



# The 47th Annual Conference of the SEMIOTIC SOCIETY OF AMERICA

## Conference Booklet

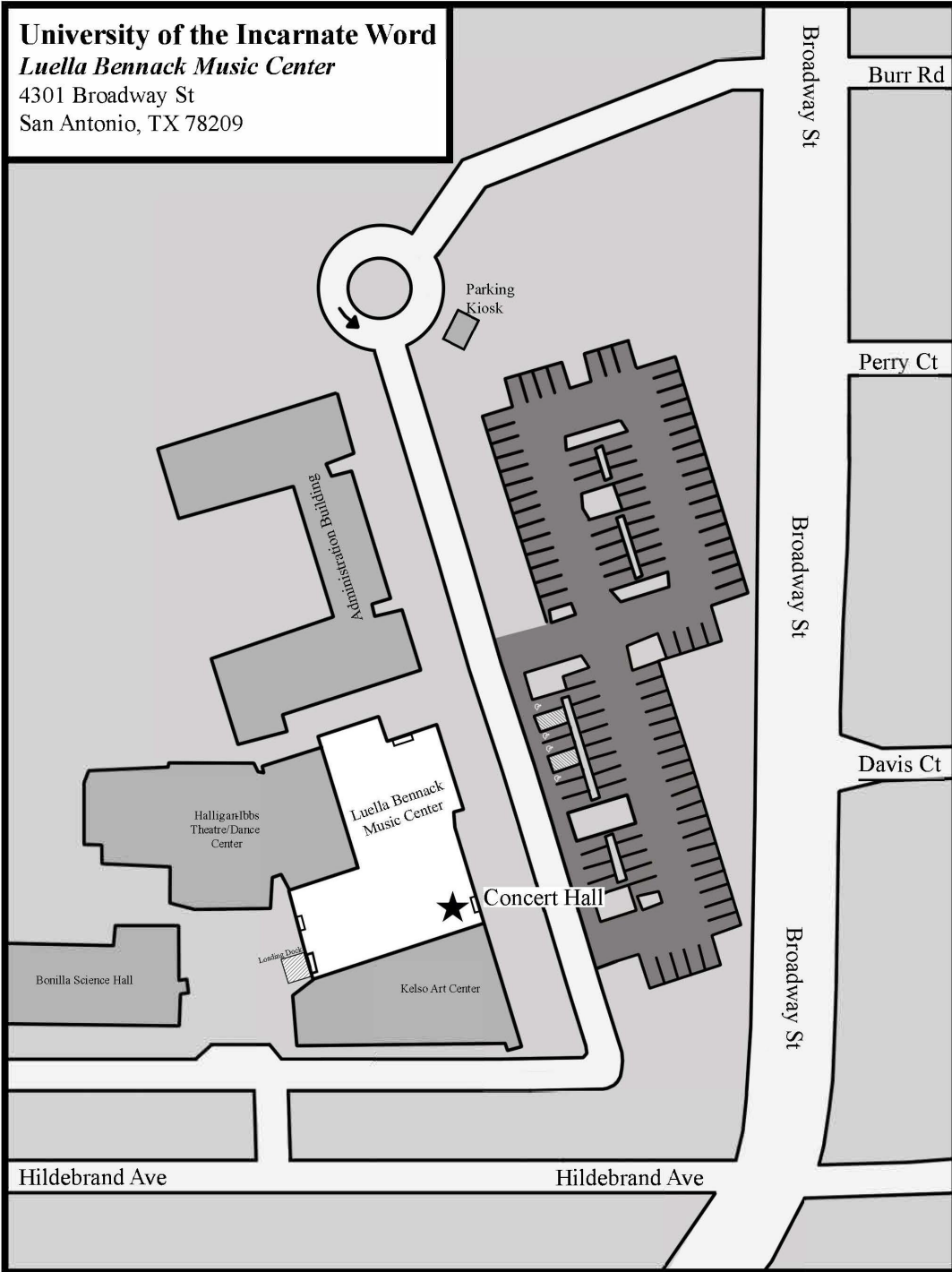
University Of the Incarnate Word  
San Antonio, Texas  
October 11-15, 2023

THE SEMIOTIC SOCIETY OF AMERICA (SSA)



THE UNIVERSITY OF THE INCARNATE WORD (UIW)





**Map of the Conference Venue**

# 47th Annual Conference of the Semiotic Society of America

Tentative schedule  
as of Sept. 30

Central Daylight Time (CDT)	Wednesday Oct. 11	Thursday Oct. 12	Friday Oct. 13	Saturday Oct. 14	Sunday Oct. 15
09:00-09:30	Opening Remarks	Anand Raja	Zina Karaeva and Rahat Bekboeva	Jamila Farajova	Jordan Zlatev and Di Wu
09:30-10:30	Ivo Ibric (Keynote)	Michael Raposa (Presidential Address)	Seema Khanwalkar (Plenary)	Sally Ness (Plenary)	Massimo Leone (Plenary)
10:30-11:00	Albert Atkin	Hong Wang	Bakyt Kapakov	Felipe-Andres Piedra	Martin Švantner
	<b>Coffee Break</b>				<b>General Business Meeting &amp; Closing Ceremony (11:00–12:30)</b>
11:15-11:45	Francesco Bellucci	Br. Norman Hipps & Farouk Seif (Plenary)	Tiago da Costa E Silva	Susan Mancino and Matthew Mancino	
11:45-12:15	Aaron B. Wilson		Mauricio Neubern	Thaddeus D. Martin	
12:15-12:45	Scott Metzger	Tristan Mckay	Kalybek Kasymbekov and Azamat Keneshbekov	Jacqueline M. Martinez	<b>Until Next Year!</b>
	<b>Luncheon</b>				
14:15-14:45	Issa Aji	Mingrui Feng	Isaac E. Catt	Carl Estrada	
14:45-15:15	Javier Clavere	Peter Lang	Richard L. Lanigan	Patricia Lange	
15:15-15:45	Robert S. Hatten	David Kergel	Frank J. Macke	Rubén Israel Gatica Gómez	
	<b>Coffee Break</b>				
16:00-16:30	Donna West	Michael Yudanin	Prisca Augustyn	Dora Ivonne Alvarez Tamayo	
16:30-17:00	Elvira Katic	Gilmar Hermes	Martin Macháček	W. John Coletta	
17:00-17:30	Thomas Yee	Gary Goldberg	Victor Alabi	<b>Welcoming Reception</b>	
17:30-18:00	Tala Karkar Esperat	Hongbing Yu			
	<b>Executive Board Meeting</b> 18:30-20:30 <i>Location TBD</i>		<b>Hatten-Clavere Piano Duo Recital</b> 19:30-20:30 (Bennack Hall)		

\*The address of the University of the Incarnate Word is 4301 Broadway, San Antonio, Texas.

\*On Wednesday, all sessions are in the Ingrid Seddon Recital Hall of the Luella Bennack Music Center.

\*Thursday through Sunday, all sessions are in Room 201.

\* The Zoom link for virtual participants will be released via email on the day before the conference. Please stay tuned.

