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1st Edition of the International Conference



SEMIOSIS IN COMMUNICATION

Knowing and Learning

Book of Abstracts

BUCHAREST, 16-18 JUNE
2016

**1st Edition of the International Conference
Semiosis in Communication**

KNOWING AND LEARNING

BOOK OF ABSTRACTS

Bucharest, 16-18 June, 2016

National University of Political Studies and Public Administration (NUPSPA),
Faculty of Communication and Public Relations

**1st Edition of the International Conference
Semiosis in Communication**

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In memoriam Solomon Marcus



Solomon Marcus (1925–2016)

“Hide and seek”... with Solomon Marcus and Umberto Eco

“If anyone asks me why do I live I answer that I live for the necessity to wonder; for the necessity of ecstasy. I have been as fortunate as not to be bored ever; I learnt about boredom from others, not from myself.”

In an article in Adevărul newspaper, on the 26th of September 2015, Professor Solomon Marcus recited some lyrics from the poem “Hide and Seek” by Arghezi. He knew the poem since his childhood!

“My darlings, sometime I shall play / A strange game with you, strange to see / What day it shall be, my chicks, I can’t say, / But we’re sure to play it some day, / Some day after sunset maybe. / It’s a wily game, old folks’ game, / With children your size, with a girl just like you, / A menials’ game and masters’ game, / For dogs and for birds and for flowers the same, / And each one can play it so true. / We shall love one another with lasting love, / Gathered at table all in good cheer / Under the tents of our God above, / And one day the leg will fail to move, / The hand will go limp, the eye will go stale, the tongue will go sear / Gently the game does begin, like a breeze. / I shall laugh and fall silent that day, / I shall go and lie down on the ground, / I shall lie there and utter no sound, / By the tree, let us say [...]“

The poem continues:

“It is the game of the Holy Writ. / Our Lord Jesus Christ played it too / And others who in a cold of feverish fit, / With a few spams did quit / The game, in all fairness, as due. / And when they have taken and borne me away / Don’t heave a soare sigh with each breath. / They’ll give me a burial, as they say, / In the hard loosened clay. / Such is the

game, it commences with death.”

After no more than five months, on the 26th of February 2016, **Solomon Marcus urged us: “To begin seeking Umberto Eco, without disciplinary and pedagogical prejudices, to enjoy the “hide and seek” show which he offers.”** This was his last article, published in *România Literară* journal, written in remembrance of his friend, Umberto Eco.

Approaching a wide diversity of fields, through his transdisciplinary theoretical practice, Solomon Marcus was an encycopaedic spirit, of *Renaissantist* breadth. He was simultaneously in love with mathematics, theatre, poetry and many other *universal paradigms*. He preferred this expression, instead of “disciplines”. He considered that this latter term imposes arbitrary borders amongst various modes of knowing. Like Umberto Eco, he was “a man *par excellence* free, [...], born semiotician, a semiotician to the very marrow of his bones”.

Solomon Marcus was a socratic spirit. He liked to “corrupt” youngsters to freedom, to disclose them to the performance of wonder, of questioning and of failing. He continuously invited the young to discover “the great game”, to “climb” towards the hidden order of the world. He visited tens of colleges and universities in Romania, he lectured, and he discussed with pupils, students and teachers. He recently stated the “Ten Human Needs”, complementary with the Ten Commandments. This is an innocent cry for our educational system.

As a semiotician, he left landmark writings which will be useful for many generations of scholars: *The semiotics of folklor. A linguist-mathematic approach*, *Signs about signs*, *The mathematical semiotics of the visual arts*, *Art and science*, *Modes of thinking*, and, not least, the book *Universal Paradigms*, which was published 5 years ago, as a synthesis of the thought of this great scholar.

Eero Tarasti stated about Solomon Marcus that: „No other semiotician is so accurate and challenging in his reasoning about fundamental issues of our discipline.” For Marcel Danesi, Solomon Marcus was „A giant figure in semiotics”.

Solomon Marcus left to play “hide and seek” together with Umberto Eco, his contemporary colleague (Umberto Eco was born 7 years before Solomon Marcus and died 26 days before him).

We are all playing the game.

What a wonder it is to be in this same game together with Solomon Marcus and Umberto Eco!

With the departure of Solomon Marcus, the conference *Semiosis in communication*.

Knowing and learning is not left without an honorary president. On the contrary, the international prestige of the researcher Solomon Marcus, globally appreciated, referenced and honoured, sponsors this conference, which thus transforms in an homage to this great scholar.

The Organizing Committee of the International Conference
Semiosis in Communication: Knowing and Learning – 2016.



Welcome to Semiosis in Communication

Dear friends, dear colleagues,

On behalf of the National University of Political Studies and Public Administration (NUPSPA), Faculty of Communication and Public Relations, I warmly welcome you to the first edition of the International Conference *Semiosis in Communication*, dedicated to the theme of *Knowing and Learning*.

The first edition of the International Conference *Semiosis in Communication* is organized by the **National University of Political Studies and Public Administration**, Romania (NUPSPA), in participation with **Roehampton University**, London, UK and under the auspices of the **International Association for Semiotic Studies (IASS-AIS)**.

This conference explores the role of semiosis (interpretation) in communication. As such, the conference offers an insight towards the epistemological relations between semiotics and other approaches to communication coming from perspectives such as sociology, philosophy of language and communication theory.

Semiotics is currently enjoying an increasing popularity within the humanities and social sciences. Understood as relational logic (Charles Peirce) or hermeneutics (structuralism and poststructuralism), semiotics fundamentally implies its certain positions in regard to communication. Because of the generality and conceptual vagueness of both of these phenomena, semiosis and communication, how one sheds light on the other is still an underexplored theme. This conference is a pioneer exploration of this relation.

At this first edition of the international conference *Semiosis in Communication*, we are happy to welcome 94 authors, from 50 institutions, 29 countries, and 5 continents!

We are looking forward to hearing and discussing your papers!

I would like to thank you once more for joining *Semiosis in Communication* and for having chosen this opportunity to share your ideas and research results.

Professor Dumitru Borșun,
President of the Organizing Committee



A semiotic approach to Second Language Acquisition

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By probing the mainstream methods of Second Language Acquisition (SLA,) in this FONDECYT-funded research study (Project N. 1160402), we critically review the negative influences of Cartesian dualistic philosophy and Chomskian linguistics on SLA theory and methods, and introduce a semiotic framework for language instruction. Informed by a philosophy that views mind as separate from the body, and a theoretical approach to linguistics that perceives of language as an innate faculty, the mainstream SLA classroom considered only the mind and its abstract cognitive processes as relevant features for language acquisition and pursued to teach an ideal form of a target language uninfluenced by language use and experience; hence it followed a pedagogical approach in which words had exact definitions, grammatical structures conveyed particular functions, and pronunciations were modeled after ideal native-like fluencies. As a new direction in, specifically, philosophy of education informed by such important precursors as Charles S. Peirce, Gilles Deleuze, and Gregory Bateson, semiotics sees language as a participatory experience and activity. Additionally, rather than a composition of contradictory or competing variables, such as age, motivation, self-esteem, etc., per Cartesian philosophy and prevalent in SLA theory, semiotics views language acquisition as an assemblage of mutating and constantly expanding signs, such as the learner, the target language, the content used for instruction, the teacher, other learners, and so forth, each with their own particular histories and affordances. It is argued that when these constantly changing sign systems meet, they assemble something (language acquisition), experienced by someone (language learner), to stand for something other than itself (the target language). Practical pedagogical applications for language education within a semiotic framework are discussed.

Keywords: language education, semiotics, Deleuze, mind-body dualism, SLA.

Saeid Atoofi, Ph.D., works as an assistant professor in the Department of Linguistics in University of Chile. He has a Ph.D. in Applied Linguistics from UCLA. He has a wide educational and research training in cognitive science, psychology, anthropology, semiotics, linguistics, and applied linguistics. Currently he has two main research interests, second language acquisition (especially from a semiotic and ecological perspective) and discourse analysis (especially in regards to discourse and learning).



