsylvania
Auditory Hallucinations as Internal Discourse: The Intersection between Peirce’s Endoporeusis and Double Consciousness
Donna E. West, State University of New York, Cortland
Deep Imagination: Beyond Thought-forms and Tulpas
Phyllis Passariello, Centre College

Borders, Home, Ethnicity, and Violence – [Forum Suite]

Chair: Maude Hines

Violence Across Borders: Examining Boko Haram and Herdsmen's Activities in Nigeria

Yemi Mahmud, Adekunle Ajasin University, Akungba Akoko, Ondo State, Nigeria

The Semiotics of Homelessness: A Preliminary Report from PSU's Homelessness

Research and Action Collaborative (HRAC)

Maude Hines and Janet Cowal, Portland State University

Tatar Ethnicity: Where Do the Borders Lie?

Kamilia Babko, Kazan Federal University and Nailya Bashirova, Kazan State Conservatoire (Russia)

Advancements in Peircean Systems of Logic – [Skyline II]

Chair: Andre De Tienne

Peirce's "Logic as Semeiotic" and the Semiotic Design Homology Implemented in Computing Systems

Martin Irvine, Georgetown University

Contiguous Boundaries vs. Continuous Crossings: Semiotic Implications of a Peircean Topological Distinction

Andre De Tienne, Indiana University at Indianapolis

Borders and Cultural Semiotics: Magic, Erasure, Mediation – [Directors Suite]

Chair: Meagen Youngdahl

Magic as a Projection of the Western Mode of Thought: A Semiotic Sketch

Takuya Sakurai, Tokyo Denki University and Yoriko Harada, Nagasaki University of Foreign Studies

Erasure as Resistance: A Semiotic Analysis of Erasure and Redaction Poetry in the Trump Era

Meagen Youngdahl, University of Kansas

Mediation and the "Life" of Signs

Steve Coleman, Maynooth University (Ireland)

10:45–11:00

Coffee Break – [Skyline Foyer]

11:00–12:30 pm

Concurrent Sessions (3 papers/each)

Maps, Borderlines, Signage, and Architecture – [Forum Suite]

Chair: Geoffrey Owens

Semiotics and the Suburbs: A Phenomenological Analysis of Urban Frontier Settlements

Geoffrey Owens, Wright State University

Reframing Wayfinding for Older Adults in the Urban Built Environment: A Batesonian Approach

Maggie Stedman-Smith and Richard Currie Smith, Kent State University

Understanding Architectural Design and Style as Forms of Communication: Chinese Architecture in the Pearl River Delta

Vernon Bryan Revillosa, Ateneo de Manila University

Panel Two: Narrative (III): Punctuations, Seams, Syntheses, Transformations – [Directors Suite]

Chair: Myrdene Anderson

Walking the Word Wrinkled in Stories Stitched by Black Women

Marisol Cardenas, University of California, Berkeley

Contradicting and Subverting Gender Narratives: The Signification of the Hat and the Hobby Horse in Max Beckmann's "Double Portrait, Carnival," 1925

Nina Corazzo, Valparaiso University

Narratology Expands and Contracts and Flexes Its Muscles

Myrdene Anderson, Purdue University

General Discussion

Discussant: Johann Van Niekerk, Centre College

Borders, Frontiers, Violence, and Trauma – [Council Suite]

Chair: Barry Stampfl

On Limits and Relations: Transgressiveness and the Limits of Semiotic Inquiry

Tiago da Costa E Silva, Institut für Kulturwissenschaft of the Humboldt Universität zu Berlin

Global, Visual and Violent: Semiotics as an Analysis of the Logic of Visual Extremist Culture

Martin Švantner, Charles University

Delusional Belief, Abductive Inference, and Trauma

Barry Stampfl, San Diego State University, Imperial Valley

12:30–2:15

Luncheon and Presidential Address – [Skyline II & Skyline Foyer]

Semiotic Negation: Sustaining Boundaries While Traversing Borders

Farouk Y. Seif, Professor Emeritus, Antioch University Seattle

2:30–4:30

Concurrent Sessions (4 papers/each)

Semiotics and Musicology – [Forum Suite]

Chair: Taylor Greer

Integrationism and Music Theory's Resistance

Edwin C. K. Li, Harvard University

A Tale of Two Cadences: Prelude to Musical Irony

Taylor Greer, The Pennsylvania State University

Revisiting Isotopy for Post-Tonal Music

James Donaldson, McGill University

Conceptual Palettes and the Boundaries of Transcription: Mediating Creative Discourse in Leah Asher's TRAPPIST-1 (2017)

Tristan McKay, New York University

Synergisms of Semiotics and Phenomenology in Communicology

Communicology Panel II: Communication and Boundary Conditions in the Lifeworld –

[Council Suite]

Chair: Isaac E. Catt

Functional Unity, Fictional Units, and Real Determinations

Vincent Colapietro, University of Rhode Island

Existence and Existenz: The Scission Point in the Boundary Condition

Thaddeus D. Martin, Modesto Junior College

The Phone/Voice at the Boundary of Relationality

Deborah Eicher-Catt, Pennsylvania State University-York

Laughing, Crying, and the Codes of Meaning in Experience: The Life-World of Emotion in the Philosophies of Georges Bataille and Helmuth Plessner

Frank J. Macke, Mercer University

Media, Memes, and Culture – [Directors Suite]

Chair: Eric Hamm

Exploring the Use of Memes in the Mexican Presidential Campaign 2018

José Alfredo Jiménez López, Teresa A. Castineira Benítez, and Sandra Juárez Pacheco, Benemérita Universidad Autónoma de Puebla

Multimodal Resources Used in a Family Whatsapp Chat: An Appraisal Analysis and Merry Christmas!

Teresa Aurora Castineira B., Elizabeth Flores Salgado, and Michael Witten, Benemérita Universidad Autónoma de Puebla

To [B] or not to [B]: A Derridean Analysis of Ironic Emoji Signifiers in Memetic Messages

Eric Hamm, William Conway, Brendan Donahue, Lynn University

A Meme is Worth a Thousand Words: Universal Communication Through Memes

Marisa McGrady and Kathryn Elizabeth Hamm, Lynn University

- 4:30–4:45 Coffee Break – [Skyline Foyer]
- 4:45–5:45 Plenary Lecture – [Skyline II]
On Losing Yourself Beyond Borders: An Analysis of Concentric Meaning in Zhuangzi's Butterfly Dream Chapter (齊物論)
 Jamin Pelkey, Professor of Linguistic Anthropology, Ryerson University
- 6:00–9:00 Dinner Banquet and Awards – [Atrium Ballroom]
 Piano Performance
Music from Latin America
 Javier Clavere, Berea College
 Kevelson Award Announcement
 Andre De Tienne, Indiana University at Indianapolis
 Sebeok Fellow Award Address
Thinking at the Edges
 Nathan Houser, Professor Emeritus of Philosophy, Indiana University

Saturday, October 12, 2019

- 8:00–9:00 am Breakfast (updates and information) – [Skyline II]
- 9:00 am–6:00 pm Book Exhibit – (Skyline I)
- 9:15–10:45 Concurrent Sessions (3 papers/each)
- Literature, Theology, Myth, and Time*** – [Council Suite]
 Chair: Ormond Smythe
Speaking Personally of Eurydice: My Raft Is Made of Fiction; it Drifts on Waters of Grief
 Ormond Smythe, Antioch University Seattle
Mimetic Desire, Sacrifice, and Boundaries of the Sacred in the Contemporary Passion
 Desiree Scarambone, University of Kentucky
On the Semiotic Significance of the "Time-varying" Theory in *The Book of Changes*
 Dong Zhu, Lanzhou University, and Jia Peng, Jinan University (China)
- Synergisms of Semiotics and Phenomenology in Communicology***
Communicology Panel III: Cartographies of Communication – [Directors Suite]
 Chair: Isaac E. Catt
Boundary Situations and Dialogue in the Work of Karl Jaspers
 Ronald C. Arnett, Duquesne University
"Pre-bordering": The Sign of the Times
 Galina Sinekopova, Eastern Washington University
Metonymic Motilities: Dominance and Disruption at the Edge of Signs
 Andrew R. Smith, Edinboro University
- Semiotics of Aesthetics and Literary Expression*** – [Forum Suite]
 Chair: Griselda Zárate
An Inquiry towards a Semiotic Conception of the Aesthetic
 Dalibor Lošťák, Charles University
The Semiotic Borders of Mexican Feminine Writing (1908-1911)
 Griselda Zárate, Universidad de Monterrey
Making Space for Post-Qualitative Compositions in Academic Writing
 William Andrew Lewis, Mercer University

10:45–11:00 Coffee Break – [Skyline Foyer]

11:00 am–12:30 pm Concurrent Sessions (3 papers/ each)

Semiotics of Culture, Literature, and Film – [Forum Suite]
Chair: Gila Safran Naveh
Ephemerality of Life, Nostalgia, Identity and Alterity in “Retrato” by Cecilia Meireles
Valdenildo Dos Santos, The Federal University of the State of Mato Grosso do Sul
A Semiotic Interpretation of Death in the Film *Macario* (1960)
Victoria Reynoso, Griselda Zárate, Universidad de Monterrey
Border Land As ‘Wounded Land’: Physical, Political, and Symbolic Spaces
Gila Safran Naveh, University of Cincinnati

Literature, Expression, and the Transcendent – [Council Suite]
Chair: Nicholas Guardiano
Rhythm and the Semiotic Thresholds of Sense
John Montani, University of Oregon
Transcendentalist Encounters with a Universe Perfused with Signs
Nicholas Guardiano, Southern Illinois University Carbondale
The Rhapsody of Signs in the Baroque 17th Century
René Boullet, University of Washington

The Borders of Semiotic Inquiry: Culture, Mediation, Multimodality, Disciplinarity –
[Directors Suite]
Chair: Javier Clavere

**Boundaries, Cynosures & Fields of Inquiry in the Inter-, Multi- & Transdisciplinary
Becoming of Semiotics, its Legacy and Prospects**
Zdzisław Wąsik, Philological School of Higher Education in Wrocław
**Moving Borders: Peirce’s Concept of a Science of Relations Beyond Disciplinary,
Historical, and Geographical Borders**
Elize Bisanz, Texas Tech University

12:30–2:15 Luncheon and Keynote Lecture – [Skyline II & Skyline Foyer] **Ghostwriting or How to
Make an Official Doctrine**
Beata Stawarska, Professor of Philosophy, University of Oregon

2:30–4:30 Concurrent Sessions (4 papers/each)

Panel: Caught in the Act: The Migratory Character of Gesture – [Forum Suite]
Chair: Sally Ann Ness
Semiotics of Performed Gesture in Delsartian Elocution
Iris Fischer, University of Kansas
**Truth Spoken in Gestures; Locomotive Embodiments of Peirce’s Third Correlate in
Choral Sign Performance**
Sally Ann Ness, University of California, Riverside
Gestures of Acknowledgment: Failures, Refusals, and Affirmations
Vincent Colapietro, The Pennsylvania State University
**Fetal-Spread-eagle: Experiential Logic, Kinesthetic Inscription and Topological
Exposure in the Performance of Gestural Extremes**
Jamin Pelkey, Ryerson University

Panel: Biblical Semiotics and Theology – [Council Suite]

Chair: Gilad Elbom

**Subversions of Exclusions: “Now It Was Dangerous Not to Be a Jew”
(Esther 8:17)**

Chris Morrissey, Trinity Western University

Socrates, Jesus, Augustine: The Search for Pattern in Time and History

Carl Estrada, University of Houston

Biblical Semiotics: Referential and Speculative Approaches

Gilad Elbom, Oregon State University

Dear Rabbinic Pragmatists: A Reply to Peter Ochs

Michael Raposa, Lehigh University

Semiotics of Medicine, Biology, Neuroscience, and Artificial Intelligence – [Directors Suite]

Chair: W. John Coletta

Medical Semiotics in the Age of Artificial Intelligence

Kevin Cummings, Mercer University, and John Rief, Independent Scholar

Resembling Truth: Semiotics, Neurological Research, and Contemporary Media

Elliot Gaines, Wright State University

**Mind With(out) Boundaries: The Evolutionary Biology, “Irrelevance,” and Cognitive
Scaffolding of Peirce’s Ten Classes of Sign**

W. John Coletta, University of Wisconsin-Stevens Point

**Three Semiotic Categories of Charles S. Peirce And the Xiang-Metaphorical Expression
of the “Water” Category in the Wu-Xing Theory of Traditional Chinese Medicine**

Shiwei Wen and Chunhua Jia, Beijing University of Chinese Medicine

4:30–4:45

Coffee Break – [Skyline Foyer]

4:45–6:15

Concurrent Sessions (3 papers/each)

Subjectivity, Expression, and the Inner-Life of Signs – [Forum Suite]

Chair: Hong Wang

Modes of Experience Locked in Linguistic Signs

Hong Wang, Shippensburg University

The Semiosis of the Subject: How External Signs Influence Internal Processes

Isabel Jungk, Pontifical Catholic University of Sao Paulo, Brazil – PUC/SP

**‘The Modes of My Sign Production Determine the Boundaries of My Being In The
World’: Reviewing the Truth/Falsity-Oriented Conceptions of Language through the
Lens of Possible Worlds Semantics and Phenomenological Pragmatics**

Elzbieta Magdalena Wąsik, Adam Mickiewicz University in Poznań (Poland)