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## **Musical Affect and the Realm of (Emotional) Discourse [In-person]**

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Beginning with Spinoza (Ethics) and running through the work of Deleuze and Guattari (A Thousand Plateaus) to that of Brian Massumi (“The Autonomy of Affect”), affect has purposefully evaded semiotic explication. Unlike emotion, affect in this philosophical tradition is understood as any stimulus (including music) that changes the body, an intensity or vital force, according to Massumi (1995), that resides outside the purview of signification. Emotion, on the other hand, is a stimulus that is named, owned, perceived, and situated within the symbolic order of words, texts, and discourses. This paper demonstrates that musical affect and emotion need not run on separate tracks of signification. Describing how affect interacts with our emotional understandings of music, I discuss a range of musical styles, including those typically understood to evade explicit emotional signification, to suggest how musical affect and emotion may be brought into productive alignment with each other.

### **Note:**

This presentation belongs to a panel of three papers, “Semiotics of Music: Affect, Emotion, Multimodal Narrative, Texture.”

The three papers on the panel move progressively from philosophical considerations of affect—from Spinoza to Massumi—and its relation to emotion across a wide range of musical styles (Issa Aji), to intercultural and multimodal aspects in the genre of Passion narratives (Javier Clavere), to an interpretation of the role of texture as cue for emotion in a single Partita by Bach (Robert Hatten). These transhistorical, transcultural, and transdisciplinary perspectives on musical meaning can shed light on significant issues of expression as encountered at the levels of musical style, genre, and work.

Order of presentations on the panel:

1. Issa Aji, Musical Affect and the Realm of (Emotional) Discourse
2. Javier Clavere, Passion Narrative and Multimodality: Expressions of Faith in Music
3. Robert S. Hatten, The Role of Texture in the Expression of Musical Emotion: Bach’s Partita No. 4 in D Major, BWV 828

## **Intertextuality in media discourse: Exploring Chief Obasanjo's open letter to Dr. Jonathan [Virtual]**

*Alabi, Victor*

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This study employs the concept of intertextuality to examine the open letter written by Chief Olusegun Obasanjo to the then-president of Nigeria, Dr. Goodluck Jonathan. The open letter titled 'Before it is too late' had two main themes: first, that Dr. Jonathan had failed as a leader, and second, that he should not seek re-election for a second term in office. Direct quotations and allusions were the forms of intertextuality employed in the open letter. I conduct a descriptive analysis by classifying intertextuality in the open letter into five categories: reference to a speech earlier delivered by Chief Obasanjo, reference to a speech earlier delivered by Dr. Jonathan, reference to quotations from published texts, reference to English and Yoruba proverbs, and reference to the Bible. I propose that the use of intertextuality in the open letter, as well as access to classified information in the letter made available on the Internet to the public, may have contributed to Dr. Jonathan's loss in the 2015 general elections in Nigeria.



## **The Door Behind the Crisis: Scenarios, Opportunities, and Challenges for Design from A Socio-Semiotic Perspective [Virtual]**

*Alvarez Tamayo, Dora Ivonne*

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People deal constantly with the paradox of change and continuity; however, considering the COVID-19 pandemic as a semiosis phenomenon, interpreters kept in contact with signs in contexts such as social, economic, and health, among others, that radically challenged them individually and socially. The strategies of healthy distance and confinement sustained for around two years produced the metaphor of “capsuled people”, closed inside micro spaces suffering because of prohibitive conditions that hurt human nature: communication and preserving life. The necessity of connecting with others with different goals opened the door for disruptive thinking and modifying the day-to-day practices performed until then. The crisis also triggered questions among the communities of professionals. Particularly designers were called to offer accurate and innovative responses facing uncertain environments. The pandemic gave lessons that impulse new ways of thinking and acting, as well as the designing of new products and services that came to stay. The objective is to analyze scenarios, challenges, and opportunities for the design field, considering the COVID-19 pandemic as a semiosis phenomenon from a socio-semiotic approach. This study includes the analysis of opportunities and the discussion of interactions in communities of interpretation from the perspective of Peirce and Angenot.

## **‘The Subject lives in the Conversation’: Alexithymia, Emotional Granularity, and The Semiotics of Integrated Medicine [Virtual]**

*Augustyn, Prisca*

Florida Atlantic University, United States

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Recent research connecting alexithymia (the inability to articulate feelings) to emotional granularity (e.g. Lee et al. 2022) and the concept of emotional resilience (e.g. Tugade et al. 2004) confirms the importance of the conversation in the practice of medicine. Thure von Uexküll was critical of the concept of alexithymia when it originated in the context of psychosomatic medicine. Alexithymia is now being addressed in psychology and neuroscience. This paper explains that new research agendas concerning alexithymia and emotional granularity are predicated upon conjectures reminiscent of verbal deficit theories that have long been criticized by linguists (e.g. Labov 1972). From a semiotic perspective, verbal deficit theories are especially problematic when coping and health outcomes are assumed to correlate with specific vocabulary or speech styles.

## Human Dignity in Communicology [In-person]

*Catt, Isaac E.*

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Various symbolic dualisms are countered by synthesis of semiotics and phenomenology. Among these is a trending communitarianism that offers community in opposition to individualism, the latter a core value of neo-liberalism. In communicology we may recognize this research object as an imbalance of self and other in non-reciprocal human interaction. Often, one simplistic essentialist position, dialogue, is argued as substitute for another, monologue. I consider how Husserl (1922, 1954/1970; Ruthrof, 2021), Plessner (1924/1999, 1964/1987, 1928/1999; Krüger, 2020), and Bourdieu (1977, 1987, 1991,1992) understand language and communication both as semiotic constraints and phenomenological experiences. Perhaps counterintuitively, the argument entails a defense of individuality, but only through a communicative concept of the embodied person. A non-essentialist image of the person emerges signifying human dignity (Catt, 2017, 2023).

### **Note:**

This presentation belongs to a panel of three papers, “Thinking with Semiotic Phenomenology: Philosophical Reflections in Communicology.”

**The panel abstract:** Communicology, the science of human communication, employs semiotics and phenomenology to explicate human conscious experience of the world, using expression to disclose cultural signs and codes which form a dialectic with perception. The interplay between these two logic systems results not only in the practical application of the methodology of semiotic phenomenology; as a way of thinking, semiotic phenomenology entails the reflectivity, reflexivity, and reversibility of these logic systems, resulting in theory and meta-theory construction. The papers on this panel contribute to theory construction as it informs our understanding of self/other/world.

Order of presentations on the panel:

1. Isaac E. Catt, Human Dignity in Communicology
2. Richard L. Lanigan, Chiasm as a Peircean Model of Communicology
3. Frank J. Macke, The Evanescence of Ritual and its Consequences: Reflections on Communicology in the Rise of Cybernetic Culture

## **Passion Narrative and Multimodality: Expressions of Faith in Music [In-person]**

*Clavere, Javier*

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This paper will address the multimodal characteristics of storytelling, from performance practices, and compositional devices, to faith inscriptions. We will analyze the use of semiotic metaphorical conceptual imagery to depict faith concepts in musical utterances across cultural semiospheres. The paper will unfold some of the challenges and opportunities presented by narratives that utilize more than one semiotic channel to evoke a story-world, in this case, a story that shapes itself across cultural domains.