LOST AND FOUND IN POLITICAL COMMUNICATION

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There are hundreds of examples of extreme “loss” in the perception of some or other actions, words and behavior when representatives of different cultures sit at the table of negotiations. For representatives of the Eurocentric culture - Europeans and Americans it is quite natural to sit with their legs crossed especially during an informal meeting, while for Arabs this is deeply offensive. In Arabic, for example, the word ‘intermediator’ has a very negative connotation — ‘an impertinent person who intervenes between the negotiating parties’ and therefore the word, which is generally acceptable in other situations, should be avoided in the negotiating vocabulary.

The precise interpretation of the peculiarities of the national style of dialogue is essential. Under the ‘national style’ here I mean the devotion to particular cultural values, traditions and customs, the orientation towards specific mechanisms for decision making, and the compliance with certain rules in political negotiations, which are deeply rooted in the national culture.

It is recommended that the analysis of the national negotiation style focuses on several key parameters:

- orientation of values, religious customs and norms, ideological propositions;
- mentality specifics related to the specific perception of the world;
- mechanisms for political decision-making - individual and collective, degree of freedom and autonomy in decision-making;
- behavioral characteristics associated with non-verbal communication.

Thus, like the prince from the Taoist parable, who despite his best intentions killed the seabird due to his ignorance, a negotiator who is not sensitive to the otherness might destroy the possibility of success of the negotiations quite too soon.

Keywords: political communication, negotiations, interpretation, political decision-making.

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The Dicing Folk Traditions of Asia's Last Development Frontier

People on the move

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The moment one crosses to the other side of Saraighat Bridge, a vital link between Northeast India and the rest of the country, through West Bengal, one is exposed to the phonetic and musical languages of Northeast India. The people here are undoubtedly product of centuries of inter-mingling yet isolated hill communities, migrating from all corners of East and Southeast Asia from both territorial and hydraulic civilizations. Simple in thought and action, much of their conversations are forwarded with smiling faces and humble gestures. The paper seeks to establish the dynamics of community, people and cultural linkages between India and her eastern neighbours through the prism of Northeast India. This region, with multiple porous borders are tightly manned by security forces superceding the human fabric. It is the last bastion of under-development in Asia as said by the Asian Development Bank, because connectivity has been neglected by government in the name of violence, conflict and disorder. The paper seeks to discuss sustainable development in the region, and how it is dislocating the folk traditions, apart from displacement and trafficking of people.

Keywords: language, culture, ethnicity, South Asia, Southeast Asia.

Dipannita Maria Bagh is a post graduate student at the University of Calcutta, pursuing MA South & Southeast Asian Studies, with specialization in Peace Studies and Refugee Studies. She has simultaneously pursued Post Graduate Diploma in Buddhist Studies and has presented a Dissertation on Ressurgence of Buddhism in Asia: A Comparative Study of South & Southeast Asia (as part of her study on ethnicity and identity). Dipannita Maria is Editor at southasianstudies.org where she addresses Political Economy, Sustainable Development and Displacement & Forced Migration issues of South Asian nations and their neighbouring countries. She is also Member of Student Research Council on International Law & Governance at IAPSS, working on issues of trans-national migration, trafficking, EU migration policy, and citizenship and human rights.



Structuralism, Semiotics and Narratology as Analytical Perspectives in Music

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Music is a widely spread mean of communication on the entire planet, because it has a strong ability to influence human emotions, even without words (when referring to instrumental or symphonic music). Thus, music is one of the most challenging arts in ‘deciphering’ the hidden message of its creator. The present paper is focused on three analysis techniques which existed in the musicology field of the XXth century – structuralism, semiotics, narratology. Our purpose is to offer a general outlook on these perspectives and some specific principles of applicability when approaching a musical score, in terms of formal construction, sonorous structures, equivalence classes applied to musical elements, energetic potential of musical isotopes using modal verbs, essential aspects in determining the narrative frame (spatiality, temporality, actoriality). Structuralism, semiotics and narratology emerged as a causal chain which had extended during a half century, influencing each other in a stimulating coexistence which enabled a wide scientific opening until present. *Structuralism* was a polyvalent concept in the context of general sciences (such as linguistics, anthropology, psychoanalysis, political economy, philosophy of culture, literary and artistic critics, musical analysis). *Semiotics* developed as a particular research direction, aiming to grasp the deepest meanings of a musical work, based on the structural example offered by other disciplines, while *narratology* detached from the multiple directions of scientific research and semantic interpretation, being approached in music in order to outline a particular evolution, similar to a narrative thread, like a storyline.

Keywords: musical analysis, semantic interpretation, narratology connections.

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Doctorate Degree in Musicology, obtained on the thesis entitled *Methods of Musical Analysis and Semantic Interpretation in the 20th Century Musicology* (2012-2015).

Graduate of „George Enescu” University of Arts, Faculty of Performance, Composition and Music Theory Studies, main specialization – Musicology, secondary specialization – Piano Performance (2010-2012 – Master and 2006-2010 – Bachelor).

From September 2011 until February 2012, she had a scholarship at Conservatoire Nationale Supérieur de Musique et de Danse from Lyon (France).

She gained many prizes at national musicology contests, organized in București, Cluj, and Iași.

During PhD studies, she has written different papers for *Skriabin Symposium* organized by the National University of Music from Bucharest on 4 May 2015, for the 12th World Congress of Semiotics organized by

the New Bulgarian University from Sofia, between 16-20 September 2014, for the *International Congress of Numanties*, organized at University of Kaunas, Lithuania, between 2-7 June 2014 by International Semiotics Institute and for the *International Musicological Conference*, organized by the University of Arts in Iași, between 4-7 July 2013.



Education, communication and consumer culture

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In the first part of my lecture I shall review some trends in present day consumer culture, with particular accent on the “semiotization” of the consumer practices in the age of new media. Important part of the processes, which bring to the new consumer culture, are related to the fact that in the last two decades gradually *the borderline between consumption and labor starts to blur*. Communication skills, knowledge and cultural capital start to be a decisive factor in new lifestyles where a high living standards are achieved with less financial resources and lower dependence on the labor market.

In the second part of the lecture I shall outline some prospects on the role of the higher education in this scenario. Starting with the obvious inadequacies of the concept of the “entrepreneurial university” and the categorical imperative of the labor market, my goal will be to draw some guidelines for imagining the role of the university in future. I shall take in consideration the “new” semiotized economy – both on the side of consumption and production – and propose a way of conceiving it, based on the *semiotic efficacy* of the resources, on which mostly rely contemporary lifestyles.

Keywords: university, new economy, consumer culture, semiotics, communication.

Kristian Bankov (1970) is a Full Professor in Semiotics at New Bulgarian University and Head of the Southeast European Center for Semiotic Studies.

His interests in semiotics started during the early nineties when he was studying in Bologna, following the courses of Prof. Ugo Volli and Prof. Umberto Eco.

He graduated in 1995 and since then he is teaching semiotic courses at New Bulgarian University.

In 2000, he defended a PhD in Helsinki with Prof. Eero Tarasti. In 2006, he got a position as an Associated Professor in Semiotics and in 2011 as a Full Professor. His major interest initially were in the philosophy of language, the philosophy of Bergson and the existential semiotics.

Then he oriented his research interests towards sociosemiotics and the identity. After 2005, Kristian Bankov studied the consumer culture and in the last 3-4 years his major interests are towards new media and digital culture.

From September 2014, he is Secretary General of the International Association for Semiotic Studies IASS/AIS.



Experience and common ground in learning

Merja Bauters

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[https://tuhat.halvi.helsinki.fi/portal/en/persons/merja-bauters\(92309f3d-a585-4750-a6f9-4f0743435071\).html](https://tuhat.halvi.helsinki.fi/portal/en/persons/merja-bauters(92309f3d-a585-4750-a6f9-4f0743435071).html)

Informal learning is increasingly investigated within educational and workplace learning areas. The focus has been on the technological solutions, which support formal instructions to work, the passing on of skills and knowledge, scaling as an interaction with artefacts, networks (peer groups) in a socio-technical systems. The importance of experience has been bought up less. Still experience and common ground are key aspects of learning.