Semiotics of Art and Aesthetics – [Council Suite]

Chair: Marian Zielinski

Seeing Within from the Outside: An Artist’s Reflections on Visual Expression

Marian Zielinski, Mercer University

Articulating Fabricating: A Semiotic Analysis of the Arts of Text on Textiles

Josephine M. Carubia, Independent Scholar and Artist

**Reinterpreting Art History and Reconstructing Interpretive Framework: A Semiotic
Study of Chinese Landscape Painting**

Lian Duan, Concordia University (Canada)

Semiotics of Science, Physics, and the Galaxy – [Directors Suite]

Chair: Baranna Baker

Art and Approaching the Horizon Veil of Science

Ron Paul Baum, Antioch University Seattle

Semiotics of the Milky Way: Boundaries between Past and Present

Svitlana Volkova, Kyiv National Linguistic University, Ukraine

Life Without Borders: A Semiotic Perspective of the Quantum World

Baranna Baker, Independent Scholar

6:30

Dinner on your own (List of suggested restaurants will be provided)

Sunday, October 13, 2019

8:00–11:00 am

Breakfast and SSA General Business Meeting – [Skyline II]

Closing Ceremony and Farewell – [Skyline II]



44th SSA Abstracts

Keynote, Plenary Speakers, and Featured Speakers

Nathan Houser (Indiana University-Purdue University at Indianapolis, USA)

nhouser@iupui.edu

Sebeok Award Fellow Address: Thinking at the Edges

The field of semiotic studies requires borders to function as a discipline but as a living science it is essential that those borders be unheeded. Semioticians must be free to roam over the entire range of knowledge for, as Thomas Sebeok observed, semiotics “circumscribes what we can know.” Consequently, semioticians must cross borders often lingering at the edges of boundaries that separate fields of study, hopefully seeing with eyes unveiled by the obscuring margins of the paradigms of bounded disciplines. When Charles Peirce opened the modern field of semiotic studies, he understood that what lay before him was a new wide-ranging area of research so vast that the most he could do was survey the far-flung territory and prepare the way for future semioticians. His own intellectual labor was punctuated by conceptual border concerns, some of the more engaging ones involving his classifications of sciences and of signs. I will focus on some of the semiotic territory Peirce staked out which has special relevance for today’s emotive messaging.

Leonard Lawlor (Penn State University, USA)

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Keynote Address: The Most Difficult Task: On the Idea of an Impure, Pure Non-Violence in Derrida (with a Post-Script on the Death Penalty)

Abstract: This article attempts to elaborate on the Derridean idea of transcendental violence and his idea of “violence against violence.” It does this by examining the structure of the gift as Derrida presents it in *Given Time*. The article lays out in detail all of the conditions for the gift Derrida presents across *Given Time*. More precisely, it examines Derrida’s analysis of the giving of counterfeit money. The conclusion it draws is that the giving of counterfeit money comes closest to the golden mean between exchange and non-exchange (or pure gift-giving), the golden mean between violence and non-violence. But the open question is: should we prescribe the giving of counterfeit money for all gift-giving and even for human relations of friendship and love? After the examination of the gift, we shall briefly, in a post-script examine Derrida’s *Death Penalty I*.

Farouk Y. Seif (Antioch University, Seattle, USA)

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Presidential Address: Destiny of Negation: Sustaining Boundaries While Traversing Borders

Through negation humans can traverse borders while maintaining boundaries. But the notion of negation is paradoxically complicated; it requires paradoxical thinking in dealing with cognitive dissonance that is associated with all antinomies intrinsic to reality. Negation is intimately tied to deep understanding of the audacity of design and the resilience of signs. Such understanding goes beyond the perception of rigid borderlines and acceptance of absolute boundaries which frequently trigger xenophobia. Negation is a destiny that can never remain within the confined boundaries of the sociocultural establishment nor those religious dogmas that insist on absolute reality. The destiny of negation requires a sense of wonder and an uncommon sense to persevere through the contradictions between distinctiveness and sameness. Axiologically, where establishing boundaries can maintain identities, traversing borders can never diminish distinctiveness. Boundaries are more than barriers; they are bridges where two different cultures encounter each other for thriveability.

Jamin Pelkey (Ryerson University, Canada)

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Plenary Address: On Losing Yourself Beyond Borders: An Analysis of Concentric Meaning in Zhuangzi’s Butterfly Dream Chapter

In a well-known story, Zhuangzi wakes up from a dream only to find himself lost, in-between worlds, and ultimately transformed. Like so many other ancient texts, the broader structural-hermeneutic context of this vignette is poorly understood, being composed in a concentric pattern, with sections in each half mirroring each other while the central passages provide a pivotal peak and interpretive key, radiating meaning back out to the margins. In other words, “the meaning is in the middle”—the place of Peircean Thirdness. In this lecture, I map the chiasmic structures of Zhuangzi’s *Qiwulun* chapter, while tracing its various intimations of Peircean semiotic pragmatism—from fallibilism and continuity to the triadic structure of inductive inquiry. Referencing recent scholarship on Zhuangzi, Peirce, and more, I argue that this ancient text, like the pragmatist philosophy it foreshadows, points the way to a life beyond borders through habits of losing ourselves in inquiry.

Beata Stawarska (University of Oregon, USA)

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Keynote Address: Ghostwriting, or How to Make an Official Doctrine

In my talk I will reconstitute the process of ghostwriting the *Course in General Linguistics* (a posthumous redaction attributed to Ferdinand de Saussure) by the book’s two editors, Charles Bally and Albert Sechehaye, in order to reflect on the processes of exclusion involved in establishing a study of signs as a recognizable scientific discipline. I will argue specifically that the received ‘official doctrine’ articulated in the *Course* and later appropriated within structuralism, which is based upon a set of oppositional and hierarchical pairings between *la langue* and *la parole*, synchrony and diachrony, is rendered suspect in light of the book’s complicated editorial history. This ‘official doctrine’ emerged out of an institutional interest to establish general linguistics as an academic discipline with a proper object and method; its enduring status as an unrivalled truth of Saussurianism can be deciphered by investigating the interrelation between dominant discourses and social relations of power.

Daniela Vallega-Neu (University of Oregon, USA)

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Plenary Address: The Temporal Delimitation of Bodies

This paper takes as a point of departure the assumption that living beings, in so far as they are living, cannot be delimited by firm boundaries and cannot be through primarily as present things or representable substances. They rather need to be understood as spatial-temporal happenings. And yet living beings are not simply spatial-temporal happenings (which would include, for instance, a rainstorm), but distinct lives. How do we account for the distinctness of living beings, then? How are we to think their boundaries from the midst of their exposed and interconnected happening as well as in terms of their enduring and particular ways of temporalizing? The paper explores these questions by taking recourse especially to Aristotle, Merleau-Ponty, and Nancy.

Abstracts

Myrdene Anderson (Purdue University, USA)

Narratology Expands and Contracts and Flexes Its Muscles

Humans are narrative animals, ergo, *Homo narrans*. Given our predilections and our predicaments and our projections—and our compulsion to reflect, share, proclaim—encountering rhemes, propositions, arguments—human lives consist in narrative and not much else. Even science boils down to narrative: in its design, enactment, communication. Narrative is so indelibly “us” that everything humans imagine, think, do, sticks to it. Humans suck conspecifics and other living things, and also the inert including their often anthropomorphic cultural productions, into their stories. In some genres and cultures, those “others” emanate agency and reciprocally dream up humans. Donna J. Haraway (2015) states that our sorry species needs a meliorating re-worlding grand narrative that “...entangles myriad temporalities and spatialities and myriad intra-active entities-in-assemblages, including the more-than-human, other-than-human, inhuman, and human as humus.” This suggestion licenses a few more explorations, especially about the (not always imperative) roles of languaging in narrative.

Ronald C. Arnett (Duquesne University, USA)

Boundary Situations and Dialogue in the Work of Karl Jaspers

Karl Jaspers is known for his dialogic engagement with a wide-ranging amount of material. One of the central themes to his understanding of dialogue is boundary situation. This essay explicates the way in which boundary situations are understood by Jaspers and examines his contemporary currency for this historical moment. Boundary situations reflect an acute awareness of tension between and among codes. A boundary situation becomes a sign that creates tension and a pragmatic necessity for dialogue, with each possibility depending upon the relational action of the players involved. This essay explicates Jaspers’s use of the term, exploring its signification in local and global communities in a historical moment in which disputes over an expected situated environment have become normative.

Prisca Augustyn (Florida Atlantic University, USA)

The Fixation of Food Beliefs

What we choose to eat is now more than ever connected to concerns about the planet and the threat of climate change. Using Peirce’s essay on “The Fixation of Belief” (1877), this paper examines how we arrive at our beliefs about food. What food habits do we hold with tenacity? Which beliefs are imposed on us by authority? When are our choices based on a priori reasoning? Where do we rely on scientific logic? The current debate about whether veganism or a return to small scale farming will address concerns about climate change and a growing population reveals starkly opposing narratives and beliefs about the ideal food system. This paper aims at analyzing and explaining the origins of diverging beliefs about what we eat based on the concepts of Peirce’s masterful essay.

Kamilia Babko (Kazan Federal University, Russia) and **Nailya Bashirova** (Kazan State Conservatoire, Russia)

Tatar Ethnicity: Where Do the Borders Lie?

The aim of this research is the analysis of the semiotic structure of Tatar ethnicity and its relations with non-Tatar space. Tatars are the titular nation in the Republic of Tatarstan (Russian Federation) and have recently become the focus of heated discussions concerning their identity. The analysis is carried out within the theoretical framework of cultural semiotics, specifically works of Lotman and representatives of Tartu-Moscow semiotic school, and is aimed at processing the data obtained during a free associative experiment conducted with the students of Kazan Federal University and Kazan State Conservatoire aged from 20 to 30. The analyses of the two types of borders are to be presented: firstly, the border between the central and peripheral parts of the Tatar ethnic group phenomenon and, secondly, between the inner and outer spaces of Tatar ethnicity itself (one of key Lotmanian oppositions between us and them).

Ron Paul Baum (Antioch University, USA)

Art and Approaching the Horizon Veil of Science

Anthropocentric conception of objective borders, the self’s limiting, boundary defining process, emerged from deep within the regressive third shell development of the organic human brain. Fortunately, the soft border between consciousness and unconsciousness allows us to slip into an alternative process, one of musement where the reader as well as the writer reconsider the wall as veil. This process seems and is not a hopeless scattering of meanings in this most deadly time. The encompassing organic/inorganic world, of which we are a minuscule integral part, is alive with profoundly essential border transgressions. Universal Architectonics as defined by C. S. Peirce, provides a meaningful basis for metaphorical process allegories crossing and sharing every boundary. This artistic, paradoxical tale begins by counting star dust, adding and subtracting protozoa, frogs, bunnies, apes, baby fox, baby humans and ends near a beginning beyond starry galaxies. Imagine borders ahead and behind. And attempt imagining them not.

Elize Bisanz (Texas Tech University, USA)

Moving Borders: Peirce’s Concept of a Science of Relations Beyond Disciplinary, Historical, and Geographical borders

Charles S. Peirce devoted many of his writings to the foundation of a science which would embrace the study of relations found in natural and human interaction. A valuable example of this theoretical approach gives his manuscript titled *On the Logic of Drawing History from Ancient Documents*, especially from *Testimonies* (written in 1901) in which Peirce discusses methods for scientific study in humanities, understood as an objective and testable method of knowledge acquisition. A rereading of Peirce’s manuscript reveals the direct impact of his theories on the modernization of the European scientific discourse and Humanities. The paper investigates the links, agents, and routes of how significant ideas from Peirce’s above-mentioned manuscript, along with his concept of symbolic sign, were migrated to Europe and contributed to the foundation of the new established relational science, as a moving border defining the intertwinement of nature and culture.

James Eric Black (Mercer University, USA) and **Philip Auter** (University of Louisiana at Lafayette, USA)

The Othering of Herman and Gomez: Subliminal Messages in The Munsters and Addams Family during the Civil Rights Era

This paper attempts to show that Hollywood may have tried to send subtle messages to white America during the Civil Rights Era and raise important issues without raising their viewers' ire. Twenty first century Americans often look back at mid-20th century TV and see disparity in representation as well as inappropriate treatment of people of color. "Normalcy" was presented in the situation comedy household as a suburban white family, usually with two parents and two to three children. Meanwhile, the United States was experiencing the beginning of the end of legal segregation. 1960s TV sitcoms were escapist fare populated by white Americans, but while they also received subtle messaging while consumed this purely entertainment-oriented content. Two TV macabre comedy programs that used a fantasy/horror approach seemed to promote diversity even though the casts were entirely white. The Addams Family and The Munsters celebrated uniqueness and upended the definition of "normal".

René Boulet (University of Washington, USA)

The Rhapsody of Signs in the Baroque 17th Century

Like the term, Gothic, *baroque* is at once a qualitative term and an historical concept. Commonly, the term *baroque* means over-wrought, complex, and excessive. At the same time, *baroque* describes a cultural movement of the 17th century which is defined by characteristic styles in all of the arts. Historically, it is the period, depending on the art form, spanning from approximately 1580 – 1750. As a larger aesthetic concept, quality, style, or sensibility the baroque is notoriously difficult to delineate. This lack of delineation is not an aberration, rather, it is illustrative of the baroque semiotic system, or worldview. This paper argues that there existed a distinct view and use of signs and significations in the Baroque period. This particular semiotic view held that every object, whether natural or artificial (this includes ideas and abstract qualities) signifies one or several other objects. The discrete borders, the taxonomies, of art, science, objects, qualities, and ideas are deliberately blurred to denote a rhapsodic view of a world, of a system, in which every object or idea is in every other object either overtly or obscured. Moreover, the paper asserts that the baroque *polymath* exemplifies the above system insofar as encyclopedism and universalism are two of the most critical components of baroque intellectual endeavor: the desire to include every scientific and artistic discipline, and the desire to penetrate the totality of those discipline to the most minute detail.