### **Note:**

This presentation belongs to a panel of three papers, “Semiotics of Music: Affect, Emotion, Multimodal Narrative, Texture.”

The three papers on the panel move progressively from philosophical considerations of affect—from Spinoza to Massumi—and its relation to emotion across a wide range of musical styles (Issa Aji), to intercultural and multimodal aspects in the genre of Passion narratives (Javier Clavere), to an interpretation of the role of texture as cue for emotion in a single Partita by Bach (Robert Hatten). These transhistorical, transcultural, and transdisciplinary perspectives on musical meaning can shed light on significant issues of expression as encountered at the levels of musical style, genre, and work.

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3. Robert S. Hatten, The Role of Texture in the Expression of Musical Emotion: Bach’s Partita No. 4 in D Major, BWV 828

## **Using a Semiotic-Based Dungeons & Dragons Game to Teach and Popularize Peircean Semiotics [In-person]**

*Coletta, W. John*

University of Wisconsin-Stevens Point, United States

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My presentation will be an overview of the state of development of my semiotics-based Dungeons and Dragons games (Dungeons and Symbols, as I call my D&D universe—see my three Symbolhunters.com brand games (still in development): Cool Hunter; Symbolhunters; and Minding the Reef (part of my AI-EI-O initiative—Artificial Intelligence-Evolutionary Intelligence-Online). My games fall into three Peircean quest types: Iconic; Indexical; and Symbolic. In my presentation, I will describe an iconic-quest-type-D&S game called Cool Hunter, a “battle of the brands” and a search for the “perfect” logo and accompanying Brand Identity Statement—with a Brand Master rather than Dungeon Master. Monsters are other brands. My D&S games employ semiotic “powers,” not magic; thus, instead of “Spellbook Cards,” there are three dozen Semiotic-Tool-Kit Cards, each card representing one of 36 Peircean semiotic principles. My D&S games are being designed to popularize Peircean semiotics. I look forward to feedback from session attendees.

## **Love, Growth, Evolution, from Séance to the Laboratory. Reflections on the Semiosis of Spiritism [Virtual]**

*da Costa E Silva, Tiago*

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The present paper reflects on semiosis and communication with the spiritual realm, centered around Allan Kardec's doctrine of Spiritism. Kardec's maxim emphasizes human progression through cycles of birth, death, rebirth, and continual evolution. Despite limited direct perception of spiritual realms, parallels can be drawn to specialized scientific instruments. Our hypothesis posits that spiritual interaction is accessible with refined perceptive and cognitive abilities. Peircean Semeiotic suggests that thoughts are conveyed through the power of signs to convey meaning, implying similar dynamics between incarnated and disincarnated minds. Spiritism emerges as a developing science with the potential to enrich biology, anthropology, psychology, and establish the reality of the synechistical evolution of the soul. Our inquiry focuses upon semiosis and communication, enabling a scientific dialogue between realms. The method employs applied semiotics, exemplified by André De Tienne's experiment where a conversation occurred with Charles S. Peirce in his perispiritual form through mediumship communication dynamics.

## **The Planet in Peril: Text, Illumination, Prescription [In-person]**

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In 2019 in Portland, Oregon, at the last traditional in-person SSA Conference, I presented Part I of my project of building a hypothetical model illustrating the dialogical relationship between an evolving human species and an evolving God. To continue, if my model holds, then we are currently situated within a nodal moment, one beginning about 1970 and extending to about 2030. Is it possible that the anthropological insight, the anthropological sign, born in this present nodal era is the following: any spiritually attuned human must embrace the insight that proper stewardship of this planet is an absolute necessity in order to be in dialogue with God? If so, what text best illuminates this insight, assuming that text already exists?

## **Signs as First (Human) Creations [Virtual]**

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Any type of semiosis, be it manufacturing, signalling (as coined and defined by Barbieri 2009), interpretative (as defined by Peirce), or vegetative, animal and cultural (as explained by Kull 2009), is a process which (re-)creates signs and meanings as an amalgam of contingency, change, similarity, relative stability and continuity. Anyway, it is the concept of continuity that helps us understand how various elements persist and evolve within larger systems, and through which the existence of the past, the present and the future are (re-)constructed. Were the ad infinitum chain of semiosis tracked back in time, it would be perfectly possible to know the exact time and space of the very first semiosis, and hence the precise time and place of the Creation, simply because the very first creation was the first sign. The same could be true for the precise prediction of the future and last sign if the unexpectedness was not at play.



## **Effective Semiosis and Umwelt Transitions: A Cardboard Pet Story [In-person]**

*Feng, Mingrui*

The University of Hong Kong, Hong Kong

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China became the global focus in the 2019-2022 Covid pandemic. Particularly its zero-Covid policy triggered intriguing phenomena among which college students' latitude was restricted within the campus. In this setting, some of them used recyclable cardboard to craft pet animals and then engaged with these inanimate companions to ease their boredom and isolation. Interestingly, these pet images and their stories, after being present on social media, also caused viral interpretation and translation. This paper concludes from this phenomenon that individuals by chance create and intellectually play with signs to express themselves in their von Uexküllian umwelts, i.e., their combinative physical and virtual realities. Then with reference to Peirce's synechism, his doctrine of continuity, this paper further argues that such ephemera as cardboard pets do not imply the oblivion of a single event, but rather manifest its actual effects and embody potential possibilities for emergent experiences in such integrated umwelts.

## **Alignment of Personal and Organizational Values in The Work Environment in Favor of Well-being. A Semiotic-Intrapersuasive Analysis [Virtual]**

*Gatica Gómez, Rubén Israel*

UPAEP, Mexico

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Although in the last decade, the topic of well-being at work has gained particular relevance within the public agenda, in the context of the post-pandemic has been necessary to promptly address physical and mental health aspects within the work centers. Organizations are faced with the opportunity to convert well-being into a strength for optimal functioning. However, when the values of the organization and the workers are misaligned, the workers perceive inconsistency, causing discomfort. Considering the complexity of organization-stakeholders' interactions, this interdisciplinary study links pragmatist semiotics, organizational psychology from a systemic-positive perspective, and intrapersuasion. A comparative analysis of the person's and organization's value hierarchies is carried out to establish a starting point that favors aligning axiological schemes as a basis for decision-making and task execution. The main findings demonstrate the resilience and willingness of workers and organizations and the need to design supports that facilitate the living of shared values.