Within work learning occurs when reflection steps in. This might trigger change to the practices. The first trigger can be just a pause, reflection and sharing of that experience. The pausing that emerges from the work itself is important because it provides motivation to reflect and consciously take notice what is experienced. However, it may not be easy to share an experience. To be able to share an experience and the make sense of the experience, communication comes into picture, namely communication embedded in context, physical artefacts and pointing abilities to the shared “things”.

I attempt to explain how Dewey’s understanding of experience could provide a practical aspect into Peirce’s Sign Theory. Dewey’s experience is dynamic, where the immediacy of the experience is connected to the unified whole. It brings the context and feelings tighter into the reflective processes of communication. Common ground with its (physical) artefacts enables communication semiosis. In communication the shared “issues” are used to extend the common ground. The communication of the shared experiences is enabled by using indexical signs through, which participants attempt to find, map, modify and develop the joint ground they have. It is not only about interpreting symbolic signs; the material part and embodied aspects are involved. The ways of manipulating “things” affects thinking and practices and is one of the essential issues to enable meaning making, understanding and practice development, namely, learning.

Keywords: learning, communication, pragmatism, experience, reflection.

Merja Bauters (Ph.D., Docent of Semiotics, female) has been involved in multiple EU and other international projects, which have addressed the challenges and potential that emerging technologies can produce in learning at educational or workplace settings. The main projects are: Learning Layers (FP7 IST), Creating Knowledge Through Design & Conceptual Innovation LLP – ERASMUS, KP-Lab (FP6 IST/TEL). Within these projects and in her own research, Merja has focused on interpretation and learning processes. Her PhD research – “Changes in beer labels and their meaning: a holistic approach to semiotic process” – focused on mediation from an embodied and interactive perspective. The background theory derives from pragmatism, notably from Charles Sanders Peirce. Merja’s recent research has been on the role of experience and context in learning and meaning creation. At Metropolia UAS, Bauters teaches subjects from visual communication to User-centred design methods (18 years); at Helsinki University she lectures on semiotic methodology (12 years).



The Negotiation of Migrant Identities in the Media of the Sending Country: Discursive Struggles and Transnational Repositionings

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In recent years, the transnational dimension of social practices and identities has gained salience in media and political discourses on the “new Romanian diaspora” (currently estimated at between three and four million) and its place in a collective “we” whose boundaries are constantly renegotiated beyond the borders of the nation-state. The Romanian migrants’ way of life in a regime of “high physical mobility” and “high locality” (Dahinden 2010: 53), underlain by the ethos of circular migration, has generated not only specific social practices and relations at grassroots level, but also a gradual involvement of Romanian institutional actors in so-called transnationalising processes.

Our study engages with the modalities in which the Romanian media have appropriated the themes and representations of a British documentary, *The Romanians Are Coming* (2015, Keo Films), into their construction of circular migration as a public problem. Upon its release, the documentary was the source of many public debates in Romania and protests from the Romanian community in the UK, due to what was perceived as an unfair over-generalisation of the negative facets of Romanian migration. We start from the premise that the national mainstream media in Romania use the migrants’ transnational experiences and practices as *discursive resources* within logics of instrumentalisation of the diaspora (Beciu and Lazăr 2014) and symbolic “struggles for visibility” (Voirol 2005) in the public arena. We employ analytical tools from critical discourse analysis and socio-pragmatics to examine a corpus of Romanian television and newspaper articles on the topic of the documentary. Our findings indicate that the media redefine the migrants’ identities through particular types of *counter-discourses*. On the one hand, they deconstruct stereotypical discourses against Romanian migrants in order to enhance their status as an extension of the national collective identity (the dominant position); on the other, they hold the Romanian authorities accountable for the push factors of emigration and invite the Romanian publics to collective self-reflexion. Both media counter-discourses have a stake in terms of better positioning Romania in the transnational social field.

Keywords: media discourse, migration, public sphere, counter-discourse, identity.

Camelia Beciu is Professor at the University of Bucharest, Faculty of Journalism and Communication Sciences, and a researcher at the Institute of Sociology of the Romanian Academy. Her areas of interest are political communication, the media construction of public issues, media and the public sphere, discourse analysis as a method for social research. She is currently leading a research programme on the media construction of diasporic identities within the Codipo laboratory. She has authored several books, including most recently A Sociology of Communication and the Public Sphere (2011), Europe in Context. Identities and Discursive Practices (2010), Communication and Media Discourse (2009). In 2015 she was a visiting research fellow in the programme DEA - Directeurs d'études associés, Fondation Maison des Sciences de l'Homme (FMSH -Paris).

Irina Diana Mădroane is senior lecturer in applied linguistics and cultural studies at the Department of Modern Languages and Literatures of the West University of Timișoara. She has a PhD in philology from the West University of Timișoara and an MA in sociology from Lancaster University. Her main specializations are critical discourse analysis and the study of media discourse. She has done extensive research on national, ethnic and diasporic identity construal in public discourses within the frame of Romania's post-communist transition and EU integration. She is the author of the book Romanians in the Right-Wing British Press: A Critical Discourse Analysis Approach (Editura Universității de Vest, 2014) and of numerous studies published in peer-reviewed national and international journals and volumes (Routledge, Sage, Taylor & Francis).



NATURE IN INDIGENOUS PEOPLES: AN APPROACH FROM SEMIOTICS

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Culture has many faces and many shades: representations, practices, knowledge, ideological uses, exclusions, inclusions, etc. The theoretical and methodological development of semiotics, and new proposals that emerged from the theories of complexity, interdisciplinary and transdisciplinary work, allows us to come now to the phenomena we study with a number of tools and strategies which we did not have before. The interest of this work focuses on accounting and understand the way in which various social groups produce, use and transact, their knowledge about nature. It is known of the existence of studies with communities and indigenous groups in Mexico, which have a constant and important presence of specific organizational activities, which form an essential part of the process of reflection on cultural change. As mentioned by Sofia Reding Blase, “Intercultural approach, understood as openness to other identities, it is challenged to establish themselves to transit and take their own life projects, as a space in which the singular evolution of peoples is safeguarded. . . From there we can multi-dimensionally observe the problems we face, overcome

them and listen to the many voices in which human knowledge is expressed” (Ethics and multiculturalism in Latin America Mexico: UNAM, 2012). In this work you will realize how a Nahua people of northern Mexico faces these infinite human universes, as abodes full of symbolic values, and weaves cultural practices that form the fabric of their daily lives. The idea of ‘intersection of spaces of sense’ managed by Lotman in the axis of the analysis.

Keywords: nature, semiotics, sense.



NESTLÉ (2010) AND LEGO (2014): SYMBOLS WITHIN CRISIS COMMUNICATION

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When discussing crisis communication one usually implies that a crisis is defined as a „significant threat to operations or reputations that can have negative consequences if not handled properly” (Coombs, 2014), with an emphasis on the idea that crisis seldom appear out of thin air: they could /should be prevented and one must prepare for facing a crisis. However, social media and online communication have change the game also when it comes to crisis communication. Although the term of ”social media crisis” has been used to describe crises that emerged in or were amplified by social media, a more accurate description of a social media crisis is actually described by the term of *paracrisis*, as being more precise for the way social media is influencing the emergence of a crisis. (Coombs, 2014).

This paper aims to explore two such cases: Nestle (2010) and Lego (2014), both of them deeply embedded in ecological issues. The first part of the paper will focus on the general evolution of those *paracrisis*, on their common points (both of them were initiated by Green Peace, as a part of an organised communication campaign) but also on differences in communication and in addressing the issues via Internet channels. The second part will explore the way in which signs and codes were used by the campaign initiators, in order to convey their message. We will also explore the meaning of words and images, the way symbols were used in order to fit the general “save the Earth” discourse and the ideological view of the promoters.