Marisol Cardenas (University of California, Berkeley, USA)

Walking the Word Wrinkled in Stories Stitched by Black Women

The weaving embroidery with needle and thread, cutting fabric, are all activities that explode ordinary spoken languages into sensory ones involving the tactile, visual, olfactory, and beyond, generating indexical trajectories that are alternative genres of narrative. There is a tradition of these handicraft practices that generate trust, sorority, indexing complicity between women enabling affective, gestural, spiritual talks. My research pays homage to these Afro-descendant women of Ecuador. They Manu-Fecture rag dolls that express their stories from everyday life, their memories of childhood, their yearnings, their fears, their desires, their experiences of communal struggle from personal to family and overall society. Analytically, it is woven from the anthropology of the genre, the colors and their senses, and other semiotic systems that allow us to study these "cooked constructions" (Prentice 1995) as a feminist critique from folk art, which has a long intercultural narrative from the manufacturing of women.

Josephine M. Carubia (Independent Scholar and Artist, USA)

Articulating Fabricating: A Semiotic Analysis of the Arts of Text on Textiles

"Articulating Fabricating" explores the nexus of semiotic strategies artists deploy at the intersections of textual and textile arts. The words text and textile derive from the Latin root *to weave*. These strategies have diverged and converged over human history. After an historical review, I explore the categories of contemporary textile arts, highlighting textual elements in many forms (e.g., alphabetic shapes dissociated from meaning, inspirational phrases, historical narratives, and subversive texts). Textile arts span a range of genres (decorative, functional, fine-art, sculptural, multi-dimensional, abstract, figurative, etc.). Employing diverse artistic processes, textile artists inscribe words on surfaces of their art. What does this mean? What are the antecedents of works weaving words and textiles? What is the impact? Focusing on contemporary textile arts, I consider parallels with critical reception of concrete poetry, Dada, typography, and conceptual art. Examples of practice and artistic statements include Faith Ringgold, Peter Sacks, and Sara Impye.

Isaac E. Catt (Duquesne University, USA)

Is Semiotics a Life Science or a Science of the Lifeworld?

The ecology of human communication is extended in this contrast of a life science focused on human beings and a science of life focused on being human. Semiotics avoids phenomenalism by resisting foundational claims of natural science in the cultural domains of human science. Naturalized reductionist conceptions of mind now prevail with the advances of neuroscience. Unintended consequences are particularly evident in psychiatry where brain and mind are regularly obfuscated. Communicology counters polarities of rationalism and empiricism that underwrite the dangerous "de-anthropomorphizing" (Fuchs) of persons and their lifeworlds. Biological conditions and inheritable capacities are normatively shaped by acquired experience in the lifeworld. The orderliness of a person's mind is simply not a concept that belongs primarily to natural science; it belongs instead to the human sciences. Necessary and sufficient conditions for such a science of life are found in communicology and are illustrated in Helmuth Plessner's semiotic phenomenology of embodiment.

Vincent Colapietro (The Pennsylvania State University and University of Rhode Island, USA)

Gestures of Acknowledgment: Failures, Refusals, and Affirmations

Gestures are arguably the most pervasive, primordial, and generative of signs. This partly explains why the failure or refusal to gesture in certain ways, in certain circumstances, carries more weight than would seem otherwise comprehensible. Stanley Cavell attends to not only the importance of acknowledgment but also how our failures to acknowledge others amount to nothing less than an “annihilation of the other.” What account of gestures would begin to do justice to the power of such failures to wound humans so deeply? Of course, it is possible to argue that those who are wounded by such slights are hypersensitive. But, given the weight of our experience, this goes only a very short distance toward illuminating the phenomena under consideration. Drawing upon Peirce’s theory of signs, this panelist offers a sketch of gestures of acknowledgment, paying close attention to why our failures or refusals to acknowledge others are so powerful.

Vincent Colapietro (The Pennsylvania State University and University of Rhode Island, USA)

Functional Unity, Fictional Units, and Real Determinations

While generality and vagueness are forms of indeterminacy, both are indefinitely determinable. Determination secures definition as definition draws the boundaries between this and every other phenomenon. Semiosis is the process by which vagueness and generality are reduced for a given purpose (e.g., an organism vis-à-vis its environment). In instituting borders, it is what Peirce calls a “perfect sign.” This does not preclude borders from being functionally stable. The most stable ones however depend upon the balancing of forces and this precarious balance is always a provisional achievement. The iconic, indexical, and symbolic measures establishing borders are sustained, and indeed reconfigured to be of ultimate interest. While many of the borders established are fictional, not all of them are: the functional unity of self-maintaining systems is not fictional. Though they only exist in and through their relationship to what is other than, organisms are examples of such systems.

Steve Coleman (Maynooth University, Ireland)

Mediation and the “Life” of Signs

One of the more intriguing “limits” to semiosis occurs when longstanding relations are established between signs, objects and interpretants. In such cases, semiosis does not cease, but rather, as Peirce theorized, signs come into their own as “media,” gaining “life,” and indeed, a certain amount of “consciousness.” Although Peirce’s favorite examples of this are scientific terms, which “grow” in meaning over generations, I would like to investigate a different example of mediation, that found in expressive traditions of cultural performance. I argue that in the Irish-language song tradition, relations of mediation are established in which songs, the personae they animate, performers and audiences each gain “life” in Peirce’s sense, which is to say, they enter into relationships which foster a process of growth and discovery, over generations.

W. John Coletta (University of Wisconsin-Stevens Point, USA)

Mind With(out) Boundaries: The Evolutionary Biology, “Irrelevance,” and Cognitive Scaffolding of Peirce’s Ten Classes of Sign

With respect to “boundaries,” which Claus Emmenche et al call “semiotically active objects,” Jesper Hoffmeyer has written that “Living systems consist of surfaces inside surfaces which turn inside exterior and outside interior.” In my paper, I will demonstrate, using a poem by John Clare, (1) how Peirce’s Ten Classes of Signs may be understood as evolutionarily and ecologically nested boundary phenomena (i.e. signs), (2) how, as such, Peirce’s Ten Classes may be understood to represent the intentionality of “matter [as] effete mind”; (3) how each sign (or boundary) type may also be understood as a feedback loop (which constitutes thereby the input-output temporal version of the inside-outside spatial interface), and (4) how each sign type (boundary or interface) can enact a future (or further) type precisely because each boundary/sign relates to the one above it in terms of Douglas Hofstadter’s “responsible irrelevance” (what I call “irrelevance”).

Nina Corazzo (Valparaiso University, USA)

Contradicting and Subverting Gender Narratives: The Signification of the Hat and the Hobby Horse in Max Beckmann’s “Double Portrait, Carnival,” 1925

A challenge to the performative aspects of traditionally constructed modes of gender identification and role-playing is at the heart of Max Beckmann’s painting “Double Portrait, Carnival” 1925. A number of powerful signs occupy and enunciate significant positions of gender disruption in the composition. One is the Napoleonic bicorn which has been usurped by the female (Beckmann’s wife Quappi), and the other is the spotted hobby horse which she has appropriated from its conventionally male rider. An investigation into how the hat and toy, as well as the rationales behind these acts of gender subversion in this representation, will be undertaken in this paper.

Kevin Cummings (Mercer University, USA, and **John Rief**, Metropolitan State University, USA)

Medical Semiotics in the Age of Artificial Intelligence

Analyzing and interpreting signs is central to the study of medicine. Our collective discourses of health and wellness and of pathology and disease are grounded in shared understandings of the body and what symptoms mean. At the center of the dialogue is the rhetorical figure of the doctor. Physician, author, and CEO Atul Gawande argues that instead of thinking of doctors as solitary cowboys, a better metaphor is the pit crew. Drawing from Gawande, we argue that a pit crew approach that privileges collaborative decision making and pairs human health care providers with machines may improve both the accuracy of diagnosis and the treatment of patients. Digital diagnostic tools and artificial intelligence are primed to have major implications throughout the healthcare industry. This will have major consequences for provider training, roles, and the place of humans in the diagnostic, affective, and ethical dimensions of healthcare delivery.

Tiago da Costa E Silva (Institut für Kulturwissenschaft of the Humboldt Universität zu Berlin, Germany)

On Limits and Relations: Transgressiveness and the Limits of Semiotic Inquiry

This paper discusses the conditions, limitations, and inherent transgressiveness involved in the semiotic inquiry. The focus here is the semiotics of Charles S. Peirce. Similar to all sign systems, Peirce’s semiotics has also limits and boundaries, performing within a specific range of inquiry. The thesis of this paper states that Peirce’s semiotics presents an advantage regarding the limitations of inquiry. Peirce conceived his semiotics as a normative science systemically connected with other sciences and disciplines within a philosophical architectonic. This connectivity, called principle and data dependency, enables semiotics to receive principles from more abstract and more

theoretic sciences and disciplines and also particular problems, concrete cases, and more practical results from less theoretical sciences and disciplines. Therefore, semiotics is able to conduct its inquiry, transgressing known limits and expanding knowledge. The question guiding this paper states: what are the inner and outer conditions that enable the inquiry of semiotics?

Joseph DeChicchis (Kwansei Gakuin University Japan)

Homeward Bound and the Boundaries of Home

Perhaps the most essential border is that between one's home and the outside world. This contrast is evidenced in many languages and cultures; for example, by the us-them dichotomy seen in Japanese antonyms such as uchi~soto or wa~gai. However, given the transnational lives of many people, a "home" may not have a unique geographic locus. Globalism and transcultural/transnational lifestyles make it natural for a person to have multiple homes. Post-war border changes can also transnationalize people. Just as transnational people tend to be multilingual, they also tend to be "multidomus". Migration and border changes are two causes of transculturalism and "multidomalism", which defies analysis using traditional anthropological norms. Referencing the cultural and legal subspheres of our semiosphere (cf. Lotman), this paper explains how persons can suffer from the inconsistencies in the natural, conventional, and artificial codes (cf. Posner, following Keller and Lüdtkke) which define "home".

Andre De Tienne (Indiana University at Indianapolis, USA)

Contiguous Boundaries vs. Continuous Crossings: Semiotic Implications of a Peircean Topological Distinction

When Peirce devised a graphical representation for the logical passage from antecedent to consequent in a conditional sequence (IF/THEN), he drew a sign he called a "scroll" made of a circle whose ends cross each other to form an inner loop. The line bordering the larger circle (the locus for antecedents) he called a "wall," while the line bordering the inner loop he called a "fence." The closing wall isolates the antecedent conditions from the rest of the assertible universe, while the openable fence separates the consequence from the isolation of the antecedents. Either the antecedent conditions are not allowed to exercise themselves in the universe or if they are, then the consequence results. Some boundaries are agents of discontinuity, others of continuity. Relying on Peirce's definition of a boundary, this paper provides a semiotic analysis of two types of borders and draws some of its pragmatic consequences.

James Donaldson (McGill University, USA)

Revisiting Isotopy for Post-Tonal Music

This paper expands isotopy's application to music (Tarasti, Grabócz) to post-tonal repertoire, whose freedom from tonal syntax widens isotopic possibilities beyond those previously proposed. Drawing upon Eco's reinterpretation as a generative trajectory of discourse, I develop a model through which to analyze the dynamic realization of a musical topic. I introduce a three-level topical hierarchy of Elementary, Intermediary, and Actant levels, building from basic technical elements to clear referencing of extramusical material. I apply this dynamic hierarchical model to the gradual appearance of a lament in György Ligeti's piano work *Musica Ricercata* (1953). The work begins with Elementary-level material, gradually graduating to the Intermediary level, only reaching the Actant level in the final five bars. This model provides the foundation for pluri-isotopy: across Thomas Adès' piano work *Still Sorrowing* (1992) both lament and the hunting call interact at different hierarchical levels, though only the lament reaches the Actant level.

Valdenildo Dos Santos (UFMS, The Federal University of the State of Mato Grosso do Sul, Brazil)

Ephemerality of Life, Nostalgia, Identity and Alterity in "Retrato" by Cecilia Meireles

There are some analyses of the poem "Retrato" by the Brazilian poet and writer Cecília Meireles (1901-1964) from the literary perspective. Some semiotic reflections on it are limited to show the semantic category of youth/aging and the changes the subject has due to chronological and psychological time. What this paper brings about as different is to show that in a deeper level of understanding, there are other semantic categories as the static/dynamic and identity/alterity. In the level of appearance, the narrator, represented by an "I" that enunciates, seems to be in conformity with aging. But in a deeper level of understanding, the narrator is involved by passionate effects as nostalgia, melancholy and not in conformity with it. Therefore, I invite you to discuss the role of the mirror (Foucault, 1967/1984), time, space and the states of mind of this subject in conflict for ephemerality of life before eternity.