## **Semiotic Panpsychism and Semiotic Freedom Characterize ‘Organisms’— but Not ‘Mechanisms’ [Virtual]**

*Goldberg, Gary*

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[gary.goldberg.md@gmail.com](mailto:gary.goldberg.md@gmail.com)

‘Semiotic Panpsychism’ claims all naturally-occurring relational systems are living ‘organisms’ manifesting phenomenal consciousness and progressively increasing ‘semiotic freedom’ linked to transactions involving the exchange of energy/mass/information. ‘Semiotic freedom’ is defined as the excess of the analytical semantic over the synthetical syntactic description of relational systems determined by the theory of categories. Biological evolution favors organisms with increased semiotic freedom. Non-living ‘mechanisms’ are open to efficient causation, and do NOT have closed causal loops. Mechanisms are deterministic, computable, and algorithmic. Mechanisms have equivalent semantic and syntactic descriptions and thus lack semiotic freedom. ‘Organisms’, in contrast, are closed to efficient causation and DO contain closed causal loops. Organisms are non-deterministic, non-computable, and non-algorithmic. They DO manifest semiotic freedom. Self-referential calculus including imaginary numbers is required to describe the dynamics of organisms. Quantum theory similarly requires incorporating imaginary numbers suggesting it is ‘organismic’—and NOT a form of ‘mechanics.’ The transactional interpretation of quantum theory postulates a hidden semiotic relational reality--the ‘quantum substratum’ (QS)--wherein possibilities for actualization are bilaterally negotiated.

All organisms (but NOT mechanisms):::....

1. Manifest phenomenal consciousness.
2. Are purposive conscious agents.
3. Participate in the actualization of semiotically scaffolded transactions through bilateral ‘negotiation’ in the QS.

## **The Role of Texture in the Expression of Musical Emotion: Bach’s Partita No. 4 in D Major, BWV 828 [In-person]**

*Hatten, Robert S.*

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Musical texture is a complex sign based on the functional interrelationship of all the “voices” in a given segment of music. In Bach’s era, textural categories were oppositionally conceived: monophonic (single-line) vs. homophonic (block-chordal, or melody with chordal accompaniment) vs. polyphonic (linear-contrapuntal, often imitative). The Partitas, comprising the third and most compositionally advanced collection of his keyboard suites, exhibit an unusual variety of textures, both shifts among textures and imaginative blends of textural types. Since earlier suite dances are typically based on a single texture, Bach’s textural play suggests a deeper expressive motivation. Drawing on my semiotic work on musical meaning—applying markedness (1994), gesture (2004), emotion (2012) and virtual agency (2018)—I demonstrate how Bach’s textural contrasts in selected movements from the Partita enhance similarly marked expressive oppositions among gestures, thereby staging the premise for an emotional journey experienced by listeners identifying with a virtual agent.

### **Note:**

This presentation belongs to a panel of three papers, “Semiotics of Music: Affect, Emotion, Multimodal Narrative, Texture.”

The three papers on the panel move progressively from philosophical considerations of affect—from Spinoza to Massumi—and its relation to emotion across a wide range of musical styles (Issa Aji), to intercultural and multimodal aspects in the genre of Passion narratives (Javier Clavere), to an interpretation of the role of texture as cue for emotion in a single Partita by Bach (Robert Hatten). These transhistorical, transcultural, and transdisciplinary perspectives on musical meaning can shed light on significant issues of expression as encountered at the levels of musical style, genre, and work.

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## **The Aesthetics of the Film “The Invisible Life of Eurídice Gusmão” in Journalistic Rhetoric [In-person]**

*Hermes, Gilmar*

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This article problematizes the aesthetic approach of the Brazilian film, “The Invisible life of Eurídice Gusmão” (2019), by Karim Aïnouz, through a semiotic analysis that takes into account primarily what Charles Sanders Peirce defined as qualisigns, within the phenomenological category of Firstness. One of the objectives is to consider how the film’s aesthetic aspects are addressed in journalistic texts, considering their importance in the appreciation of Brazilian cinema. Peirce's theory allows for the elucidation of aesthetic questions in film analysis from a semiotic perspective. Additionally, the intersubjective character corresponding to the aesthetic phenomenon, as elucidated by the philosopher Sánchez Vázquez, is taken into account. On the other hand, the Semiotics of Culture, theorized by Lúri Lotman, presupposes its insertion within cultural systems. This study enables an initial assessment of how the aesthetic aspects observed in this film may characterize a specifically Brazilian cinematic aesthetic, and how aesthetic signs are part of journalistic rhetoric about cinema.

## **Contemplative Reflections on Signs of Rebirth and Renewal [Virtual] [Joint Plenary]**

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This is a dyadic conversation between Br. Norman Hipps and Prof. Farouk Y. Seif, as they engage in contemplative reflections on the theme of the 2023 SSA Conference: Signs of Rebirth and Renewal. It is not a coincidence that such an inspirational theme is exemplified in a fraternal dialogue and takes place at the University of the Incarnate Word, which is a genuine representation of God's incarnation in a human form. These contemplative reflections shed light on maintaining a serene disposition despite life's unpredictable vicissitudes. Such a disposition is congruent with the notions of Aristotelian eudaimonia, Benedictine spirituality, and Peircean Agapism, which not only are stable and persistent but also persevere through traversing the threshold of life's ups and downs. By way of recalling milestone events in their life-experiences and through engaging in dialogical relation, Hipps and Seif evoke a glimpse of the palingenetic (rebirthing) and synechistic (continuous) process of the lifeworld, where the possibilities for regeneration and revitalization are inexhaustible.

## **Rescuing Forgotten Signs: In Search of What Heralds Rebirth and Renewal [Virtual]**

### **[Keynote]**

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Considering the idea of forgetting as a setting aside and not as some form of mnemonic lapse, the question arises as to what signs the harsh otherness of reality conditions us to forget? A type of forgetting that casts to the wayside what could, in fact, nourish all that is proposed as new, possibly stemming from a rebirth of what had indeed not even been born. I will explore in this text precisely how forgetting is imposed on us by the choices we make, our existential attitude, namely, that which, from the universe of possibly experienceable phenomena, selects from them only what matters for the telos that galvanizes our interests, our objects of desire. Inspired by Peirce's philosophy, especially his categories combined with his Semiotics and Pragmatism, I will suggest that we think about the perceptual role given by the very nature of our language and how it outlines our view of the world that reveals as a residue a part of it in which, ultimately, resides what could potentially contain an unlimited genesis of creation and invention.

## **The Silk Road as a Brand: A Semiotic Analysis [In-person]**

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The Kyrgyz Republic has witnessed a growing prevalence of the English language, particularly in advertising. By reviewing existing literature in semiotics and marketing research, this paper conducts a semiotic analysis of the concept of The Great Silk Road, a historic trade route that connected East and West for centuries. The research findings suggest that The Silk Road, as a symbolic value used in ads, significantly impacts consumers' purchase intentions due to its association with history. The objective of this paper is to introduce a fresh perspective on the application of semiotics in the concept of the Silk Road and examine its consequences on consumer behavior. Through this interdisciplinary approach, the paper explores how the Silk Road was constructed, represented, and interpreted as a complex cultural, economic, and historical phenomenon. Additionally, we examine the transformation of the ancient Silk Road into a global brand in modern times through a semiotic lens.