Keywords: social media communication crisis, paracrisis, ecology.

Monica Bira, PhD is lecturer at the Faculty of Communication and Public Relations. Her current teaching and research interests encompass issues related to crisis communication and to communication within the cultural sector.



Semiotic Approach of Communication.

The Secondary Game and the Secret of Power on People

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In *Science and Poetry* (1935), I. A. Richards was stressing that in a communication act the message content doesn't require only to transfer something in a certain form, or because of it. He was rejecting those communication theory approaches (as the Shannon-Weaver theory) which consider there is always a core of a message, prior to its form and independent from it, coded by the sender as it was a package wrapped in a language, and sent to a receiver; and the receiver only has to unwrap the package by decoding, in order to reach the content. In Richards' view, the message doesn't exist before its coding (expressing it in an articulate language), and this coding is a creation process. While expressing the message, the subject creates new meanings or modifies old ones – the message is *self generating* in the very process of communication. I see this view as the most appropriate for a semiotic approach of communication for which the term “receiver” should be replaced with “reader”.

The Romanian poet Ion Barbu, who was also a renowned mathematician, distinguished between two kinds of knowledge domains: the ones in which the “mirror-language” reflects objective reality, the one *out there*, outside the subject (like mathematics), and the domains in which the subject's contribution to interpreting the reality is more extensive. The latter kind of domains is secondary to the former. So, he defined poetry as “secondary game”, as it belongs to the latter kind.

As I believe, the semiotic approach of communication highlights a larger truth: not only poetry, but the whole perception of external world is a “secondary game”. As *homo significans*, we relate not to “objects” but to “interpretants” (Peirce), to “references” (Richards) or to “signified” (Saussure). World is not a collection of things but a universe of interpretants.

Also this larger truth explains the possibility of influencing and manipulating people by means of communication, no matter the message's truth value. In a semiotic perspective, the acceptance or rejection of a message is not depending on its relation to reality, but on its relation to the receiver's cultural loading. By activating his own cultural loading, the receiver becomes a reader. Thus, the reading of reality becomes the result of a negotiation between this cultural loading and the message's structure.

And the manipulation, as a form of instrumentalizing people, is born out of the possibility of guiding their reading of reality by a certain message structuring. This paper approaches exactly this kind of semiosis which aloud manipulation.

Keywords: semiotic approach, cultural loading, secondary game, marketing approach, political marketing.

Dumitru Borțun is PhD in Phylosophy, and professor at the Communication and Public Relations Faculty of the National University of Political Studies and Public Administration (NUPSPA), Bucharest, Romania. There, he holds classes on “Semiotics. Language’s Theory”, “Analysis of Public Speech”, “Ethics in Communication”, and “Business Ethics and Corporate Social Responsibility”. His interest is in the fields of epistemology, semiotics, discourse analysis, ethics, corporate social responsibility, and political communication.



SOCIAL SEMIOTICS AND ITS ROLE IN ROMANIA’S 2014 PRESIDENTIAL ELECTIONS CAMPAIGN

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Semiotics may, at times, appear to be a purely theoretical field with little connection to the world at large. At present, strives are being made to make semiotics a more approachable subject in light of the many uses that it can provide when it comes to meaning-making, meaning transfer, image building, etc. The aim of the present paper is to identify and to analyse semiotic principles and the ways in which they can be applied to a real life situation in which building and promoting a coherent and compelling image is an absolute prerequisite for success. To this end our approach will be based on the theoretical tenents of social semiotics, and they will be applied to the images of the two most important candidates in Romania’s 2014 presidential campaign. Social semiotics provides the theoretical background for an interrogation into the ways and means necessary to build a public image that is captivating to several social backgrounds and that can convince society to rally around it.

Keywords: social semiotics, presidential election campaign, framing, icons.

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ANATOMY OF A CRISIS: THE PUBLIC RESPONSE ON FACEBOOK TO THE BARILLA CRISIS

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Social media crisis are often referred to as storms (Pfeffer, Zorbach, and Carley, 2014) due to the significant negative content and attitude encountered in online. As scholars show (Pace, Balboni, and Gistri, 2014), social media exposure of a crisis tends to generate a significant negative attitude towards the brand facing a crisis. During a crisis, the public uses social media to express resentment and discontent towards a brand and thus spreads out negative images. Our paper aims to investigate the way the public creates and uses images in social media in order to attack a brand during crisis, by looking into the pictures produced by social media users as a response to the Barilla crisis. Our qualitative inquiry of the pictures released through Facebook show that in Barilla case, social media users tend to be aggressive and to attack the brand by using negative messages and destroying Barilla products. The paper investigates the codes used by the public and the way the brand is being framed in the images created and spread out by the public.

Keywords: social media crisis, Barilla crisis, public response, Facebook.

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HIGH COLLARS AND TALL BUILDINGS IN A HIGH CONTEXT SOCIETY:

The Sartorial Semiotics of Japan's Project of Modernity

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This paper addresses the paradigm shift in dress practice instigated by the Japanese state in the late-nineteenth century as the country opened up after a period of two hundred and fifty years of near-total isolation, focusing particularly on disparities in the reception of Western-style dress by different social fractions in a 'high context' culture (Hofstede 1984).

An introductory section provides a historical overview of the sophisticated indigenous culture that had developed in Japan during *sakoku* (isolation) prior to the country's encounter with the West and the concomitant *Meiji Ishin* (Restoration of the Emperor Meiji). The main section examines an uneven uptake of the new styles – valorised by reformers for whom dressing appropriately to engage with the outside world was key to their project of modernity, but treated with suspicion by members of a proletariat that believed forcing domestic bodies into Western garments would deform the Japanese spirit. The manner in which the resulting tensions were mediated through the texts and imagery of popular culture is analysed using the metaphorical prism of a pair of iconic Western-style buildings in Tokyo: the *Rokumeikan* (lit. pavilion of the baying stag) that became the playground of the elite classes, and the *Ryounkaku* (cloud-scraping tower), downtown site of mass entertainment.

The conclusion offers a designer's perspective on how the 'empire of signs' described by Roland Barthes (1970) re-established its sartorial authority – deconstructing the 'grammar' of Western dress to challenge the global fashion establishment with a series of *tsunami* of iconoclastic design and avant-garde street-styles that continue to inform contemporary creative practice.

Keywords: sartorial semiotics, dress, Meiji Japan, mimesis.

After completing a first degree in Fashion/Textiles at a London art-school Nicolas Cambridge moved to Japan. Study of the martial art of kendo (fencing) informed his design practice, the outcomes from which were presented in exhibitions and a fashion show at Tokyo Masonic Centre. Relocation to the United Kingdom enabled examination of his experiences within the framework of a Masters course in the Study of Contemporary Japan, and was followed by doctoral studies undertaken at the London College of Fashion, University of the Arts, London. He is currently a Senior Lecturer in Fashion Marketing at London Metropolitan University, leading BA programmes in Fashion Marketing & Business Management and Fashion Retail Management.



The dust behind the curtain

Linguistic production waste

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The nation that produces more pollution
and waste in the world [China] is also the same that
controls almost totally the production
of renewable energy.

Claudio Astarita, *The Dark Side of
green economy*, East european magazine of
geopolitics, number 45, December 2012.

The contemporary socio-economic models systematically tend to generate waste and different kinds of problematic consequences: pollution, disease, social inequalities, several types of un-civil wars, etc.

These "side effects" are nothing more than some of the poisoned fruits of the dominant social reproduction systems and the globalized communication that pervades them represents an ideal media for their proliferation.

Communication is a fundamental instrument in the survival of the production-exchange-consumption continuum (Rossi-Landi 1992), a complex mechanism that works best if manages to focus the viewers/consumers' attention on the pleasing aspects of the represented "performances", on the one hand, and hide their defects, on the other, just like: "... a practice that calculates the place where things are viewed; if I put it here the show, the viewer will see this; if I put it in another place, he will not see it and I can take advantage of this hiding place to produce an illusion" (Barthes 1990, p. 85).