Lian Duan (Concordia University, Canada)

Reinterpreting Art History and Reconstructing Interpretive Framework: A Semiotic Study of Chinese Landscape Painting

This presentation aims at discussing how to apply semiotics to the study of art history, particularly, to the reinterpretation of the development of Chinese landscape painting at every turning point. Regarding the significance of this study, it is not simply to apply semiotic theories and methods, but also to make revisions and renovations in the context of contemporary critical theory, and then apply the new approach to questioning the common understandings of art history. Thus, on the one hand, this study offers a new interpretive narrative of art history, namely, the development of Chinese landscape painting is a process of artists' searching and representing the metaphysical Tao, as well as a process of manifesting their inner spirituality of the Tao, through their artistic practice. On the other, this study also offers a contemporary theorization of a semiotic model for a further study of art history and visual culture in general.

Deborah Eicher-Catt (Pennsylvania State University-York, USA)

The Phone/Voice at the Boundary of Relationality

This paper introduces the idea that in our current techno-social environment, where everyone is always "on the phone," we are ironically moving toward an unexamined acceptance of the actual murder of the phone (voice). Citing theorists who claim we are moving into a devocalized world of our own making, I contend that we must recuperate an appreciation for the human voice in its unmediated sounding of irruption. By contrasting the voice of articulation (as a medium of the signifying world) with the voice of enunciation (the "pure" or "excess" voice of ineffability), we re-invigorate an embodied sensibility to the essential aesthetic qualities of the speaking voice as a phenomenology. I make the argument that by re-conceptualizing voice as enunciation at the boundary of our relationality, we begin to possibilize the unfolding of consciousness and experience into deeper levels of mutual connection, something that our digital phones currently obscure.

Gilad Elbom (Oregon State University, USA)

Biblical Semiotics: Referential and Speculative Approaches

In an attempt to develop a semiotic approach to biblical literature, Antti Laato (1996) views the text as a sign: a historical document that reflects a referential world and creates an interpretant in our mind. If we accept the transcendent notion of a text-independent reality, are we forced to treat the Bible as an auxiliary apparatus whose functional value is measured by its ability to reflect objects of greater actuality and magnitude? Contrary to this model, Peter Ochs (1993, 2002), George Aichele (2012), and others suggest that we read the Bible forward: to future interpretations made possible by the text rather than historical antecedents that may have generated or inspired it. This paper will explore the tension between these approaches. To what extent does the Bible itself challenge the view of Scripture as an incarnation of a primary reality that predates or supersedes the textual reality of the written word?

Carl Estrada (University of Houston, USA)

Socrates, Jesus, Augustine: The Search for Pattern in Time and History

There are intriguing semiotic values which can be discerned by meditating through various elegant translucent graphic symbols such as the Star of David and the Latin Cross. My exploratory interest is centered on perceiving the Double Helix as such a sign, revealing a pattern which moves through time and history as a self-similar fractal. This fractal is composed of a series of bipolar nodes appearing in time at approximately 400-year intervals. The cultural content of this pattern is textual and historical and ultimately theological. It is the pulse of the dialogue between an evolving human species and an Ever Evolving God. For my Presentation, I will make the rhetorical choice of presenting an Initial Triad of this pattern in Socrates, Jesus, and Augustine. Then, using inferential logic, I will move backwards in history. Due to time constraints, I will emphasize the Ancient Egyptian component of the pattern prior to Socrates.

Iris Fischer (University of Kansas, USA)

Caught in the Act: The Migratory Character of Gesture—Semiotics of Performed Gesture in Delsartian Elocution

I discuss selected codexes in the performance tradition named for its founder, François Delsarte, as it migrated from Paris to the United States around 1870 and dominated U.S. performance training in the late 19th century. Delsartism changed as it migrated, due to not only cultural differences but also the challenges of conveying Delsartian techniques to a widely dispersed U.S. population for whom direct teacher-to-student transmission was largely unavailable. My paper examines the Delsartian system of gesture as it was variously visualized and described in published manuals of elocution. Besides conveying implicit issues of geographical and cultural border crossing, such codexes of gesture negotiated semiotically the epistemological frontiers that lay between the trained performer-author-teacher and the distant reader-student. Among the interpreters of that system was Charles Peirce, whose own plans to teach elocution by correspondence were framed by this influential historical movement as well as his theory of semeiotic.

Elliot Gaines (Wright State University, USA)

Resembling Truth: Semiotics, Neurological Research, and Contemporary Media

Nature exists without necessarily intending to communicate meanings, but media technologies are intentionally used to simulate the immediacy of experience in the world, and communicate whatever media producers want audiences to encounter. People consume vast quantities of complex media sign systems representing information that are perceived as direct experiences. Neurological research demonstrates how our brains control responses to sense perception through a hierarchical system of neural networks, and sorting media information quickly generates a variety of perceptual illusions that are difficult to process. The semiotics of critical thinking is based on recognizing the subtle distinctions between what we perceive and how we distinguish between what actually exists in the natural world, and culturally influenced interpretations of them. The purpose of this project is to discuss the semiotics of communication and the implications of neurological research on understanding the effects of contemporary media.

Taylor Greer (The Pennsylvania State University, USA)

A Tale of Two Cadences: Prelude to Musical Irony

Recently the field of musicology has witnessed a rebirth of interest in musical irony. Critics usually adopt one of two interpretive strategies. The first is inductive; the critic collects empirical examples of odd musical juxtapositions, and then explains them as a loose analogy with a literary model. A second approach is more theoretical; a general theory of irony is proposed and then illustrated with musical examples. In 1919 the American composer Charles Griffes completed Three Preludes for Piano, his last works before he died at the age of thirty-five. Prelude #3 merges the worlds of pedagogy and philosophy. It is pedagogical because its overall design reenacts an object lesson in binary form. It is philosophical since its paradoxes raise questions about our theoretical assumptions of interval quality, tonality, and formal closure. Griffes's prelude occupies a biographical, aesthetic, and philosophical border, fusing a work of art with a workshop about art.

Nicholas Guardiano (Southern Illinois University-Carbondale, USA)

Transcendentalist Encounters with a Universe Perfused with Signs

The presentation considers the semiotic worldview or semiotic consciousness of New England Transcendentalism, while situating it in the historical context of an early American tradition of semiotics that informs the backdrop of Peirce's metaphysical cosmology of a "universe perfused with signs." Emerson, Alcott, and Thoreau serve as representative case studies of a semiotic consciousness of Transcendentalism, which appears in their direct experiential encounters with nature as a sign, as well as their emphasis on representation, symbolism, allegory, poetic imagery, and the dialogical sharing of ideas across minds and species. Crucial to the Transcendentalist worldview is that signs pervasively exist throughout nature, and that natural and human forms of sign use are connaturally related on a single semiotic continuum. In this way and others we learn that Transcendentalism informs a Peircean universe where signs are ubiquitously present, organically related, aesthetically rich, and creatively active.

Eric Hamm, William Conway, and Brendan Donahue (Lynn University, USA)

To [B] or not to [B]: a Derridean Analysis of Ironic Emoji Signifiers in Memetic Messages

The advent of the emoji has fundamentally altered the speech act in the twenty-first century. Image macros with predictable, repeatable text proliferated as memes and spread. As emojis have grown in their shared understanding, the opportunity for criticism of that shared meaning has grown alongside it. The [B] emoji has risen in popularity as a replacement for individual letters of already existing words. This paper conducts a Derridean analysis of [B], connecting the modern usage of [B] to Jacques Derrida's concept of effacement--the striking through of text that is itself insufficient to convey accepted meaning. Using the framework Derrida establishes in *Of Grammatology*, we will show both the subjective nature of emoji meaning as well as the unique ability of such textual effacement to convey meaning beyond that connoted phonetically.

Joseph C. Harry (Slippery Rock University, USA)

Journalistic Texts as Restricted Narratives of Interacting Quotational Subjectivities

Journalistic texts, especially newspapers, are highly restricted narratives because of the demands of objectivity, facticity, and source quotation. The journalist's professional obligation to be objective and factual prohibits any overt evaluation from the writer of a given story, with evaluative perspectives and rhetoric tied to identifiable sources. The central narrative device in journalistic texts, then, is quotation -- known linguistically as reported speech and thought. Quotation is, at minimum, a linguistic matter and a complex narrative device in itself, but is more broadly a semiotic affair intermingling both sources' subjectivities and, to varying degrees, the journalist's own more complex subjectivity into any story. This presentation will analyze how the journalistic text combines symbolic signs involving principally icons, indexes and metaphors with sources' and reporters' subjectivities, together with basic compositional demands of quotation itself to make the journalistic text a highly restricted but ultimately very complex kind of narrative.

Maude Hines and Janet Cowal (Portland State University, USA)

The Semiotics of Homelessness: a Preliminary Report from PSU's Homelessness Research and Action Collaborative (HRAC)

Since the mid-nineteen eighties, the word "homeless" has accrued meanings that have little to do with housing status. The language used to discuss this issue gives "homeless" meaning: who is or isn't included in the category and through what inner or outer signs, how those placed or identifying in the category are sub-divided (e.g., deserving of services or not), who belongs in a particular space and who is trespassing. Our presentation briefly describes quantitative and qualitative methods (corpus linguistics, critical discourse analysis, close reading) to analyze public discourses (social media, community meetings, policy documents, stand-up comedy scripts), and shares preliminary findings about how hidden assumptions and meanings of "homeless" vary across stakeholders (government and non-profit agencies, neighborhood groups, people who identify as homeless). We conclude by outlining strategies for convening conversations across discourse groups that draw on our findings, engaging social semiotics to draw out assumptions about this complex signifier.

Martin Irvine (Georgetown University, USA)

Peirce's "Logic as Semeiotic" and the Semiotic Design Homology Implemented in Computing Systems

The value of Peirce's "Logic as Semeiotic" for understanding the design of modern computing systems is not yet appreciated in both technical and humanist communities. This paper draws from a forthcoming book based on Peirce's unpublished writings related to the semiotic design of logic machines, and Peirce's understanding of the formal-material design homologies (correspondences) between logical-semiotic models (algebraic formulas, graphs, diagrams) and physical implementations of these in designed devices. Peirce designed the first Boolean logic switch array (1886), developed a cipher code for telegraphy (1889-1901), understood how telegraph and telephone signals function as physical tokens within a sign system (MS 1476, 1904), and developed extensive schemes for computing mathematical operations in the binary, base-2 number system. All of this work is unified by Peirce's view of the cognitive-physical framework of semiotic systems. This paper will present an outline of the semiotic design homology implemented in all modern computing systems.

Hamutal Jaffe-Dax (Rutgers University, USA)

Where does "Jerusalem" end? A syntactic analysis of phenomenological boundaries in mental maps of local Palestinians and Israelis

Asking for local definitions of "Jerusalem", this paper begins in the search for its phenomenological "exits". The analysis of mental maps, comprised of Palestinians' and Israeli's sketch-maps and verbal descriptions, reveals the intensive boundary-work local dwellers experience under the prevailing ethno-national classification of space. While previous scholarly interpretations of the "sense of place" illuminated the semantic meanings of "places", the current inquiry incorporates also Saussure's conceptual emphasis on syntactic analysis. This analytic emphasis further illuminates the relations of contrast between place-signs, and accordingly invites a critical observation on what is excluded of the realized spatial entity of "Jerusalem". The search for the envisioned "ending-points" sheds light on the contested ethno-national "legends" used by Palestinians and Israelis to map their "Jerusalem". Nonetheless, the analysis critically uncovers the shared sociomental "key" of rigid polarization between "us" and "them", which serves as a grammatical code in both Palestinian and Israeli spatial languages.

José Alfredo Jiménez López, Teresa A. Castineira Benítez, and Sandra Juárez Pacheco (Benemérita Universidad Autónoma de Puebla, Mexico)

Exploring the Use of Memes in the Mexican Presidential Campaign 2018

Computer mediated communication (CMC), with its variety of media, has allowed people to interact in synchronous and a-synchronous ways throughout the world. One effective medium to convey sarcastic ideas and criticisms in political discourse is the use of 'memes'. Shifman (2014) suggests that "memes are idea complexes and meme vehicles are their tangible expressions" (p.38). Memes were one of the most viral ways to share impressions about the five candidates running for the Mexican presidency. This qualitative study examines a set of 10 memes that appeared during the Mexican campaign in 2018. We use a multimodal/multisemiotic framework (Kress, 2010; Bezemer, 2012) to interpret both the linguistic and visual text in each meme. We intend to shed some light into the study of multimodal/multisemiotic political discourse. We provide examples and interpretation of these memes. We conclude that these texts have been effectively contextualized and achieved their aims using sarcasm and satire.

Isabel Jungk (Pontifical Catholic University of Sao Paul– PUC/SP, Brazil)

The Semiosis of the Subject: How External Signs Influence Internal Processes

The psychoanalytic notion of subject shows that the human psyche becomes plurisystemic after the original repression, being composed of the conscious and the unconscious systems which are in permanent signic exchange. From unconscious traces of evocation arise continuous associative chains that have effects on the conscious level of signification. Because of their plasticity, these subjective chains of signs also suffer the constant interference of external signs, making the subject sensitive to the cultural and social influences of his or her time. Thus, in the light of the Peircean concepts of triadic sign and semiosis, the paper focuses on: a) Showing how these sign chains are formed in the psyche; b) Explaining their functioning and signic plasticity; and c) Evincing how the outer world influences the inner world of the human being, that is, how external signs merge into the psychic chains, being capable of overdetermining subjectivity in various ways.