## **Immortality and Synechism of the Epic Heroes of the World Folklore [Hybrid]**

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Charles Peirce is in the row of the best minds with Henry George, William James. Peirce applied his doctrine to the question of immortality and found that it is rash to assume that we only have carnal life. The article analyses how Peirce concluded that Synechism is a purely scientific philosophy and predicted that it will help reconcile science and religion. The aim of the article is to reveal the scientific philosophy of immortality and synechism by Peirce that are depicted in folk creations of different cultures. The scientific novelty of the work lies in the approach to the study of the folk creations from the point of view of its genre originality. The heroes of the world epics like Beowulf, King Arthur, Kyrgyz epic Manas, Song of the Roland, Mahabharata are still living, and they will live in future in the mind of the peoples. Modern heroes appear in different forms nowadays and glorify the same ideas as love and hate, friendship and hostility, wealth and poverty, etc. As a result of Pierce's study, the philosophy of immortality and synechism was substantiated, the key concepts of scientific philosophy of immortality and synechism were systematized in different folk cultured creations.

## **The Raciosemiotic Architecture Framework [In-person]**

*Karkar Esperat, Tala*

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Raciosemiotic Pedagogical Architecture Algorithm for Multilingual Learners is a framework that focuses on teachers increasing their knowledge of using culturally responsive text in their teaching. This framework is complementary to the ongoing research projects that aim to support bi/multilingual students in the classroom. Through this framework, it is possible to attend to racialized learners' leveraging of numerous modalities of multiliteracies to inform teachers and educators in literacy classrooms. It is a vehicle for racial justice in literacy through a focus on "semiotic justice," where pedagogical practices are used to support the critical literacies of racialized students through the "rejection of abyssal thinking," as called for by Dr. Ofelia García and colleagues. This paper incorporates a variety of pedagogical concepts that provides background regarding what has been done in the field and presents a new framework using a critical, semiotic, and racial lens.

## **The Kyrgyz Speaking “Whip” in Different Situations [In-person]**

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C. S. Pierce said that symbols might be “arbitration” that are established and governed by the community. Semiotics helps understanding cultures, their worldview to the reality. The aim of the article is to inform about nomadic life of Kyrgyz culture. The scientific novelty of the work lies in researching “whip” as a sign that tells a lot about Kyrgyz culture. Whips express: 1) symbol of power—leaders presented whip to the person who will rule afterwards; 2) friendship—if the person enters the house with whip in his boots, he is as a guest; 3) hostility—if the person drags his whip on the ground; 4) confirmation to inform something important; 5) quick visit to smb—if he leaves his whip on the saddle of the horse; 6) hanging whip on the neck—means to apologize; 7) holding the whip under his arms means he looks for smth; 8) a healing tool for sick person; 9) as the symbol of justice; 10) presenting a whip for young couples for good wishes. In conclusion, I would like to tell that the “whip” is a symbol, when the visual object may be transformed into words and as a way of coding information.

## **What Teachers Wear: 15 Years of Color and Clothing [Virtual]**

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Preservice teachers are in the process of constructing their own personal and professional teacher identities. The examination of preservice teachers' "teacher" and/or "teaching profession" ideologies through communicative non-verbal cues in constructed images can be an important part of understanding their beliefs and values about the teaching profession, professional identity development, and career choices. This study examined teacher images created by preservice teachers over the course of a 15-year case study, focusing on the results of the clothing and color choices attributed to teachers in the resulting images. Semiotic analyses of these images showed that preservice teachers drew images of teachers that were most often clothed in some interpretation of casual professional clothing in shades of blue and black. Communicative, cultural, and functional dress codes indicate that these clothing and color choices signify that these preservice teachers saw the teaching profession as one that was conformist, service-oriented, and modestly prestigious.

## **The Renewal of Epistemology: A Socio-Semiotic, Comparative Approach [In-person]**

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Intercultural philosophy often stresses the total ontological gap between Western and Southeast Asian epistemology. To enable a comparative dialogue, a socio-semiotic method can be applied. Such a method will be exemplified and discussed by a comparative analysis between German Idealism and Neo-Confucianism:

German Idealism and Neo-Confucianism can be understood as epistemological strategies that strive for the renewal and rebirth of human beings from contexts of societal crises.

These societal crises require a new understanding of self/world relations. Despite differences in time and culture, these crises are similarly semiotically coded. This talk will elaborate on these coding strategies in a comparative analysis. The focus will be on differences and similarities in epistemological coding strategies. The lecture will address heuristic questions: How is the relation of individual-society-totality socio-semiotically constructed? What ethical and political consequences resulting from these socio-semiotic constructions?

## **Principles of Karma and Environmental Ethics: Searching for Signs of Renewal in Modern India [In-person] [Plenary]**

*Khanwalkar, Seema*

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In keeping with the theme of the conference, this presentation will highlight the PreModern relationship of Nature and Culture in India, in profound theories like the Karma that is intrinsic to a human-nature cyclic renewal as it sees the animals, humans, the universe, the stars in a largely profound ecological vision that encapsulated a large part of the civilization. This vision that sees humans as interconnected with nature and to harm nature, plants, and animals amounts to harming oneself has undoubtedly been lost in the quest for modernity in India. A significant part of this presentation will also invoke the Eco semiotic perspective of the Tartu School of Semiotics that has highlighted interesting arguments in the anthropocentric writing about nature. “How is our thinking about rocks conditioned by those rocks? Or, better yet, how is our thinking about grass or about an old irascible professor, say, conditioned by our thinking about rocks?”

## **Deleuze and Peirce [In-person]**

*Lang, Peter*

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In Cinema 1 (1986), Deleuze writes of the two poles of the action-image - one organic, the other functional. This description draws on the Peircean notion of the “synsign,” which Deleuze defines as “a set of power-qualities as actualised in a milieu, in a state of things or a determinate space-time” (142). Crucially, Deleuze’s borrowing from Peirce in this instance follows a discussion of firstness and secondness that is explicated in distinctly autopoietic terms. In this presentation, I will examine how the rendering of Peirce in Cinema 1 reveals Deleuze’s attunement with both systems theory and biosemiotics. To make my case, I will present Cinema 1 in the context of an autopoietic, biosemiotic Deleuze, highlighting similarities to Logic of Sense, A Thousand Plateaus, and The Fold. Along the way, I will draw comparisons with Peirce’s thought, as well as later biosemiotic interpretations of Peirce’s work.

## **Signs of Safety and Danger on Social Media: Lessons from The Umwelt and Pseudo Umwelt [Virtual]**

*Lange, Patricia*

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Conceptualized as both subjective and emerging from a network of internal and external relations, the concept of the umwelt has been enormously influential. Although the umwelt was originally rooted in biology, this paper argues that it retains vitality for understanding threat assessment in digital spaces. Drawing on case studies from YouTube and Twitter, this paper explores how the umwelt concept offers vital analytic power for understanding how participants read and interpret signals of safety and danger on social media. Participants draw on internal concepts and external signals in ways that reveal conflict inherent in the umwelt concept. This paper also explores the concept of the pseudo umwelt, in which entities inadvertently or deliberately fabricate environmental signals in self-serving ways that yield unforeseen online threats. The concepts of the umwelt and pseudo umwelt provide important insight into digital literacies and illustrate the processes whereby people conceptualize threats in digital social spaces.