A more and more important part of this elaborated staging is the mediatic narration of the so-called Green Economy, a macro-text in which the new models of economic development alternate seamlessly in an semiosphere increasingly chaotic.

In this redundant signification process the inescapable demands of economic growth and the environmental impact reduction policies are the two plates of an unstable libra.

But sometimes to maintain the equilibrium among the different components of a "play", it can be easier distracting the "audience" with stage effects rather than solving the real problems.

So it can happen that a writer (Liu Futang) who devoted his life trying to increase the environmental awareness in his country, facilitating the flow of critical information through the dissemination of his books, is arrested for illegal commercial activities and is forced to leave the scene.

In this the way every unexpected coupe de théâtre can be overshadowed by the normal narration of the "prearranged plot" and *l'ordre du discours* is restored.

Keywords: Green Economy, waste, illusion.

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Among his writings: Unfaithful copies and respectful betrayals; Orpheus and his Lyre. The subversive power of music; The Dream in the Shell.



Reconstructing visual argumentation: heuristic strategies and methodological implications

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Visual argumentation, as a theoretical research topic, has developed significantly in the last twenty years. Despite being met initially with serious skepticism, the burden of proof has shifted recently, a wide consensus on the viability of the topic emerging along with a reframing of the debate under the paradigm of the multimodality. Contributing to this debate, my paper proposes a methodological stance on visual argumentation, rather than an ontological one: instead of asking if there really could be such a thing as visual (multimodal) argumentation, the paper investigates what are the theoretical and methodological commitments when analyzing multimodal discourse through an argumentative lens. Attempting to construct a critical case study, both the theoretical framework for analyzing argumentation and the empirical

area investigated are selected strategically. The theoretical framework adopted is the pragma-dialectical approach to argumentation, one of the least compatible approaches with the project of visual argumentation. As an empirical area, several excerpts from two instances of non-fiction cinema will be analyzed (Baracka, 1992 and Samsara, 1999, both directed by Ron Fricke), because these films rely only on image and music, with no text being employed, either intra-diegetically or extra-diegetically. Thus, they constitute an ambiguous object, and the starting point for an *a fortiori* argument: if visual argumentation can be analyzed consistently in such difficult instances, the more will be the case with more clear-cut instances of communication. The paper concludes with some critical remarks on the heuristic value of the methodological insights offered by the pragma-dialectical approach in reconstructing and evaluating instances of multimodal discourse.

Keywords: visual argumentation, pragma-dialectic, multimodality.

Alexandru Cărlan is Associate Lecturer at the Faculty of Communication and Public Relations, National University of Political Studies and Public Administration, where he teaches courses on Rhetoric, Argumentation theory and Discourse analysis. Recent work relevant for the conference's theme: Frames and framing in argumentation theory and media studies: a comparative analysis; Media deliberation on intra-EU migration: a qualitative approach to framing based on rhetorical analysis (together with Mălina Ciocea); Debating Migration as a Public Problem: Diasporic Stances in Media Discourse (together with Mălina Ciocea); Reconstructing Multi-modal Argumentation: dialectical and rhetorical roles for image.

and text in humanitarian advertising (co-author with Alexandra Zaharia).



NATION BRANDING IN ROMANIA AFTER 1989: A CULTURAL SEMIOTIC PERSPECTIVE

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This paper discusses four nation branding post-communist campaigns initiated by the Romanian Government, from a cultural semiotic perspective, as developed by the Tartu-Moscow-Semiotic School. In so doing, it focuses on analyzing advertising and national identity discourses inside the *semiospheres*. Moreover, the paper investigates how elements of *neoliberal ideology* are addressed in the governmental campaigns, considering the "marketization of public discourse" (Fairclough, 1993).

Nation branding in post-communist Romania is a distinctive phenomena, compared to other countries, especially from Western Europe. In transition countries, nation

branding is often mentioned because of the constant need to reconfigure national identity by dissociating from the communist past (Kaneva, 2012). In Romania, nation branding is also a public issue discussed in the media, connected to the ways in which the international press portrays the country or to the migrants' actions.

In this context, Romania's nation brand represents a cultural space (or a collection of different rhetoric, images, symbols, and rituals defining a semiotic universe), and the campaigns mobilize cultural symbols as systems of signs necessary for the existence and functioning of advertising discourses.

Using a semiotic analysis linked to the field of cultural semiotics (Lotman, 2005/1984), this article analyzes four nation branding campaigns initiated by the Romanian Government (*Romania Simply Surprising* - 2004, *Romania Land of Choice* - 2009, *Explore the Carpathian Garden* - 2010, and *Discover the Place Where You Feel Reborn* - 2014), considering elements such as semiotic borders, dual coding and symbols.

The results show that the campaigns are part of four different semiospheres, integrating discursive practices both from advertising and public diplomacy when communicating the national image to the internal (citizens) or external (international) audiences.

Keywords: semiosphere, nation branding, semiotic borders, dual coding, national identity

I hold a PhD in Communication Sciences, with a dissertation entitled "The media construction of nation branding in post-communist Romania. A constructivist-semiotic perspective". From 2012, I teach Semiotics seminars at NUPSPA, to the students from the Faculty of Communication and Public Relations and from the Faculty of Advertising.

In 2014, I was a visiting researcher at Bournemouth University, UK, where I studied about the discursive construction of Romanian migration in the British press. My focus was on the stereotypes about Romanian people employed in the British newspapers and on how they affect Romania's country image overseas.

At present, my research interests include nation branding, cultural semiotics, social semiotics, framing, national identity, public sphere and discourse analysis. Scientific articles and presentations from international conferences revolve around themes such as: Romania's country image as a public problem, the media discourse on nation branding and interactive media campaigns on Romanian migration.



EXPLORING A SEMIOTIC CONCEPTUALISATION OF MODELLING IN DIGITAL HUMANITIES PRACTICES

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Digital Humanities (hereafter DH) is a research field engaged in exploring how humanities scholarship is transformed and extended by the digital and *vice versa*. This mutual transformation and extension concern tools as well as epistemologies. The core practice of DH research is modelling (McCarty 2005, 20–72; Buzzetti 2002; Flanders and Jannidis 2015) which implies the translation of complex systems of knowledge into computationally processable models.

Developed under the research project *Modelling between digital and humanities: thinking in practice*¹, this paper will contextualise DH practices within a semiotic conceptualisation of modelling (Ciula and Marras in press; Ciula and Eide 2014, 2015) adapted from Kralemann and Lattmann (2013) and complemented by intermedia theories on iconicity (Elleström 2013). Contextualised within a semiotic framework, modelling is a strategy to make sense (signification) via practical thinking (creating and manipulating models). A semiotic approach gives high prominence to a dynamic view on models and modelling which reinstates in renewed terms the understanding of modelling as open process – a process of signification enacting a triadic cooperation (amongst object, *representamen* and interpretant).

By providing DH examples of modelling (images, diagrams and metaphors), we will claim that a semiotic understanding of modelling could ultimately allow us to

¹ Project partners: Arianna Ciula, University of Roehampton (London); Øyvind Eide, University of Passau/University of Cologne; Cristina Marras, Institute for European Intellectual Lexicon and History of Ideas, National Research Council (Rome); Patrick Sahle, University of Cologne. The project is financed under the Volkswagen Stiftung programme: “*Original - isn't it?*” *New Options for the Humanities and Cultural Studies*, Funding Line 2 “Constellations” (2016-2017).

surpass the duality object vs. model (as well as sign vs. context) and see modelling as a creative process of thinking and reasoning where meaning is negotiated through the creation and manipulation of external representations combined with an imaginative use of formal and informal languages.

Keywords: modelling, digital humanities, iconicity, external representations.