Michal Karl'a (Charles University, Faculty of Humanities, Czechia)

Thinking of the Unthinkable as Thought

In “Three Essays on Infinity and God” (1859, W 1: 37-43) as well as some other early writings Peirce presented an account of how something unthinkable could be represented. Understanding representation as a “modification of consciousness” (e.g. 1859, W 1: 42; 1861, W 1: 85; March 1862, W 1: 68), Peirce needed to show how the mind can objectively relate to something which cannot be present in it, i.e. cannot be thought. The aim of my paper is to offer a reconstruction of Peirce’s theory of mental representation which generated the problem in the first place. I shall argue that Peirce’s early view could be interpreted as a species of representationalism in the statement that the immediate contents of consciousness are representations. But by his insistence on that a representation has, as its source, the object thought-of (1859, W 1: 40), it is a representationalism of a very peculiar kind.

Igor E. Klyukanov (Eastern Washington University, USA)

Communication as the Ultimate Border Crossing Concept

In his well-known book, John D. Peters speaks of communication as “the ultimate border crossing concept,” albeit with a qualifier ‘perhaps’ (Peters, 1999, p.228). I develop this idea by taking communication to be ‘operative relationship,’ to use John Dewey’s term, and show how, in this sense, all sciences—be it the natural sciences, social sciences, the humanities, or philosophy (the latter is also viewed in the presentation as a science)—have a communicative dimension. It is shown that all borders between sciences are set and crossed through communication: as a result, the so-called ‘study of communication’ has a special status and can be conceptualized as a transversal science. Pioneered by Felix Guattari and popularized by Calvin Schrag, transversality challenges traditional disciplinary thinking and allows us to understand why the study of communication is in a perpetual identity crisis. Thus, I argue that communication is, indeed, the ultimate border crossing concept.

Richard L. Lanigan (International Communicology Institute, USA)

Communicology, Cybernetics, and Chiasm: A Synergism of Logic, Linguistics, and Semiotics

The longstanding comparison of culture and nature was first confronted in the modern technological era by Ernst Cassirer with the human science concern for the idea of technology. The challenge of that comparison today centers on the Gestalt of synergism (Phenomenology) and antagonism (Positivism) of the Human and the Machine, that is, Communication Theory (where choice is contingency) and Information Theory (where choice is uncertainty). My analysis suggests that Semiotic Phenomenology (contingency Choice-of-Context) already constitutes what is frequently named “Third Order Cybernetics.” Here, logic and semiotic are normative systems of conscious human experience (regulative rules in logic systems). In line with this analysis, I further suggest that semiotic and logic are primarily synergistic (curvilinear conjunction), rather than antagonistic (linear disjunction).

William Andrew Lewis (Mercer University, USA)

Making Space for Post-Qualitative Compositions in Academic Writing

This article explores how the conventional limits of representation in academic writing and research inform the boundaries of the creation of knowledge in the age of copy and paste. This work highlights the extravagant use of block quotations as a valid method of writing that breaks from the traditional academic standards of productivity, efficiency, and predictability. Conventional humanist qualitative inquiry and its confining standards of validity are brought into question and playfully ruptured, replacing judgment that relies on a logic of specialization with a valorization of creativity and wonder. Work that connects old ideas in new ways highlights issues of representation and language that can’t be addressed in conventional humanist work. This article argues for an opening up of the academic standards of validity to make space for creativity, wonder, immanence, and the unpredictable.

Edwin C. K. Li (Harvard University, USA)

Integrationism and Music Theory’s Resistance

While music scholars such as Raymond Monelle and Gary Tomlinson bring musical signs and affects under Peircean semiotics to unleash their (bio)semiosis potential, in this paper, I view music theory from a communicational perspective. In particular, I draw on linguist Roy Harris’s distinction between segregationism and integrationism to explain how musical topics and affects engage in a different semiotic relationship in the theorizing process and in our perception of topics. According to Harris, segregationists consider signs as autonomous. Integrationists, on the other hand, suggest that sign-interpretation is processual and context-dependent. I explain how and why music theory always resists an integrationist mode of thinking, and how this thinking can nevertheless reanimate theory in real time. The grey area in between the two models of communication, I argue, is not only where topic and affect inhabit, but also where they are in critical dialogue with and exert influences upon each other.

Dalibor Lošťák (Charles University, Czechia)

An Inquiry towards a Semiotic Conception of the Aesthetic

This paper aims to overcome the border between Peircean semiotics and general aesthetics. C.S. Peirce's scattered remarks on the aesthetic lend themselves to a certain approach towards art criticism, which posits the locus of the aesthetic to a class of signs that a work of art makes towards its recipient in order to form or trigger habits of feeling - to arguments. In contrast to other theories that either focus on a certain feature of aesthetic signs (e.g. Morris's iconicity) or introduce a new concept in order to capture the particularity of aesthetic semiosis (e.g. Pietarinen's esthetic interpretant), this approach allows for a study of aesthetic signs in their generality and wholly within the conceptual framework of Peircean semiotics. The paper concludes with a couple of examples that illustrate the usefulness of this type of art criticism.

Martin Macháček (Charles University, Faculty of Humanities, Czechia)

Ascertaining the Certainty of Uncertainty

When Einstein, Podolsky and Rosen considered reality in physics, the term "certainty" was the crucial one. According to them, every description of reality that is bound to be taken seriously has to have certainty of prediction of its characters. On this ground they dismissed the notion of quantum mechanics being complete description of nature. Bohr argued that the problem lies in previously unscrutinized idea of independent reality of every particle. There is no independence on measurements, because the particle and the apparatus exist in relation. If we conceive reality from the standpoint of Peirce's semiotic metaphysics we can argue that the proponents of said debate inferred different conceptions of reality from their differing criteria of representability, and that inherent uncertainty of quantum mechanics measurements is a part of physical reality, because everything that is given to us as reality is given to us as its representation.

Frank J. Macke (Mercer University, USA)

Laughing, Crying, and the Codes of Meaning in Experience: The Life-World of Emotion in the Philosophies of Georges Bataille and Helmuth Plessner

Foucault remarks, in his Preface to *The Order of Things* (1970, p. xv), that a "Chinese Encyclopedia" had produced in him a "laughter that shattered...all the familiar landmarks of my thought." Foucault's reflection bears a strong similarity to the theory of laughter put forth by Georges Bataille, who posits that the sudden reflex-expression of a laugh is a response to one's encounter with nothingness, "the unknowable." In *Laughing and Crying*, Plessner (1970) considers a notion of reflex expression similar to that of Bataille in the psychological development of the person. These events of emotion—the stimulated onset of laughter, the sobbing and tears—are limit conditions of meaning that are unique to the human species. This paper will examine Bataille's speculative hypothesis in the context of the empirical and phenomenological work of Plessner inasmuch as both contribute to a communicology of meaning in our embodied experience of human relationship.

Yemi Mahmud (Adekunle Ajasin University, Nigeria)

Violence across Borders: Examining Boko Haram and Herdsmen's Activities in Nigeria

Violence is prevalent in Nigeria with Boko Haram and Herdsmen Sects perpetrating violence across the Nigerian borders (Anton 2011, UDAMA 2013). This act continues to witness condemnation in Nigeria and across the world, particularly through media campaign and reportage, presenting symbolic signification of violence experiences in the Nigerian space. This study examines the elements of the media campaign clips on Boko Haram's kidnap of Chibok Girls captioned "Bring Back Our Girls" and the herdsmen killings, downloaded from the internet, as symbolic expressions of violence in Nigeria. Using the concept of semiotic of borders (Marsico, 2016; Austin, 2016, Yuri Lotman, 2009), the study examines corpus of signs from different violence actions at different places and time in Nigeria and concludes that there is commonality of operational instruments of violence, implicative of agony, sorrow, agitation, etc. in the media clips, thereby suggesting the entrenchment of violence acts across the Nigerian borders.

Thaddeus D. Martin (Modesto Junior College, USA)

Existence and Existenz: The Scission Point in the Boundary Condition

The boundary condition between Jaspers' Existenz and existence is a fundamental distinction in his philosophy. This boundary condition can manifest in either pathological or healthy forms, and in either case it is a rupture. This boundary condition is not just the states of transformation and formation, nor the marked terms of the movement between the two, but also the scission point, the logic of the historical minutia, the radical particularities, between and among them. Thus, the boundary between existence and Existenz includes both a semiotic, structural component and a phenomenological, experiential component. The pathological form of the rupture of this boundary condition is marked by Jaspers as the morbidity of *Bewusstseinsstörung* (disturbance of consciousness); the healthy form of this rupture is the cipher, evident in both love and Reason, and is marked as the discontent with the current understanding/explanation/explication and the desire to deepen the cipher-script.

Marisa McGrady and Kathryn Elizabeth Hamm (Lynn University, USA)

A Meme is Worth a Thousand Words: Universal Communication Through Memes

With the rise of the digital age has come about a new form of communicating concepts—the meme: repeatable, transferable information. The purpose of this project is to understand the inclusive nature of internet communication not restricted by barriers. This format plays with the boundaries to imagination, creating a new form of communication not relying on language, color, or shape, but the interchange of these within an established concept. Memes have created a universal, living form of expression irrelevant of culture, region, age, or language in which individuals cross normal borders of expression and communication. We attempt to define the modern meme through its philosophical etymology and its evolved application. We then examine how memes, based on this definition, can be used as a legitimate form of communication. With this project we propose that the meme has potential to have real world, expressive effects to cross barriers to communication.

Tristan McKay (New York University, USA)

Conceptual Palettes and the Boundaries of Transcription: Mediating Creative Discourse in Leah Asher's TRAPPIST-1 (2017)

TRAPPIST-1 (2017) is a musical composition for solo piano by composer, violinist, and visual artist Leah Asher (b. 1986) that uses abstract and hand-drawn "graphic notations" to convey musical ideas. Asher's notations are not an "amorphous call for indiscriminate participation", (Eco 1989) but rather an invitation to enact a visual-aural transcription in performance by way of indexical and qualic semiotics. (McKay 2019) In composing, rehearsing, and performing TRAPPIST-1, artists engage with shared semiotic spaces I call "conceptual palettes." These are not static arrays of signs, but active sites of creative discourse mediated by notions of inclusion and exclusion, boundaries, and belonging. Palettes occupy a space at the confluence of the poetic function (Jakobson 1960, Waugh 1980) and qualic transitivity. (Harkness 2013) Excerpts from the score, along with documentation of the premiere performance and rehearsal process of TRAPPIST-1, show that conceptual palettes facilitate performance as a highly curated act of transcription.

John Montani (University of Oregon)

Rhythm and the Semiotic Thresholds of Sense

This essay argues for a conception of rhythm that traverses the borders of consciousness and sense making. Drawing from the work of Julia Kristeva, I show how rhythm is the bridge between semiotic process and symbolic order. In Part I of *Revolution in Poetic Language*, Kristeva introduces a distinction between the semiotic and the symbolic. Rather than understand these to be dichotomous domains, I argue that rhythm is how the semiotic becomes symbolically expressed and the way the semiotic is read in the symbol. Following Kristeva, I show how rhythm is not a metalinguistic notion but instead a practice that transfers instinctual drives into signified objects and transposes unconscious primary processes onto conscious symbolic expression. Rhythm is a way into the semiotic force of a written text and equally a semiotic mode from which one writes. The essay uncovers the semiotic role that rhythm plays in acts of sense making.

Chris Morrissey (Trinity Western University, Canada)

Subversions of Exclusions: "Now It Was Dangerous Not to Be a Jew" (Esther 8:17)

In the Book of Esther, binary oppositions occur throughout the narrative as "exclusive or" logical relations: e.g., either man, or woman; either feasting, or fasting; etc. The narrative's three most important binary oppositions are: either someone is in the king's favor, or someone is not in the king's favor; either someone is a Jew, or is not a Jew; either someone must live, or someone must die. This paper tracks the semiotic logic by which the narrative's variously shifting logical inferences finally settle on the disjunctive syllogism of the narrative's primary logic: either someone (Esther, Mordecai, Haman, or any of Xerxes' subjects) is in the king's favor, or someone (Esther, Mordecai, Haman, etc.) is not in the king's favor; but someone (Haman) is not a Jew; therefore, that someone (Haman) must die. The logic of the text's implicit disjunctive syllogism cannot be decoded without identifying the interpretant, sign, and object.

Sally Ann Ness (University of California, Riverside, USA)

Caught in the Act: The Migratory Character of Gesture — Truth Spoken in Gestures; Locomotive Embodiments of Peirce's Third Correlate in Choral Sign Performance

Choral musical performance provides an opportunity to examine closely the migratory character of many kinds of gesturing. In relation to the musical composition itself, as well as to the musical score, a choral performer's gestures—singer and conductor alike—may be understood as exemplifying in a radical manner the distinctive performativity of the Interpretant of Peirce's triadic sign. The key semiotic feature of gesture explored here is its embodiment of a moving/travelling agency that can in some respect or capacity be recognized as a significant though minor figure in relation to some larger agentive body. The relationality of the choral performer, as a minor member of a larger musical body, and as a minor Interpretant of the gestures of conducting, exhibits on multiple levels such a gestural character. A performance of the composition, "Soon Ah Will Be Done," by William Dawson, will serve as a case in point for analysis.