## Chiasm as a Peircean Model of Communicology [Hybrid]

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Charles Peirce is credited as the first thinker to articulate a Semiology, that is, to formulate reasoning as a semiotic theory and a communicological practice. The evidence of reasoning is manifest in human speech as a first judgment of consciousness (a story) and recorded as a second judgement of experience in human language (a history). The combination of such temporal moment constitutes a third moment that is fixed in memory as spatial (an embodied mind). Such a conscious experience for human being is the phenomenology of communication embodied, but shared (divided), in dialogue—the speaking of a language that is remembered. The relations of Firstness (Singularity), Secondness (Particularity), and Thirdness (Universality) bind four spatial categories of memory: Substance and Attribute, Whole and Part. Such a quadrature displays the reversibility, reflexivity, and reflectivity of all three relations. The summary name for this model of Relations and Categories is Chiasm.

### **Note:**

This presentation belongs to a panel of three papers, “Thinking with Semiotic Phenomenology: Philosophical Reflections in Communicology.”

**The panel abstract:** Communicology, the science of human communication, employs semiotics and phenomenology to explicate human conscious experience of the world, using expression to disclose cultural signs and codes which form a dialectic with perception. The interplay between these two logic systems results not only in the practical application of the methodology of semiotic phenomenology; as a way of thinking, semiotic phenomenology entails the reflectivity, reflexivity, and reversibility of these logic systems, resulting in theory and meta-theory construction. The papers on this panel contribute to theory construction as it informs our understanding of self/other/world.

Order of presentations on the panel:

1. Isaac E. Catt, Human Dignity in Communicology
2. Richard L. Lanigan, Chiasm as a Peircean Model of Communicology
3. Frank J. Macke, The Evanescence of Ritual and its Consequences: Reflections on Communicology in the Rise of Cybernetic Culture

## **Facial Rebirths [Virtual] [Plenary]**

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In the aftermath of the tragic 2018 shooting at Marjory Stoneman Douglas School, where their son Joaquin lost his life, Manuel and Patricia Oliver harnessed advanced deepfake technology to virtually resurrect Joaquin. This initiative, conducted through their nonprofit organization Change the Ref in collaboration with McCann Health, aimed to raise awareness about stricter gun safety laws. Using deep learning and synthetic images, they recreated Joaquin's essence in a deepfake, allowing him to deliver a powerful message advocating for voters to support candidates committed to ending gun-related tragedies. This digital projection symbolized Joaquin's unrealized potential in the democratic process due to his untimely death. The subsequent analysis delves into the societal, technological, and communicative aspects of this case study, exploring its impact on the U.S. political landscape and its reception by media and society. It also widens its scope to consider deepfakes' broader role in virtually resurrecting individuals, particularly in fostering positive community engagement and digital collectives.

## **Objective Reality as a Necessitarian Notion [In-person]**

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In the 1890s discussion between Charles Sanders Peirce and Paul Carus, Peirce critiqued thinkers who would assert presumably immutable laws (such as the principle of causality) as necessary and foundational metaphysical principles (1892: EP1.300). Causality as such is taken of its immediate context (which is observations of the world) and transposed into the world of just presumed. However, the fact that causal relations can be observed and that it is, for example, instrumental to use equations that express causal relations when it comes to physical models (Nagel 1961: 278), does not automatically mean that the world is universally causally determined. Such a postulation would be done without evidence, and it could not be falsified. In my presentation, I plan to describe this approach as wrong; and unproblematized non-representationalist idea of the objective reality as a metaphysical fiction which is, in our current state of knowledge, already surpassed and decisively unscientific.

## **The Evanescence of Ritual and its Consequences: Reflections on Communicology in the Rise of Cybernetic Culture [In-person]**

*Macke, Frank J.*

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This paper addresses semiotic elements of ritual in human encounter. The notion of an essential ritual presence in the existential/communicative connection of persons has been established in the work of Langer, Gadamer, and Jakobson. Yet, as Lanigan (1994) maintains, vital aspects of Jakobson's model of communication are typically missed in the application of his work, a consequence of which is that social science no longer differentiates between "communication" and "information." As such, everything perceived as meaningful is reducible to "message"—and, thus, effective communication means merely "finding the right message." The regression to our current cybernetic world along with the intellectual paradigms enabling it was never a foregone conclusion (Dreyfus [1972]; Simondon [1964]), but the entrenchment of social science in information theory makes it clear that an epistemological commitment to a semiotic phenomenology of communicative existence—and the visibility of ritual life—may well be our only way out.

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## The Ethics of AI and Existential Embodiment: The Good of Voice [Virtual]

*Mancino, Susan*

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*Mancino, Matthew*

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Working from a Communicological perspective at the intersection of semiotics and phenomenological experience, Deborah-Eicher Catt (2020) protects and promotes the good of voice and its urgent value in a techno-social world turning to mediated interactions for interpersonal connection. Today, artificial intelligence systems promise connection across a variety of public spheres and claim sentience. Anticipations about artificial intelligence have long been a recurrent theme in public conversation and literary expression. This paper seeks to understand how existential embodiment and the good of voice contribute to conversations about the ethics of AI. In response to this question, we read Kazuo Ishiguro's *Klara and the Sun* alongside Deborah Eicher-Catt. From our reading of Ishiguro and Eicher-Catt in tandem, we conclude this essay with coordinates to guide conversation about the ethics of AI interactions and the semioethical dimension of the other in embodied interper-sónal communication.

### **Note:**

This presentation belongs to a panel of three papers, "Thinking with Semiotic Phenomenology: Applications of Communicology to Contemporary Issues."

**The panel abstract:** The rise of fascism in American and, indeed, throughout the world, suggests a question: why does fascism remain persistent in human existence? The political description of fascism is not adequate to describe the lived experience of those drawn to it, and to assume such people to be irrational does not suffice. Rather, culture provides semiotic structure which is phenomenologically embodied by people in a *Mitwelt*. Perhaps what is needed is not a political description of fascism, but a communicological analysis which proceeds as a semiotic phenomenology of fascism as it is culturally embodied. Jaspers' concept of evil frames fascism as colonialism turned against itself, disguised banally in such phenomena as *Schadenfreude*, as described by Lanigan. The fading colonial dominance in the form of cultural hegemony creates Laingian ontological insecurity and a desire for one's inner fascist to identify itself in others. Addressing fascism requires a new politics of experience.

Order of presentations on the panel:

1. Susan Mancino and Matthew Mancino, *The Ethics of AI and Existential Embodiment: The Good of Voice*
2. Thaddeus D. Martin, *Addressing Fascism: A New Politics of Experience?*
3. Jacqueline M. Martinez, *Communicology and the Epistemology of Decoloniality*

## Addressing Fascism: A New Politics of Experience? [In-person]

*Martin, Thaddeus D.*

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The rise of fascism in American and, indeed, throughout the world, suggests a question: why does fascism remain persistent in human existence? The political description of fascism is not adequate to describe the lived experience of those drawn to it, and to assume such people to be irrational does not suffice. Rather, culture provides semiotic structure which is phenomenologically embodied by people in a Mitwelt. Perhaps what is needed is not a political description of fascism, but a communicological analysis which proceeds as a semiotic phenomenology of fascism as it is culturally embodied. Jaspers' concept of evil frames fascism as colonialism turned against itself, disguised banally in such phenomena as Schadenfreude, as described by Lanigan. The fading colonial dominance in the form of cultural hegemony creates Laingian ontological insecurity and a desire for one's inner fascist to identify itself in others. Addressing fascism requires a new politics of experience.