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Cristina Marras. MA in Philosophy, University of Cagliari; MA in Pedagogy, University of Cagliari; PhD in Philosophy, University of Tel Aviv. She is researcher at the Institute for European Intellectual Lexicon and History of Ideas, National Research Council, Rome. Her research interests focus on Early Modern Philosophy, in particular G.W. Leibniz; philosophy of language and pragmatics, in particular the use of metaphors in structuring and modeling knowledge; digital humanities, in particular modeling on digital primary sources, the interdisciplinarity of research infrastructures, and the dialogue between disciplines, with particular attention to the impact of digital devices and approaches for philosophical research. She lectured and published on philosophy, semiotics and pragmatics, and digital humanities; she participated and organized interdisciplinary international conferences and workshops in philosophy and digital humanities; she is an active member of international scholarly associations (e.g. currently SGdS; IASC; Leibniz Gesellschaft; Sodalitas Leibnitiana board member; AIUCD board member).

Øyvind Eide holds a PhD in Digital Humanities from King's College London (2013). He was an employee in various positions at The University of Oslo from 1995 to 2013, most recently as a Senior Analyst at The Unit for Digital Documentation. From 2013 he is a Lecturer and research associate at The University of Passau. From October 2015 to September 2016 he is acting professor at the University of Cologne. He is actively engaged in several international organisations such as EADH, ADHO, and ICOM-CIDOC. His research interests are focused on transformative digital intermedia studies, using critical stepwise formalisation as a method for conceptual modelling of cultural heritage information. This is used as a tool for critical engagement with media differences, especially the relationships between texts and maps as media of communication. He is also engaged in theoretical studies of modelling in the humanities as well as beyond.

Patrick Sahle is professor at the University of Cologne. He holds an MA in History, Philosophy and Politics as well as a PhD in Digital Humanities (then called "information processing in the humanities). Currently he is head of the Cologne Center for eHumanities, one of the largest DH centers in Germany, leads the DH coordination office of the Northrhine-Westfalian Academy for the Sciences, coordinates the development of the Data Center for the Humanities at Cologne, is a fellow supervisor in the EU-ITN program DiXiT (Scholarly Editions Initial Training Network) and collaborates with various Digital Humanities projects. His research interests focus on the methodological, theoretical and epistemological layer of DH research that builds upon the practical work in research projects. Here, knowledge representation, digital textuality and modelling of all kinds of domains (including, for example: events) are issues that he has tackled.



Beyond the Narrative Visualization of EU Infographics

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Infographics as visualisation narratives empower the storytelling process (Segel, 2011) and their dynamic structure through a non-linear narrative implies users' interactivity and engagement in the decoding process. Their informational contribution seems to facilitate a better understanding of events and actions (Valero, 2010). The 'Debating Europe' platform, launched in 2011 and focused on a 'bottom-up' approach, has been using infographics in order "to illustrate key factors and to help explain complicated issues in an easily accessible way" (DE report, 2014).

Drawing on the infographics posted on the 'Debating Europe' platform, this study empirically explores the discourse-level of these visual images. We will consider EU infographics as visual-verbal texts that are socially constructed by the European Union to send its messages to EU citizens. Having social semiotics (van Leeuwen, 2005; Kress, van Leeuwen 2006) and appraisal theory (Martin, White, 2005) as theoretical background, we will provide an insight into: (a) the use of the visual and verbal semiotics resources in the EU infographics; (b) the potential navigation paths (information values, salience and framing) beyond these European infographics; (c) the interpersonal meanings construed in the EU infographics (verbal and visual appraisal).

Keywords: Debating Europe, social semiotics, appraisal theory, information, interaction.

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Mădălina Manolache works as a Communication Consultant at Europe Direct Bacău Information Centre and as a postdoctoral researcher at the University of Bucharest. Her research interests cover topics such as: conceptual mapping, social media, Integrated Marketing Communication, soft power, the EU and the citizen-consumer behaviour, visual analysis. She published articles on conceptual mapping of policies within the European Union public space and on communication instruments used within the public sphere of EU for topics like: equality, justice, rights, gender pay gap, and governance.

Alexandra Bardan has a BA in Fine Arts at the Art Academy, Bucharest and a PhD in Information and Communication Sciences at Université Sorbonne-Nouvelle Paris 3. She is currently a lecturer at the Faculty of Journalism and Communication Studies, University of Bucharest, where she teaches courses in Press Design, Photojournalism, Digital Image Production and Desktop Publishing, while working also as a freelance graphic designer. Her research interests cover visual communication, cultural industries, social history and everyday life in communist Romania.



The problem of code in semiosis and communication

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Invariance in semiosis has provided both an opportunity and a problem. It has offered the opportunity to detect patterns and make predictions. Yet it has also posed the problem of how best to theorize change in semiosis and to account for the way that signs grow. The dilemma of ‘opportunity and problem’ has been played out in fields allied to general semiotics: in divination and magic, in communication study and, latterly, in semiotic biology. In each, the logical first step embracing synechism gives way to what Roy Harris has repeatedly dubbed (and then persuasively dismantled): the ‘fixed-code fallacy’. To sustain their explanatory power, each of these fields has succumbed to a privileging of codes. This paper proposes a reminder that while semiosis involves codes, semiosis does not *amount to* codes. It suggests that the major consequence of this is that semiotics must overcome a particular set of challenges in the contemporary knowledge economy if it is to pursue a unique understanding of invariance rather than surrendering to existing paradigms for the generation of new knowledge.

Keywords: code, semiosis, continuity, interpretation, communication.

Paul Cobley is professor in Language and Media at Middlesex University, London and Distinguished Visiting Professor in the School of Foreign Languages and Cultures, Nanjing Normal University, China.

He is the author of a number of books, including *The American Thriller* (2000), *Narrative* 2nd edn (2014) and *Cultural Implications of Biosemiotics* (2016, forthcoming). He is the editor of *The Communication Theory Reader* (1996), *Communication Theories* 4 vols. (2006), *The Routledge Companion to Semiotics* (2009), *Realism for the 21st Century: A John Deely Reader* (2009), “*Semiotics Continues to Astonish*”: *Thomas A. Sebeok and the Doctrine of Signs* (2011) among other books, co-edits *Social Semiotics*, and is associate editor of *Cybernetics and Human Knowing*.

Paul Cobley is co-series editor (with Kalevi Kull) of *Semiotics, Communication and Cognition* (de Gruyter Mouton) and co-editor (with Peter J. Schulz) of the multi-volume *Handbooks of Communication Sciences* (de Gruyter).

He was elected President of the International Association for Semiotic Studies (IASS/AIS) in 2014, was made 9th Thomas A. Sebeok Fellow of the Semiotic Society of America in the same year and is secretary of the International Society for Biosemiotic Studies.



Semiotics of White Spaces on the Romanian Traditional Blouse, IA

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The white spaces found on our shirts may carry out messages equally important as those expressed by the sewn signs. Not only they define the rhythm, allowing the patterns to breathe, but sometimes they have thier own story to tell. The white define ages: babies have nothing to be proud of, seniors have no reasons to show off. White is the color of nothing, the color of passage. If you wear white is rather because you are new into this world or because you are prepared to leave it and go into the “white world”, a world without feelings. The white spaces also come to define the community you belong to, if your age allows you to wear an ornated shirt. An alpine community is different from a village in the middle of a field: the first feels comfortable in the middle of the nature, the second prefer to stay compacted together. The lack of white spaces on the shirts of other ethnic minorities living alongside us may be a hint of their fears and insecurities: they tend to fill in the entire shirt with protective talismans, to make sure they are safe. Some other times white spaces are spared of embroidery in order to define the patterns in their negative form, intercalated. There are situations when white spaces are there to enhance the precious fabric used, different than that covered with embroidery. The composition of the shirt is balanced so both areas speak about a higher social status, activating a principle of order that classifies and defines categories (Stewart 2008). That’s why this custom was used by brides in certain areas. In some circumstances, as it happens with the shirts from the shores of Nistru river, the white space is a warning. Yet the most interesting subject is to consider and compare the way

that these white spaces are ‘read’ and appreciated in our days, after all women had been influenced by the fashion industry and the communication in printed and social media. We like it or not, this influenced our way to define concepts such as ‘aesthetic’, ‘elegant’, ‘luxurious’ or ‘refined’. (Barthes, 1990). The images will speak volumes about the white spaces of yesterday and the white spaces of today.