Geoffrey Owens (Wright State University, USA)

Semiotics and the Suburbs: A Phenomenological Analysis of Urban Frontier Settlements

Most contemporary urban conglomerations throughout the world are considered to be divided into commercial and administrative centers and peripheral settlements, generally referred to as suburbs or exurbs. This paper will examine the historical growth of the suburb, from its supposed origins as 'Bourgeois Utopias' characteristic of emerging Western industrial cities such as Manchester, Paris and Chicago, to the development of 21st century peripheral settlements in cities in the developing world such as Dar es Salaam, Tanzania. Growing majorities of those seeking employment in and around major cities increasingly find work in industrial areas, tourist hotels, retail businesses, and excavation or construction sites closer to their suburban residence than to high-rises, government offices and import-export businesses dominating the downtown area. This paper will examine the phenomenological 'reality' of these frontier settlements, and explore their evolutionary trajectory from a semiotic perspective.

Phyllis Passariello (Centre College, USA)

Deep Imagination: Beyond Thought-forms and Tulpas

Discarding modernist assumptions of the singularity of humans while accepting that concerning our world's "multiplicity of beings", we explore a more inclusive model of narration. Cyborgs, AI (artificial intelligence), and Haraway's (2015) other "abiotic actors" further expand the possibilities of non-human narration. Inspired by Stuart McLean's *Fictionalizing Anthropology* (2017), and perhaps counter-intuitively, another dimension to explore is the power of human imagination, especially what I am calling deep imagination. "Deleuzian fabulation" (Bogue in McLean) suggests that powerful fictions (arising from human imagination) can reshape reality. Does this line of thinking substantiate "fake news", "alternate facts", and ultimately "fake reality"? Yes. The simplest example is the reality of an imaginary friend to a child. This paper introduces Theosophy's thought-forms and Tibetan tulpas with their various contemporary manifestations apparent not only in organized religion but also within lively on-line communities. Imaginary friends "writ large" take on a life of their own.

Jamin Pelkey (Ryerson University, Canada)

Fetal-Spread-eagle: Experiential Logic, Kinesthetic Inscription and Topological Exposure in the Performance of Gestural Extremes

Spread-eagle stance and the fetal position are two universal prototypes of embodied gesture that arguably constitute the most extreme realizations of expressive and functional movement. This status holds true both relative to each other and relative to other possibilities, considered in terms of topological exposure, midline organization, and joint angularity. Do the felt meanings and migrations of movement shared between these two extremes also organize our experience of the world in ways that lie close to the core of human understanding? This paper develops my earlier work on kinesthetic logic to better highlight the interrelationships, paradoxes, and affordances of these two gestural extremes. I do this by considering the two positions in terms of cross-disciplinary case studies (from early childhood to the science of sleep) combined with insights from Peircean semiotics and applied theoretical perspectives from four movement theorists, including François Delsarte, Irmgard Bartenieff, Maxine Sheets-Johnstone, and Sally Ann Ness.

Jia Peng (Jinan University, China)

Divinity, Bestiality, Masculinity, Femininity: A Semiotic Model of the Dragon-horse Binaries in Chinese Ancient Literature and Art

Dragon-horse is a super-natural creature repeatedly appears in Chinese literature and art. Endowed with weakened divinity and bestiality, it carries the features of both heavenly and monstrous beasts and therefore is portrayed as a mythical and paradoxical creature. As it is believed that steeds, the offspring of dragon-horses and secular horses, are symbols of masculinity, there are tales and legends of how they being longed for by Chinese emperors and warriors. Yet, steeds are also decorated as dancing horses and are juxtaposed with dancing girls as well as pretty young boys and therefore are established as metaphors of femininity/female sexuality, especially in Chinese ancient poems and paintings. Similarly, the image of dragon-horses in literary works has such binary features. The depiction of dragon-horses manifests the coding of divinity/bestiality, masculinity/femininity binaries between dragons and bestial-horses as well as steeds and dancing horses, which could be described by the Greimas's Semiotic Square.

Felipe-Andres Piedra (Baylor College of Medicine, USA) and **Donald Frohlich** (University of Saint Thomas, USA)

The Biosemiotic Implications of 'Bacterial Wisdom'

Eshel Ben-Jacob's manuscript entitled 'Bacterial wisdom, Gödel's theorem and creative genomic webs' summarizes decades of work demonstrating adaptive mutagenesis in bacterial genomes. Bacterial genomes, each an essential part of a Kantian whole that is a single bacterium, are thus not independent of the environment as sensed; and a single bacterium is therefore a semiotic entity. Ben-Jacob suggests this but errs in 1) assigning autonomy to the genome, and 2) analogizing through computation without making clear whether he is doing so for illustrative purposes, or making committed ontological propositions. We reinterpret adaptive mutagenesis and related phenomena in ways both metaphysically rigorous and revealing. We conclude that bacteria are much farther removed from the 'self-organizing' world of inanimate process than from the Peircean world of signs; and a critical reappraisal of existing knowledge can enhance our understanding of biological 'self-organization', evolution, genuine self-hood and semiosis.

Michael Raposa (Lehigh University, USA)

Dear Rabbinic Pragmatists: A Reply to Peter Ochs

In his magisterial 1998 study of *Peirce, Pragmatism, and the Logic of Scripture*, Peter Ochs presented some generous but critical comments regarding my earlier proposal for a "Theosemiotic." Related comments had already been presented in a 1992 article published by Ochs in the *Journal of Religion* on "Theosemiotics and Pragmatism." In the book, Ochs's evaluation appears in its most concentrated form in a direct address that is presented under the heading "Dear Theosemioticians" (pages 281-85). I propose to generate in my SSA paper a long overdue response to Ochs, one that emphasizes the important ways in which our projects overlap, but also how they differ. Central to my response will be a comparison of how Ochs and I read Peirce's "Humble Argument," also a consideration of the question about what it means for anything at all to be regarded appropriately as a "text."

Vernon Bryan Revillosa (Ateneo de Manila University, Philippines)

Understanding Architectural Design and Style as Forms of Communication: Chinese Architecture in the Pearl River Delta

Two extremely different styles identify the modern Chinese architecture. Identity of modern Chinese architecture faces great challenges in terms of the contrast of conventional and contemporary design styles that may lead to a fall to either adaptation to modernity or awareness and preservation of culture and tradition. The research was supported by several related literatures of both architectural and communication disciplines. Focus ethnographic research was also accomplished. The correlation of physical and theoretical foundation with practical application generated richer comprehension of the reality implied and communicated by Chinese architecture. Findings suggested that the socially constructed Chinese identity is encapsulated by Western exterior design, which adhered to the studied theoretical framework particularly through the phenomenological tradition. Results showed that architectural structures have the capacity to be converted to a coded language that can be communicative. Coded identifiers were recognized as essential to Chinese culture; which reflect strong cultural identity.

Victoria Reynoso and Griselda Zárate (Universidad de Monterrey, Mexico)

A Semiotic Interpretation of Death in the Film *Macario* (1960)

This paper focuses on a semiotic interpretation of death in the Mexican film *Macario* (1960), by Roberto Gavaldón, through the concepts of semiosphere, semiotic border, and intertextuality. Set in Colonial Mexico, *Macario* is an adaptation of B. Traven's literary work *The Third Guest* (1950), which is also based on a fairy tale by the Grimm brothers, *Godfather Death*. *Macario*, a very poor woodcutter, is granted healing powers through magic water that Death gives him, as a compensation for having shared his turkey on the eve of the Day of the Death. This study aims to analyze the concept of death on two intertwined semiospheres of Mexican culture: On one hand, Colonial Mexico as represented in the film, on the other hand Mid-twentieth century Mexico, as the time period when *Macario* was filmed.

Gila Safran Naveh (University of Cincinnati, USA)

Border Land As 'Wounded Land': Physical, Political, and Symbolic Spaces

Political geography has taught us that identity, mindscape, mindset, and meanings take place in non-territorial borders and that non-territorial borders interact with territorial borders to create flexibility of both. Using the film, "Wounded land", as an example, I show that contemporary border politics is not about opening and closing of borders that affect the legal status of an individual, but the politics of territoriality and "mobile borders" (Borderites). This de-bordering and re-bordering processes and experiences of a border take place globally affect the legal status of individuals in the global arena. The artistic representation of Borderites and the vast technologies of control associated with mobile borders helps us de-construct the existential political "huis clos" of border demarcations. The film disrupts and reshuffles codes, and reassemble them in a new artistic fashion to create new meaning and new way of thinking and of looking at the terrible situations of people trapped.

Takuya Sakurai (Tokyo Denki University, Japan) and **Yoriko Harada**, (Nagasaki University of Foreign Studies, Japan)

Magic as a Projection of the Western Mode of Thought: A Semiotic Sketch

Magic has been not only juxtaposed to religion and science but also defined and conceptualized with its relevance of actions, events, thoughts, and objects across cultures, resulting in a unique semantic field that shapes and extends its meanings. While an array of meanings associated with magic may appear to be cross-culturally given, they are rooted in the Western tradition especially when served as a marker of alterity and religious deviance as well as a means of self-identification. This paper argues "magic" as signs that project the Western "modes of thought" and that differentiate things, practices, or ways of thinking from others. More specifically, this paper explores how magic symbolically turns into a projection of Western constructs and performances of "culture," and then posits an inquiry into the nature and origin of the symbolic connection between magic and projection.

Monica Santillan Trujillo, Victor Villavicencio Alvarez, and Eunice Ayala Campoverde (Universidad de las Fuerzas Armadas ESPE, Ecuador) and **Teresa Sanchez Manosalvas** (Universidad Técnica del Norte [UTN], Ecuador)

Ink Traces in the Middle of the World: The Tattoo as a Dichotomic Element of Ecuadorian National Identity

Nowadays, tattoos are associated mostly with fashion especially in the young people; nevertheless, tattooing can constitute a tool of national identity due to its ancestral relation with the Latin American native culture. This paper discusses the footprint of ancient root as tattoo in the culture and its actual use as a national identity element. The study uses a deductive method and qualitative analysis to clear the situated premises and ascertain the problem solution through the use of tattoo with national motives as identity symbol, which may be reconstructed from the consideration that supports the national proud and development. Although the results still present a low percentage of users, the concept about its representation is positive, and its as an element of identity was found among 50% of citizens. This leads us to conclude that it is, indeed, used in this sense and that the trend could progressively increase.

Desiree Scarambone (University of Kentucky, USA)

Mimetic Desire, Sacrifice, and Boundaries of the Sacred in the Contemporary Passion

Literary critic René Girard argues that, as a result of mimetic desire, developing cultures depended on sacrificing a guilty member of society, a scapegoat, for the good of the group, and that this ritual became the basis of sacred ritual that contributed to the cohesion of the society. *The Passion of Christ* is the story of a scapegoat, yet the focus that the telling of his Passion places on the innocence of the sacrificed victim is unique, for it ultimately undermines the validity of the continued practice of the sacrifice of one for the good of all. According to Girard's theory, a breakdown of sacrificial culture has contributed to an uninhibited natural predisposition to sacrifice or exile a scapegoat. This paper will examine the semiotics of the scapegoat present musical Passions of the 20th and 21st centuries in light of Girard's theory.

Karolína Šedivcová (Charles University, Faculty of Humanities, Czechia)

Conceiving the Unconceivability of Conceivability

One of the most famous arguments against physicalism is Chalmers's so-called "Conceivability Argument", which assumes the conceivability (i.e. possibility) of one being in some physical state without being in any phenomenological state. This thesis leads to a rejection of physicalism's main thesis of physical states causing phenomenological states. However, when examining the main premise of the conceivability of "zombie twin" that Chalmers uses for arguing for his "conceivability", we found it unconceivable since we can identify the inner contradiction contained in his zombie twin idea. So, the truth value of the Conceivability Argument becomes doubtful and consequently, the idea of consciousness crossing borders of physically investigable reality loses its foundations. This gives rise to the question if, besides breaking the Conceivability Argument down, semiotics is also able to construct more stable basements for physically unbound consciousness.

Galina Sinekopova (Eastern Washington University, USA)

"Pre-bordering": The Sign of the Times

Information-communication technologies (ICTs) are increasingly used to facilitate the global circulation of capital, objects, and people, creating surveillance technologies and "smart border" programs (e.g. APIS, NEXUS, SENTRI, FAST, etc.) and enabling states to distinguish between "low risk" and "high risk" individuals in order to enhance cross-border mobility. The presentation discusses how these "pre-bordering" (pre-inspection) practices are based on post-colonial discourse of distinguishing between "white list" and "black list" countries, coding "high risk individuals" based on nationality, race, and religion, making borders risky and oppressive places.

Andrew R. Smith (Edinboro University, USA)

Metonymic Motilities: Dominance and Disruption at the Edge of Signs

Metonymy is a reduction, rhetorical rather than dialectical (Vico; White; Lanigan), whereby contexture and combination in messages/meanings dominate (Jakobson; Wilden). Whereas metaphor establishes a hierarchy paradigmatically valorizing similarity/identity, metonymy mobilizes meanings syntactically through attributes, causes and effects. A leitmotif established in one historical context moves temporally/spatially into novel contexts that may not contain all-inclusive substantive characteristics of the original (Arendt; Benhabib). Societal controversies arise in reference to names as rigid designators (Lyotard), with dialecticians invoking metaphorical dominance to

contest connotations in new contexts, as Ellis (2019) demonstrates arguing against the designation of Israel as an apartheid state. I address the topological problematic of the movement of signifiante at the 'edge' of the sign (Kristeva), arguing there is legitimacy in applying the name 'apartheid' rhetorically to Israel, in terms of metonymic (syntagmatic) associations with South Africa of the 20th Century—walls, check-points, bombardments, blockades, land appropriation, segregation, strict class/ethnic divisions, etc.