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## Communicology and the Epistemology of Decoloniality [In-person]

*Martinez, Jacqueline M.*

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Communicology offers a theory and methodology that serves the goals of epistemological decoloniality. The project of epistemological decoloniality is concerned with how cultural hegemony constrains conditions of possibility for human expression and perception within specific historical, social, and cultural contexts. Coloniality has been shown to function as a received system of meaning in epistemological projects that presume rather than investigate the terms of their own possibility. Communicology, as deployed through semiotic phenomenology, intervenes in epistemological projects that support coloniality through an examination of the reflective, reflexive, and reversible conditions of consciousness that create the conditions of possibility for human expression and perception. This approach serves the goals of epistemological decoloniality.

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## Qualia as Nexus Among Visual, Textual, and Symbolic Elements in Open Works

[Virtual]

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My paper will show how semiotics aids in the creation, performance, and reception of musical works written with open notations – one example of what Umberto Eco calls open works. Peirce's concept of qualia, further developed by Nicholas Harkness, Lily Chumley, and Marc Champagne, is central to analyzing how such works present musical information through visual, textual, and symbolic elements. In the 1950s, composers of the New York School created works with open notations as a response to a musical landscape inundated with rigidly structured and highly controlled works. With a focus on ambiguity, these works generated a new genre of music that relies upon heightened participation from its performers. This semiotic framework has further applications to other artistic media, such as works of ergodic literature, abstract visual art, and other transdisciplinary works.



## **Pregnant Signs: Simultaneous and Immediate Sign Relations in the Semiotics of Saussure and Peirce [Virtual] [Plenary]**

*Ness, Sally Ann*

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“Synchrony” factors prominently into Saussurian structuralist semiotic theory, while “the Immediate” is of central importance in the later pragmaticist semiotic of Charles Sanders Peirce. While the two approaches are often characterized as fundamentally different, an alignment between the two is conceivable when synchrony and immediacy are examined as both relate to rebirth. Three aspects of rebirth are of important here: 1) “(re)birth” represents a moving, irreducibly triadic reality; 2) (re)birth belongs to a conceptual complex oriented around “bearing” and “being born/e;” and 3) this complex exhibits a processual spatial phrasing of opening-before/after-closing. When seen in relation to these three aspects, both semiotic traditions may be understood to deal comparably with a condition that might be termed sign pregnancy. This convergence, however, depends on the definition given to “synchronic,” a definition that must be grounded in simultaneity of action rather than in the spatial trope of a “point” in time.

## **De-Sign, Hypnosis, and Rebirth: Clinical Considerations [Virtual]**

*Neubern, Mauricio*

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Through De-sign, this work aims to promote an understanding of trance linked to rebirth, which is a metaphor for a lived experience. To achieve this goal, the work will be developed in three interconnected axes. First, rebirth implicates a temporality reconfiguration in which the freshness of novelty characterizes the new self. Present, future, and past are implicated through the polychronic principle. Still, the present must be dominant during and after hypnotic trance because rebirth needs to maintain itself as a potentiality for new moments of change (renewal). Second, rebirth is linked to new forms of space (diaphanous space) because the transformation promoted by hypnosis occurs at an individual level and a collective one. Then, hypnosis promotes new forms of belonging (ethos), which have many forms of existential consequences. Third, teleological processes are essential for rebirth since surrendering to a new perspective of life can favor the continuity of that process. In this sense, rebirth originating by a hypnotic trance can't be compared to a result caused by an efficacy treatment but to a desirable outcome related to an integrative process.

## **Identifying Peirce's Law of Mind with Quantum Mechanical Process [In-person]**

*Piedra, Felipe-Andres*

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Charles Sanders Peirce communicated a metaphysics of objective idealism — i.e., the idea that the whole universe evolves via the action of mind. Indeed, Peirce described matter as “effete mind” and “mind hidebound with habit,” but he could not clarify how mind produces matter or how, taking a more neutral stance, the extrema of mind and matter intercalate. I argue this is due to the impossibility of his knowing the empirical findings of quantum physics. Here I attempt to sketch the meeting place of mind and matter by identifying features of Peirce's Law of Mind with quantum mechanical phenomena, mainly those observable from the class of experiments famously known as “the double-slit experiment”. A juxtaposition of the two compels the conclusion that mind permeates the universe in the form of a psychophysical and therefore observable non-substance: pure energy in the form of light/photons and other massless carriers of force.

## **Unite India March, Palingenesis, and a Lack of Thirdness [Virtual]**

*Raja, Anand*

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Indians like talking about Palingenesis, the idea of rebirth and re-creation. The Hindu-Nationalist government in India is constructing a 'New India'. The opposition alleges that in this 'New India', consuming the poison of hatred of the 'Other' is the reigning ideology; the largest democracy is being driven into deep darkness; and the idea of India of Gandhi, requires a rebirth, they argue. The opposition leader Rahul Gandhi walked some 3000 km from the southern tip of India to the northern joined by tens of thousands enroute. This Bharat Jodo Yatra (Unite India March) said that it was against the poison and carried the message of love. While the march attracted huge crowds and civil society participation, it could not derail the Hindu-Nationalist Government or wipe it out electorally. The March, this paper will analyse, had or lacked the elements of necessity or destiny, law, generality and continuity, called Peircean Thirdness. Since the lack of these elements is characteristic of post-ideological times; the March could have limited palingenesis.

## **Semiotics and Psychotherapy [In-person] [Presidential Address]**

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The practice of psychotherapy involves the careful reading and continuous rereading of certain thoughts, feelings, and behaviors as potential signs of some disorder or maladjustment, in order to facilitate treatment. That treatment itself involves the exchange of signs within a process of verbal communication and interaction. This address will explore some resources in semiotic theory that might be useful for understanding the nature and purpose of psychotherapy. My attention will be directed not exclusively but primarily to Peirce's theory of signs and semiosis as a potential resource, and to contemporary third-wave cognitive behavioral therapies as the focus of my analysis.

## **The Birth of Error: Jazz Improvisation as the Abduction of Mistakes [In-person]**

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If it is true that every step in cognition has the nature of inference, and that emotions are among the cognitive forms through which we come to know the world, the following question arises: What about the musical domain, which is one of the privileged modes in which simple emotions evolve into complex signs that are associated with various forms of inferential chains? I will focus on a significant aspect, which is the specific handling of mistakes in jazz music. When jazz musicians make mistakes during performances, they often adapt and incorporate those mistakes and turning them into new harmolodic or rhythmic pathways; into the sings of renewal. When jazz musicians say that it's good to “lie your way out of a mistake”, it rings bells in the heads of semioticians (when one of the famous definitions is that semiotics studies everything that can be used to lie). The aim of the paper is then to try to describe and analyze some selected abductive aspects of the improvisational process, using some examples of post-bebop jazz and inspired by some of Peirce's thoughts on diagrammatic reasoning, precisely in relation to mistake.