Keywords: ethnosemiotics; semiotics of white spaces; Romanian traditional blouse IA; horror-vacui; fashion.

Ioana Corduneanu, architect, specialized in retail design, discipline at the border between: spacial and visual communication and sales.

2012 - Collecting, redesigning traditional patters and making them available in a blog, archive of over 2000 items, with more than 16.000.000 visits. Designer of the National Rugby team, which decided to carry traditional motifs in their “battles”, since 2013.

2014 - Creating a virtual community of over 12.000 women and more than 20 satellite-communities in major cities of Romania and abroad, united by the same goal: teaching the meaning and the traditional techniques of making IA, the traditional Romanian blouse, flagship of culture and identity.

2015 - IA-AIDOMA a team-project, creating copies of the Romanian blouses kept in the main textile collections of the world but not exhibited

2016 - Militating for the awareness and recognition of the Romanian traditional blouse, IA, as intangible cultural heritage UNESCO.



THE SEMIOTIC WEB OF THE RESEARCH PROPOSAL

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The new researchers need to know how to produce the meanings of the signs at the real stages of conducting research, especially signs in the form of research pathways, raw/developed thinking, and structured feedback. These signs form a web that we call ‘the semiotic web of the research proposal’. This web is based on Eco’s unlimited semiosis of signs, on Pikkaraine’s semiotic square of education, and on Benson’s semiotic web of law. We start weaving this web by formulating a raw thinking and by travelling various pathways, within this web, patterns of thinking are developed which in turn lead to several *potential* research proposals, of which only one will lead to *the* research proposal. Our research is set within the context of edusemiotics which addresses an emerging field of inquiry, educational semiotics. We use edusemiotics as our theoretical base for an heuristic tool, the semiotic web of the research proposal, to explore a particular dimension of educational research methodologies. Bearing in

mind that overcoming habitual dualisms is a distinguishing feature of edusemiotics, we defy the perceived binary opposition, of the Cartesian type mind vs. matter, between the preparation for research and conducting research. We open up the discussion about the extent to which the research proposal should be an integral part of the main supervision process and explores some of the possibilities surrounding this goal. The research highlights the evidence arising from a distance learning course in research proposal development. It provides illustrative examples of the way in which educational principles are currently being translated into practice in a lifelong learning course in a Greek university. This research is a follow up of our interest in educational research and it contributes to knowledge about quality research supervision and how the web of the research proposal actually produces meaning for its stakeholders.

Keywords: edusemiotics, research proposal, research supervision, semiotic web.

George Damaskinidis (EdD) is teaching assistant at the Aristotle University of Thessaloniki where he has taught under-graduate and post-graduate course in foreign language departments. He supervises master dissertations at the Faculty of Education at the European University of Cyprus and he is a trainer of adult education and lifelong learning courses. His research interests include visual literacy, intersemiotic translation and research methodology. He has published in research journals, book volumes and conference proceedings. He has written Joint Military English: A Specialized Language Coursebook and The Research Proposal in Master and Doctoral Research.

Anastasia Christodouloou is Associate Professor in Semiotic in the Department of Italian Language and Literature, Faculty of Philosophy, Aristotle University of Thessaloniki. Her master and Phd are on the Sciences of Language, Communication and Technology in Aristotle University of Thessaloniki. In her doctoral thesis she deals with a proposal and construction of a methodological tool of analysis and quantitative evaluation of culture (text and image) and she applies this methodological tool in materials of foreigner language. Her scientific interests and her publications are focused in the analysis, the research and the teaching of culture in the courses of foreign language and translation for a better understanding.



Semiotic Practices in TV Debates

Between Role and Positioning - The continuous and the discreet aspect of communication

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The paper examines the way in which social actors exploits different semiotic resources to position themselves discursively during final debates for presidential elections, from the perspective of *positioning theory* (Davies & Harré 1990; Harré & Moghaddam 2010). Positioning theory activates a tridimensional semiotic model, which includes *positioning acts* – semiotic configurations with a certain stability in the communicational

practices of the community –, *storylines* and the implicit *illocutionary force* of any discursive exchange. In this article, the role can be regarded as the *continuous aspect* of the discursive performance of a social actor, and positioning is the *discreet aspect* of the discursive exchange. The balance between the continuous and the discreet aspect of communication is maintained by the very conflictual relationship between “seeing” and “understanding” (Marcus, 2011). We see the role more easily, we perceive its moments of discontinuity, of inadequacy, but we understand better the conjunctural discursive position. An interdisciplinary approach, which also includes *multimodal analysis tool* (O’Halloran, 2011), allowed us to capture the dynamics of discursive exchange. The way in which social actors manage the “nodal” episodes of the debate, the emotional dimension that prevails over the rational decision for this moments, can focus the undecided or easily influenced audience’s preferences. The paper allow understanding of dialogue in televised debates as a form of “living” communication, as *opening* towards the other (Ponzio, 2006; Pleșu, 2010), and can be considered a plea for the reconfiguration the culture of dialogue in the Romanian public space.

Keywords: positioning, positioning theory, role, political semiotics, TV debates.

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Understanding the Facebook ‘Relfie’ as Non-Reality

A critique on Facebook phenomena

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Facebook is a semiotic mess. Pithy one-liners float around cyberspace offering “Thank You”, “Congratulations” and wishes for a Happy Birthday. This digital world avoids the visceral and potentially confrontational physicality of meeting a person and communicating face to face. There is less room for making an error or feeling vulnerable in the online realm. In other words, we opt on interacting with the image of the person rather than the person in the flesh. Barthes’ concept of the image of passion is addressed in this essay as a key principal for explaining why Facebook is so inescapable and popular. Without “relationship-selfies” or relfies and updates on

places visited, how do others come to know of such events? Facebook phenomena, therefore, in a Whorfian sense, is constitutive to reality.

Keywords: Facebook, selfie, semiotics, hyper-reality, simulation

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Mary's research interests include semiotics, critical intercultural communication, critical pedagogy, rhetoric, cultural studies, and feminist methodology. She is also interested in experiential education and Japanese language.



Multidimensional Aspects of Contexts

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In this abstract, we tend to shed light on the Holy Books' contents to understand how to communicate and to teach brotherhood, friendship, peace among nations, and avoid all forms of hatred and enmity.

To prove this, we refer to the Qur'an: Chapter № 49 (*entitled*: "The Dwellings"), Verse (*Ayah*) № 13, where it is said, "O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has Allah's consciousness (including piety and righteousness). Verily, Allah is All Knowing, All-Acquainted (with all things)."

We learn from this verse and many other verses that human beings are requested to coexist in peace, in spite of the differences, distinguishing them, as mentioned in the Qur'an: Chapter № 30 (*Surat "Arroom"*: "The Romans", Verse (*Ayah*) № 22 where it is said, "And among His signs is the creation of the Heavens and the Earth, and the difference of your languages and colors. Verily in that are indeed **signs** for men of sound **knowledge**". Yet, these differences should not be regarded as a sign of negativeness, but as sign of self-identification.

Semiotically speaking, though we are different from each other, we "should rise above [...] social roles, status, occupation, and religion [...]"² and appreciate our human cultures. We should believe that Multiculturalists, who, as Peter S. Adler states "[are] human being[s] whose identifications and loyalties transcend the boundaries of

2 Parekh, Bhikh(2008) *A New Politics of Identity Political Principles for an Interdependent World*, Palgrave MacMillan, N.Y. 10010.

nationalism and whose commitments are pinned to a vision of the world as a global community.”³

Keywords: brotherhood, peace, hatred, differences, multiculturalists.