Richard Currie Smith (Case Western Reserve University and Kent State University, USA)

Crafting A Maxim for John Deely's Semiotic Animal to Advance his Age of Relation

In his 2010 book, *Semiotic Animal*, the eminent semiotician and philosopher, John Deely, established the term as an accurate definition of human to facilitate the resolution of our species' sustainability crisis. Deely saw his semiotic animal as a replacement for René Descartes' "thinking thing" definition, which while bringing marvelous scientific achievements also brought global environmental decay and was advanced by his dictum, "I think, therefore I am". Deely concurred with my assertion that his semiotic animal definition launched a new "Semiotic Age" replacing the modern age, and on November 5, 2016 proclaimed it the "Age of Relation". Two proposed maxims are explored that appeared in *The American Journal of Semiotics* 2016 special issue on the semiotic animal that could advance Deely's Age of Relation, "I love, therefore I am" by Farouk Seif, and "We interpret, therefore we live" by myself, along with a commentary on them by André De Tienne.

Ormond Smythe (Antioch University Seattle, USA)

Speaking Personally of Eurydice: My Raft Is Made of Fiction; it Drifts on Waters of Grief

Imagine Orpheus, greatest of singers and poets, at the Styx, longing to cross to the other side, where his Eurydice has gone too soon. The ferryman offers him a bargain—he'll take him to her, will bring her back with him. All he needs to do is avert his eyes, not look at her. Then she'll be real again, and living. In the myth, Orpheus agrees; who wouldn't? But, also in the myth, he can't do it. He can't look away from her. He loses her again. I am Orpheus; my Eurydice too has crossed over. Were I offered the ferryman's bargain, would I take it? If told not to look at her, would I agree? Could I keep that bargain? My grief—and my subsequent recourse to fiction—whisper something about that: about tragedy, sorrow, and the use of imagined stories for reaccessing reality at the boundary of life.

Kermit Snelson (Independent Scholar, USA)

Why Things Have Outlines: Steps to a Logic of Borders

Pragmatism, according to Peirce, "is a sort of instinctive attraction for living facts." Living facts, like living organisms, are cellular. Interaction in cellular ontologies is not causal, in which objects touch, attract or repel each other, but semiotic, in which subjects communicate with each other across borders defined by coded interfaces or protocols. Peirce-inspired research by Fernando Zalamea and its reception by the late biosemiotician Eliseo Fernández suggest that a new pragmatist logic is emerging with Zalamea's addition of "horosis," coined from the Greek word for "border," to the Kantian dualism of analysis and synthesis. Kant's dualism of a priori, or "from what is ahead," and a posteriori, or "from what is behind," should be similarly augmented by another Peirce-inspired third: a parato, or "from what is alongside."

Barry Stampfl (San Diego State University, Imperial Valley, USA)

Delusional Belief, Abductive Inference, and Trauma

In Coltheart, Menzies and Sutton's analysis of the Capgras syndrome (2010), abductive inference produces from abnormal data the false conclusion, "This is not my loved one." Responding to this description, Gary Young confirms the abductive quality of the syndrome's underlying logic, even as he insists that the delusive conclusion is accompanied by an emotional correlate, estrangement (2011). Taken together, the two essays have implications for abduction theory, exemplifying the potential of the abductive inference to traverse the boundary between subpersonal processing and consciousness, and exploring its power to compel belief under special circumstances. My talk today will explore the relationship of delusional belief and traumatization, evoking Catherine Malabou's *The New Wounded* (2012) to underscore a connection between these seemingly distinct categories.

Maggie Stedman-Smith and Richard Currie Smith (Kent State University, USA)

Reframing Wayfinding for Older Adults in the Urban Built Environment: A Batesonian Approach

The population of urban older adults in the United States is rapidly increasing. Aging is characterized by reduced cognitive and physical capacity, which creates semiotic challenges in traversing complex urban built environments. Wayfinding is an architectural term denoting orientation experience and path selection in the built environment, meaning infrastructure and human-altered places. Environments that support wayfinding may help aging adults overcome barriers to navigation and facilitate active living within communities. Signage systems were assumed most important for wayfinding. However, a re-framing has occurred to make understanding the greater context most crucial. Aging-friendly evidence-based best practices are explored through the approach of anthropologist, Gregory Bateson, who coined the term's framing and reframing to clarify that perception is an active process and that culture is the medium through which human's interact with the world. For Bateson, parts in an environment are understood through their relation to greater cultural mapping systems.

Martin Švantner (Charles University, Czechia)

Global, Visual and Violent: Semiotics as an Analysis of the Logic of Visual Extremist Culture

It is an evident fact that the contemporary mass production and agency of technical extremist images shape the conditions in which political discourses take place. I argue that social semiotics is an important toolbox for the analysis of cultural, anthroposemiosis logic that determines these conditions. This paper draws an attention to the critique of a proposal presented by Ronald Bleiker (2014), who has presented a comprehensive methodology for examining images (cf. Friis 2015; Kraidy 2018) based on the idea of assemblage thinking (Deleuze and Guattari 1992; DeLanda 2006; Latour 2005). Bleiker understood semiotics as a special science whose domain is only to explore "symbolism" of the images (Bleiker 2014: 76). In my point of view, the problematic aspect of this proposal is the vagueness through which is the semiotic framework approached. The aim of my paper is to show why semiotics offers much more fruitful theoretical and analytical outlines.

Francois Victor Tochon (University of Wisconsin, Madison, USA)

Language Education Policy and Semiotics: Poster Session at Book Exhibit

This poster presentation is to provide the context of a special issue of the international journal *Language and Semiotic Studies* focusing on Language Education Policy. Policy discourses and curricula reveal the ideological framing of the constructs that they encode and create, project, enact, and enforce aspects such as language status, power, privileges and rights. Because Language Education Policies are related to status, ideology, and vision of what society should be and traditions of thoughts, such semiotic issues are complex, quickly evolving, submitted to trends and political views. Semiotically informed practices can help repair the contextual, psychological, ideological and social fabric of human lives and societies impacted by misconceptions based on language ideologies and language status that lead to miscommunication, discrimination, social divisions, violence, war, and human struggle throughout both developed and developing countries. We are looking for articles that give some semiotic grounding to Language Education Policy studies.

Svitlana Volkova (Kyiv National Linguistic University, Ukraine)

Semiotics of the Milky Way: Boundaries between Past and Present

Everything is in the Milky Way: beauty, mystery, transgression, inspiration. Different cultures have their own understanding the concept of the Milky Way. What makes the Milky Way so meaningful? The explanation is that the Milky Way, oriented on the north-south direction, forms a cross with the elliptical path of the Sun, symbolizing the linear development transgression and passing to the Otherworld (Goldman 1975; 195). Which are the markers or indicators of the boundary between that (past) and other (future) worlds messaging by the Milky Way? Examining the concept from mythological, culturological and cognitive linguistics perspectives, the abstract illustrates the co-work of language and mind in actualizing the sense of this concept in literary text. For instance, the message of Milky Way is reinforced through semantics and syntax in the novel "Dwellings" by L. Hogan, the novel that comprises the linguistic material for my semiotic analysis.

Hong Wang (Shippensburg University, USA)

Modes of Experience Locked in Linguistic Signs

According to Peircean sign theory, people's experience remains in-discriminatory till it becomes the object of consciousness. However, personal modes of experiences such as seeing and listening may have to undergo a transformation in linguistic signs if such experience is to make sense at all to other people. The challenge becomes multi-fold when an individual moves between more than one linguistic system. For instance, a thing does not happen if it has not "taken place" in English, or if it does not "form a relation" in Chinese. An individual may congratulate his/her thoughtfulness on being "mind-ful" in English or on having "a detail-oriented heart" in Chinese. This paper looks into the dialectics between on the one hand the effect of linguistic signs in creating, directing, and delimiting modes of experience on the individual and, on the other, a multilingualist's effort to stretch and negotiate their experience and expression.

Marcus Wang (Trinity Western University, Canada)

Semiotic Realism in Christology

This essay first argues that the Nicene-Chalcedonian Christology in its metaphysical expression (such as that Christ exists in an ontological union between divine nature and human flesh hypostatic in nature) is in an epistemological crisis in the face of modern idealism represented by thinkers such as Descartes and Kant who in general understand ideas to be self-representing objects as the terminus of all relations and that metaphysical notions, such as those of the Chalcedonian Christology, thus do not illuminate genuine features of the world but are merely the product of reason's own transcendental illusion. Secondly, this paper offers Thomistic semiotics represented by John Deely and its notions of ideas as sign-vehicles (rather than self-representing objects) and the triadic sign-relation as ontological that bridges the mind, ideas, and the external reality as a counter critique of idealism and defense of classical metaphysics and Chalcedonian Christology.

Elżbieta Magdalena Wąsik (Adam Mickiewicz University in Poznań, Poland)

'The Modes of My Sign Production Determine the Boundaries of My Being In The World': Reviewing the Truth/Falsity-Oriented Conceptions of Language through the Lens of Possible Worlds Semantics and Phenomenological Pragmatics

This paper will depart from a logical-positivistic claim that "the limits of my language mean the limits of my world". In opposition to this claim that one's world is determined by the quality of one's language, it will elaborate a framework focusing on a human individual who is intentionally engaged in sign-processing and sign-interpreting activities. Against the background of a unimodal logics, stating that only the truth/falsity distinction is valid for semantics, this framework will expound the idea of multimodal logics, in which the given statement has a propositional meaning when it is true in one of the possible worlds. Accordingly, the paper will affirm that the cognition of the world is inspired by enactive apprehensions of embodied meaning, where the cognizing individual functions not only as an external observer but also a partaker in the world. Hence, it will emphasize the centrality of selfhood in the picture-creation of reality.

Zdzisław Wąsik (Philological School of Higher Education in Wrocław, Poland)

Boundaries, Cynosures & Fields of Inquiry in the Inter-, Multi- & Transdisciplinary becoming of semiotics, its legacy and prospects

This paper will focus on conceptual-methodological divides, changes and continuities in the history and historiography of semiotics—in search of its precursors, founding fathers, and masters—aiming to review its investigative paradigms, such as linguistic structuralism, semiotic post-structuralism and phenomenological neosemiotics. It will illustrate, departing from semiotic object to semiotic subject, how the sign- and meaning-oriented typology has been shifted into the modes of sign production, and how the linguistic turn with one truth in modernity has been succeeded by the pragmatic turn with many conflicting truths in post-modernity, and post-semiotic turn with the absence of truth in New Age. Accordingly, the paper will distinguish three levels of reality, on which semioticians operate, namely the intra-level, where semiotics rests upon knowledge from one field, the inter-level where semiotics consists of many concurrent disciplines, and the trans-level where the domain of semiotic objects is concurrently studied by various disciplines, including semiotics.

Shiwei Wen and Chunhua Jia (Beijing University of Chinese Medicine, China)

Three Semiotic Categories of Charles S. Peirce And the Xiang-Metaphorical Expression of the "Water" Category in the Wu-Xing Theory of Traditional Chinese Medicine

This paper introduces the mathematical derivation of three categories of Charles S. Peirce's semiotics, and substitutes the "Water" category in the Wu-Xing Theory into this derivation formula to deduce the metacognition of the category of "Water" in the Wu-Xing theory and the multi-level semiosis of the category of "Water" of Traditional Chinese Medicine (TCM) based on the infinite derivation of Charles S. Peirce's semiotics. The Category attribute of "Water" as the cognitive explanation and meaning expression of "damp evil" in TCM etiology is also expounded concretely.

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

Auditory Hallucinations as Internal Discourse: The Intersection between Peirce's Endoporeusis and Double Consciousness

Determining the utility of auditory hallucinations (including imaginary friends) in developing logic is sorely under-investigated (Ferryhough 2016). The present account demonstrates how Peirce's double consciousness fueled by his endoporeutic principle, provides insight into how abduction directs adopting arguments from one source while dismissing others. Peirce's categories provide hints as to which voices become admitted to logical scrutiny, and which are validated -- consequent to irritations imposed by surprise/conflict. Effort/resistance (4.536) obviates how Secondness legitimizes emerging perspectives, facilitating examination of peripheral voices, which can be competitive (MS: 9) or collaborative (4.551). Peirce's Energetic and Emotional Interpretants (MS 318) impel or inhibit new habits (attention to one stimulus over another). Consciously inhibiting forces hastens self-control (Thirdness) integrating voices on the fringes of conventionality into one's own (MS 318). Ultimately, incorporating alterity via imagined arguments satisfies Peirce's endoporeutic maxim because reflecting upon the legitimacy of alien perspectives transforms habits from the outside in.

Meagen Youngdahl (University of Kansas, USA)

Erasure as Resistance: A Semiotic Analysis of Erasure and Redaction Poetry in the Trump Era

The erasure form of poetry involves the removal or obscuration of words in a text in order to create a poem from the remaining words, which sometimes subverts the content of the poet's source material. In recent years, many have noted an increase in the number of poets turning to the erasure form, especially the blackout/redaction type of erasure. Such work frequently erases/redacts official government documents and other political texts and questions oppressive structures both created and reinforced in the past several years. In this paper, I will use a semiotic perspective to analyze how contemporary poets are turning to the erasure form in order to resist their own erasure under an openly intolerant and discriminatory administration. How are writers at the margins using the words of their oppressors to center their own experiences?