## **The Dynamic Evolution of Symbolism: Unpacking the Transformative Journey of A4 Paper Protests through Action [In-person]**

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In November 2022, blank A4 papers abruptly transformed into potent symbols of public protest that led to a turnaround of the COVID policy in PR China. This paper conducts an in-depth investigation into the ephemeral rise and subsequent decline of the A4-paper protest symbol. It begins with discussing what semiotic life means in Peirce's semiotic framework so as to lay the theoretical groundwork. Subsequently, the paper explores how the studied sign is sustained through the actions within and beyond itself. Employing a communicology approach, the paper unravels the complex interactive processes that not only diversified the impact of the A4-paper sign but also constrained and propagated its significance. By scrutinizing this juncture of situated visual images and verbal discourse, the study aims to contribute a nuanced understanding of how symbols evolve, resonate, and ultimately dissolve within the socio-political fabric.

## **How Indices Augment Icons in Narrative Contexts: A Peircean Account [Virtual]**

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Index is pivotal in narrative exchanges, because it highlights deictic components of place, time, and participant exchanges. It facilitates attention to processes, rather than highlighting descriptions (inherent to icons), hence guarding against stagnation of single slides. Iconic properties (color and shape) alone precludes focus on relational/episodic attributes (West 2022); simply narrating one event after another without situating them temporally and spatially with speaker/listener role-shifts (which index affords) interferes with episodic and explanatory meanings, and forces listeners to chain events as separate units. Index comes to the rescue, cohering larger chunks and converting distinct icons into more extended event scenarios. In turn, index facilitates propositional bundling by compressing meanings and integrating propositions into argument structures. The upshot is that more powerful meaning networks are established, enhancing the search for explanations – showing how and why actions and states of affairs produce particular consequences.



## **Is Semiotically-Fictional Music Possible? A Prolegomenon and Three Case Studies [In-person]**

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In my publications and monograph, I theorized the concept ‘racialized fantasy’ to describe a fictional culture, location, or people group designed to invoke associations with real-world ones. This raises a provocative question: is it even possible to compose music for a fictional narrative setting that invokes no real-world meanings? By ‘semiotically-fictional music,’ I mean diegetic or non-diegetic music for a fictional setting that arises from a musical tradition and culture unrelated to real-world musics. The presentation begins by clarifying the proposed term ‘semiotically-fictional music’ along with alternative definitions which are not in view, then turns to musical analysis of three case studies: the ‘Cantina Theme’ from *Star Wars Episode IV: A New Hope* (1977), ‘Garden of Hope’ and ‘Cave’ from *Pikmin 3* (2013), ‘The Great Beyond’ and ‘The Great Before/U Seminar’ from *Soul* (2020). In each case, the composers use real-world musical topics as a foundation to communicate semiotic meanings (jazz, exoticism, and electronic music), then introduce musical alterations to obscure their real-world sources. While truly semiotically-fictional music may be possible, for the sake of real-world listeners’ interpretation, it does not seem desirable.

## **How to Use Semiotics to Promote Mental Well-being [In-person]**

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Strictly speaking, semiotics, properly understood in the Peircean sense as either a doctrine or inquiry of sign activities (meaning-generation), is more of an interdisciplinary methodology or a form of philosophical contemplation than a discipline. When a semiotician, as the so-called "subject", engages in the process of researching meaning activities as the so-called "object", the whole process of researching per se is already an instance of meaning-making. Therefore, semiotic inquiry is an engaging spiritual/intellectual endeavor, which is inherently a process of "cultivating enlightenment without duality" and can be regarded as a form of art of thinking that has the potential to promote mental well-being. This approach to semiotics is not commonly found in the contemporary Western semiotic tradition. However, it aligns and resonates well with some representative ideas from classical Chinese philosophy, such as Zhuangzi and Zen Buddhism. Exploring this aspect can contribute to expanding the conceptual space for understanding semiotic inquiry, human cognition, and resilience.

## **Rebirth as the Same and as Another: Life and the Freedom to Remake Oneself**

**[Hybrid]**

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Life can be seen as the ability to regenerate oneself: living organisms are constantly replacing their parts by processing nutrients. Life is also rebirth through offspring that carry forth their parents' characteristics. This essential quality of life is semiotic in nature: the Umwelt of an organism determines the mode of its regeneration and rebirth, where more complex organisms have more possibilities to change, to retain these changes, and to pass them on to the next generation. Semiotic complexity can be seen as freedom: the ability to choose between alternatives. The degree of freedom is determined by the organism's capacity to communicate and interpret more complex indicators. Therefore, the advent of language brings about an explosive expansion of the realm of freedom: while non-verbal animals can renew themselves within the limits imposed by their genetics and environment, discursively intelligent humans can reinvent themselves. Being able to think about anything, humans become masters of their Umwelt, and thus of the direction and horizons of their own renewal. Can we mimic renewal and rebirth by non-biological means? Perhaps, we can do it by modeling evolutionary development toward the increase of complexity and autonomy, and then expect the capacity for choice to emerge.

## **Metaphor and Metonymy Beyond Language: Analyzing Political Cartoons on the Russo-Ukrainian War [Virtual]**

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Much attention has been paid to metaphor and metonymy in cognitive linguistics, proposing a number of “identification procedures”. However, this “conceptual turn” has led to an inflation, making it impossible to identify actual metaphors and metonymies. Even more so when moving beyond the semiotic system of language to media and genres, based on polysemiosis crucially involving depiction. Semiotics helps redress this by emphasizing that metaphor and metonymy are above all signs, and thus not something only “in the mind”. Further, with the help of cognitive semiotics we rely on Jakobson’s analysis of metaphor and metonymy as figures based on, respectively, iconicity and contiguity between alternative meanings. We propose an identification procedure and apply it to a sample of political cartoons on ongoing the Russo-Ukrainian war. We pay attention to a particular image featuring a cross and a sunflower, with rivaling interpretations, but both featuring the element of rebirth.

## **Special session: "Peirce Society Invited Panel."**

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### **Panelists:**

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**Panel Abstract:** In this panel, four scholars will explore and debate different aspects of Peirce's concept of the object of a sign, from the reality of inherently vague objects to the role of the immediate/dynamical object distinction in accounting for misperception and misrepresentation. Some questions that may be explored include: do all signs have objects? If so, do all signs have both immediate objects and a dynamical object? What is the distinction between immediate objects and dynamical objects that Peirce makes in 1904 and after? What are its connections to other parts of Peirce's philosophy? Can the object of a sign be something that is non-existent? What are the connections between objects and interpretants? Agreements and disagreements between the panelists will emerge among what will hopefully prove to be a representative range of current viewpoints on the object of a sign in Peirce.