Griselda Zárate (Universidad de Monterrey, Mexico)

The Semiotic Borders of Mexican Feminine Writing (1908-1911)

This paper aims to study the semiotic borders of feminine writing in Northeastern Mexico during the years of 1904-1911, through texts by Andrea Villarreal and Teresa Villarreal (Zárate, 2019). Drawing from Lotman's theoretical perspective which observes that in culture there are multiple semiospheres converging and coexisting at a specific moment with a specific development and speed (1996: 11-18; 53-55), the focus in this paper is to study three specific semiotic systems based on two large intertwined semiotic systems which are Mexico and United States (Lotman, 1996: 11-18; 53-55). These three semiospheres are: 1) Groups opposed to the government regime of Porfirio Díaz in Mexico; 2) Groups of Mexicans exiled in the United States in those years, in particular the Flores Magon Brothers group; and 3) Hispanic cultures in the United States whose peripheries are these authors' texts, and whose semiosphere is formed also by other semiospheres.

Dong Zhu (Lanzhou University, China) and **Jia Peng** (Jinan University (China))

On the Semiotic Significance of the "Time-varying" Theory in *The Book of Changes*

Yi Jing derives from divination, which is a reflection of ancient wisdom of Chinese philosophy, while Yi Zhuan, an interpretation of the *The Book of Changes*, is compiled into *The Book of Changes* together with the former book. "Change" is ontological, while "Constant" is relative. It can be said that meaning keeps changing constantly, and the "Time" is of a relatively certain meaning point obtained through the varying "Constant" by the interpreters. Gua Changes with "Time", and its meaning keeps changing as the context changes. The researchers of The Book of Changes gradually discover and establish the meta-language of "Time" in *The Book of Changes*. "Time" as the code to explain the The Book of Changes is the key of its meaning generation, Therefore, Understanding and the meta-language of "Time" is of great significance for understanding *The Book of Changes* and even the traditional Chinese semiotic thinking.

Marian Zielinski (Mercer University, USA)

Seeing Within from the Outside: An Artist's Reflections on Visual Expression

This paper is a phenomenological reflection on my journey as an artist and my recent works created *on the other side of academic institutionality and discourse*. I will examine the role of boundaries in the process of creating art—the problematic and ramifications imposed by categorization in medium, style, and genre and the boundaries they imply, the pressures of *ownership of the map*, the role of the artist/outsider, and as well, visual signs of inclusiveness and exclusion in the content of the work itself, using the works of Bachelard and Merleau-Ponty to ground my inquiry.

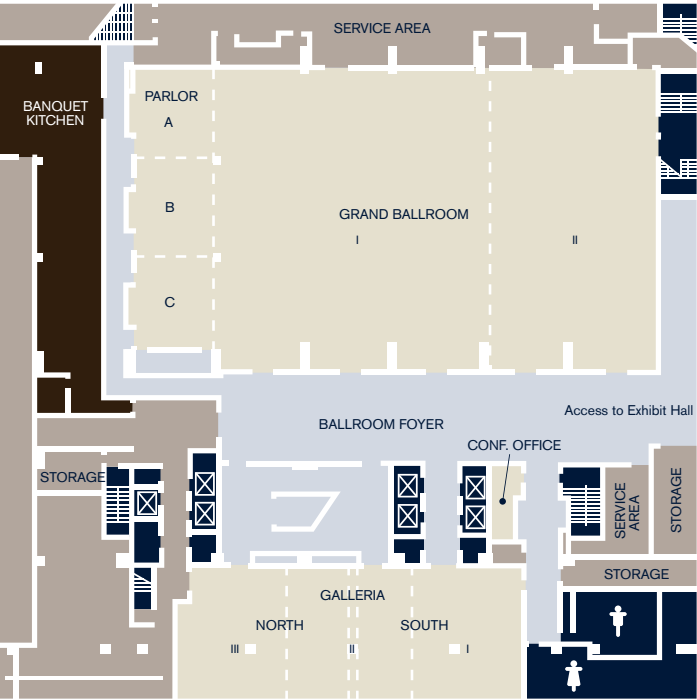
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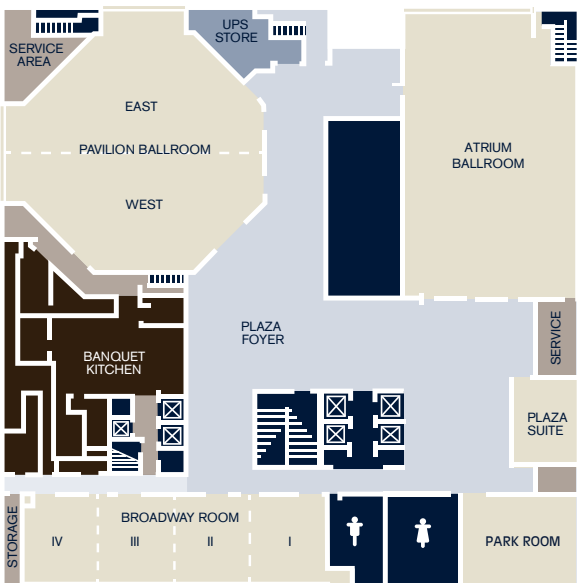
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FLOOR PLAN

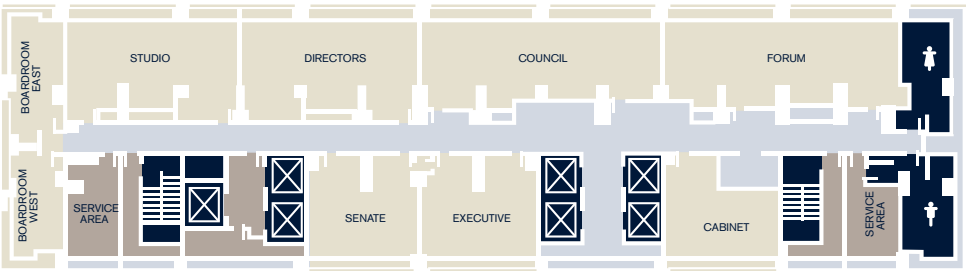
Ballroom Level



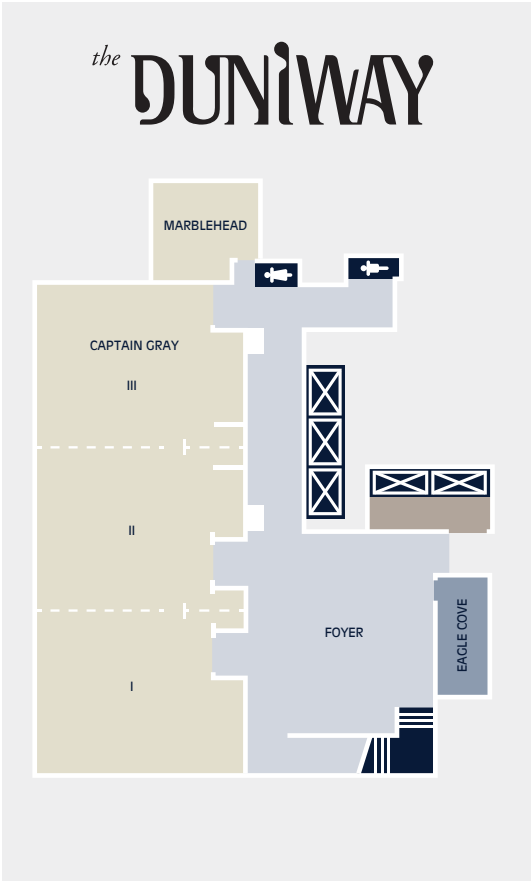
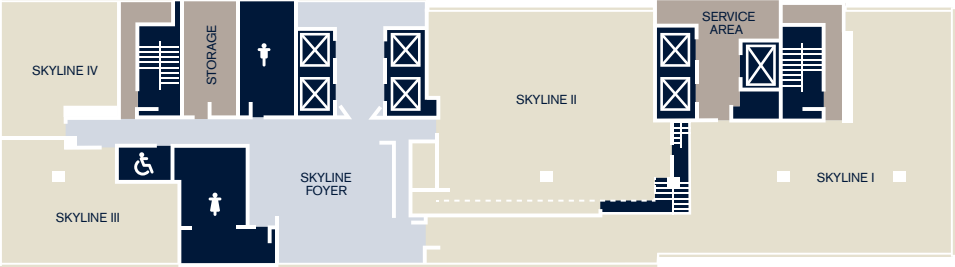
Plaza Level



3rd Floor Conference Level



23rd Floor Skyline Level



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Ruth's Chris Steak House - \$\$\$-\$\$\$\$

850 SW Broadway

Portland, OR 97204

(503) 221-4518

<http://www.ruthschris.com>

Jake's Famous Crawfish - \$\$-\$\$\$

401 SW 12th Ave

Portland, OR 97205-2397

(503) 226-1419

www.mccormickandschmicks.com/locations

Jake's Grill - \$\$-\$\$\$

611 SW 10th Ave

Portland, OR 97205-2725

(503) 220-1850

www.jakesgrill.com/

Southpark Seafood & Wine Bar - \$\$-\$\$\$

901 S.W. Salmon St

Portland, OR 97205

(503) 326-1300

www.southparkseafood.com

Italian

Pazzo Ristorante - \$\$-\$\$\$

627 SW Washington St.

Portland, OR 97205

(503) 228-1515

www.vintageplaza.com

Mama Mia Trattoria - \$\$

439 SW 2nd Ave

Portland, OR 97204-3403

(503) 295-6464

www.mamamiatrattoria.com

Nel Centro (French/Italian/Mediterranean) - \$\$-\$\$\$

1408 SW 6th Ave

Portland, OR 97201

(503) 484-1099

nelcentro.com

Pastini Pastaria - \$

911 SW Taylor St.

Portland, OR 97205

(503) 863-5188

www.pastini.com

Classic American

Hop City Tavern & Market **ON SITE**

(in Hilton Portland Downtown) - \$\$

921 SW 6th Ave

Portland, OR 97204

(503) 220-2186

Jackrabbit **ON SITE** (in the Duniway) - \$\$

830 SW 6th Avenue

Portland, OR 97204

(503) 412-1800

www.gojackrabbitgo.com



the **DUNIWAY**

Swank & Swine (in the Paramount Hotel) - \$\$
808 SW Taylor St
Portland, OR 97205
(503) 943-5844
www.swankandswine.com

Punch Bowl Social - \$ - \$\$
Gastro Diner, Bowling & Entertainment
340 SW Morrison St
Portland, OR
503-334-0360
www.punchbowlsocial.com

Rock Bottom Brewery - \$
210 SW Morrison St.
Portland OR
(503) 796-0723
<http://www.rockbottom.com>

The Original - \$ - \$\$
300 SW 6th Ave
Portland, OR 97204
(503) 546-2666
www.originaldinerant.com

Huber's Café - \$\$
411 S.W. 3rd Ave.
Portland, OR 97204-2601
(503) 228-5686
www.hubers.com

Mother's Bistro - \$-\$\$
212 S.W. Stark St.
Portland, OR 97204
(503) 464-1122
www.mothersbistro.com

Henry's Tavern - \$\$
10 NW 12th Ave.
Portland, OR 97209
(503) 227-5320
henrystavern.com

Portland City Grill - \$\$-\$\$\$
111 SW 5th Ave.
Portland, OR 97204-3633
(503) 450-0030
portlandcitygrill.com

French/Mediterranean

Little Bird - \$\$
219 SW 6th Ave
Portland, OR 97204
(503) 688-5952
littlebirdbistro.com

Thai

E-San Thai Cuisine - \$
133 SW 2nd Ave
Portland, OR 97204
(503) 223-4090
www.e-santhai.com

Bangkok Palace - \$-\$\$
300 SW Taylor St
Portland, OR 97204-2412
(503) 525-2212
www.facebook.com/BangkokPalace

Brewpubs/Breweries (Not all walking distance)

Deschutes Brewery & Public House - \$
210 NW 11th Ave
Portland, OR 97209
(503) 296-4906
www.deschutesbrewery.com/locations/portland

Rogue Ales Public House - \$
1339 NW Flanders St
Portland, OR 97209
(503) 222-5910
www.rogue.com



the **DUNIWAY**

Bridgeport Brewing Company - \$-\$\$
1313 NW Marshall St.
Portland, OR 97209
(503) 241-3612
www.bridgeportbrew.com/

Widmer Brothers Brewing - \$
929 N Russell St
Portland, OR 97227-1733
(503) 281-3333
widmerbrothers.com

Kells Irish Pub - \$-\$\$
112 SW 2nd Ave.
Portland, OR 97204
(503) 227-4057
www.kellsirish.com/portland/

Paddy's Bar & Grill - \$
65 SW Yamhill
Portland, OR 97204
(503) 224-5626
paddys.com

Portland Food Collectives

Portland Food Hall
SW 2nd between Taylor and Yamhill

Pine Street Market
Corner of SW 2nd and Pine

5th Avenue Food Carts
Southwest Fifth Avenue, between Stark and Oak streets

Portland State University (PSU) Food Carts
Southwest 4th Avenue, between Hall and College streets

3rd Avenue Food Carts
Southwest 3rd Avenue, between Washington and Stark streets

Juice Bars

Kure
518 SW Taylor St.
Portland, OR 97204

Greenleaf Juicing Company
617 SW Morrison St.

****Note:** Arrangements/Reservations should be made through individual restaurants. In most cases, advance notice is required. Please see our Concierge for assistance. ******