Dr. Hamid Elazoui (1954) is a professor at the Faculty of Letters, Moulay Ismail University, Meknes, Morocco. In 1989 he obtained his MA degree (specialization: Quantitative Linguistics) from the Faculty of Philology, the State University of Moscow, the USSR. In 2004, he obtained his Ph. D in Linguistics: “Department of Arabic Language and Literature” from the Faculty of Letters, Moulay Ismail University, Meknes, Morocco. In 2006, he obtained his B.A degree in Literature: Department of English language and Literature”; and in 2011 his M.A (specialization: “Communication in Contexts”) from Moulay Ismail University, Meknes.

He is the author of several articles on Linguistics and Semiotics.

He is a member of “Le Group Marocain de Semiotique (G.M.S) - l’Université de Meknes,

Maroc”. He was elected a member of the Executive Committee of IASS/AIS, in Sophia, Bulgaria, in September 2014.



A Medium-Centered Model of Communication

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The aim of this paper is to present a new communication model, which is centered on the intermediate stage of communication, here called *medium*. The model is intended to be irreducible, to highlight the essential communication entities and their interrelations, and potentially to cover all conceivable kinds of communication. It is designed to clearly account for both verbal and nonverbal meaning, the different roles played by minds and bodies in communication, and the relation between presemiotic and semiotic media features. As a result, the model also pinpoints fundamental obstacles for communication located in media products themselves, and demonstrates how Shannon’s (1948) model of transmission of computable data can be incorporated in a model of human communication of meaning.

Keywords: communication model, Peircean semiotics, medium, intermediality, multimodality.

Lars Elleström is professor of Comparative Literature at Linnæus University, Sweden. He presides over the Linnæus University Centre for Intermedial and Multimodal Studies and chairs the board of the International

³ [www.mediate.com/articles/ Peter S. Adler \(1976\) Beyond Cultural Identity: Reflections on Multiculturalism.](http://www.mediate.com/articles/Peter_S_Adler_1976_Beyond_Cultural_Identity_Reflections_on_Multiculturalism)

Society for Intermedial Studies. Elleström has written and edited several books, including Divine Madness: On Interpreting Literature, Music, and the Visual Arts Ironically (Bucknell University Press, 2002), Media Borders, Multimodality and Intermediality (Palgrave Macmillan, 2010), and Media Transformation: The Transfer of Media Characteristics Among Media (Palgrave Macmillan, 2014). He has also published numerous articles on poetry, intermediality, semiotics, gender, and irony. Elleström's recent publications, starting with the article "The Modalities of Media: A Model for Understanding Intermedial Relations" (2010), have explored and developed basic semiotic, multimodal, and intermedial concepts aiming at a theoretical model for understanding and analyzing interrelations among dissimilar media.



A semiotic interpretation of the interethnic imaginary

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The interethnic imaginary is the fruit of a formed and cultivated thinking pattern in the relationship between “us and the others.” “The perception of the other” is usually a borrowed image or image came from group’s set of beliefs, being impersonal but collective, often escaping its own filter and transmitted as an identity card of a group. In the case of ethnic groups, another specific factor interferes: the right of the ethnic group through birth, through family alliance or through marriage. An ethnic minority tends to cohesion and the smaller it is, the poorer the relations with the ethnical majority get. The personality of a minority is not quite so simple as it seems. The pride of belonging to a history or a subculture, the otherness, the fear of being ethnically labelled, etc. are specific symptoms that establish the basis of an interethnic imaginary. The topic of the imaginary is a subject that can improve the knowledge and the objectifying of a real political and civic culture. Post-December Romania is the victim of an aggressive collective imaginary due to specific representations of the divergent political cultures. By resorting to the political representation history after the 90’s, we can justify the necessity for a democratic dialogue on interethnic level, where the political dimension plays an important role in forming the guidelines and civic attitudes. The methodological contribution belongs to several disciplines: psycho-sociology, social anthropology, social care and cultural anthropology, followed by the uses of specific terms from image science with specific methods: symbolic interaction and the method of convergence and analogy. The need for multiple reality research from the imaginary area can be recognised in the effort of finding intelligent solutions in the active process of Romania’s integration in the European community.

Keywords: interethnic imaginary, collective imaginary, imagination, otherness, social stereotypes.

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DIALOGICAL NATURE OF ALTERITY IN MEDICAL COMMUNICATION

A socialsemiotic approach

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Our paper aim is to deal with the social constructivism (Berger and Luckman) in regards to the concept of alterity and the subsequent significance for the medical communication process. Medical communication requires two approaches or two sides of authority, which are related to the balance between *presence* and *virtuality* (Aurel Codoban). Medical communication is defined as a social and discursive practice in which each of the actors involved, doctor and patient, builds an image of the otherness or of the other relative, in relation to a particular role (Susan Petrilli). Therefore, the Other is invested with meaning and consequently becomes a semiotic object. Health communication instances are becoming in this case sociodiscursive practices which are characterized by dialogism. Bakhtin's dialogism concept is interpreted by Augusto Ponzio in relation to the semiotics defined by Peirce and to the philosophy of Emmanuel Levinas. Augusto Ponzio makes the distinguishment between formal dialogism (Dialog form of a text) and substantial dialogism, expressing openness of a speech by means of Alterity.

The substantial dialogism is involved with the semiosis of the Other, it individualizes and gives a specific identity. We propose (Floria 2014) the Chronotopic theory of alterity, which is a symbiosis between a number of theories of communication (cultural theories of systemic and semio-context of communication belonging to Alex Mucchielli, Bakhtin's Chronotopic theory and Chronotopic communication by Gabriel Mardare) and the including anthropological differences categories, such as gender, ethnic group or professional etc.

Medical Alterity considered through this perspective as relative alterity which is built by the integration of linguistic and communication elements, sequentially defined by the medical communication process in relation to these types of differences.

Keywords: alterity, identity, social semiotics, dialogism, medical communication.

Florinela Floria has a PhD in letters from Alexandru Ioan Cuza University of Iasi with the thesis Rhetorics of alterity. At present she is university lecturer at Vasile Alecsandri University of Bacau, Department of Romanian language, literature and communication sciences. Her present activity includes teaching and research in the domain of linguistics, semiotics, communication and media sciences as well as national and international conferences participation.



Image and symbol in artistic communication.

The distinction between artistic language and scientific language in the view of some Romanian thinkers

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Art occupies a privileged place within the world of signs and in the so diverse universe of the forms of interhuman communication. Under the influence of the new aesthetic trends and experiences, the semiotic approaches investigated the expressive particularities of the artistic language and they revealed the fact the significations transmitted by a work of art are coded within the intertexture of images and symbols of great complexity. The traditional aesthetic approaches were inclined to offer to the artistic language just an ornamental function compared to the pre-existent content. Instead, within a semiotic framework, the characteristics of the artistic language are found within the organic unity between form and content, between expression and signification, from which derives the semantic „opening” of artwork and the possibility to be interpreted in various ways.

In this study we discuss the particular status of art as symbolic language, illustrating as well the thesis that the artwork stands for different lectures and interpretations, depending on the horizon of expectation of the receivers and on the historical and cultural context in which the process of reception takes place. An important aim of our study is to highlight the contribution of some Romanian thinkers to the analysis of the artistic language and to the understanding of the complex process of artistic communication. We consider the works of Pius Servin, concerning the distinction between scientific and artistic language, as well as the fathom of this issue within the work of Solomon Marcus.

Keywords: communication, art, language, semantic disclosure, interpretation.

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Courses: Romanian Culture within the European context, Philosophy of Culture: Culture and Communication.

Works: Nation, Culture, Identity (1996), History of Modern Romanian Culture (2002), Philosophy of Culture. Culture and Communication (2004), Intercultural Communication. Problems, approaches, theories (2010).

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Masters in Communication at UniSA, Australia (2006), Faculty of Philosophy, University of Bucharest (1997). Research interests: philosophy of art, aesthetics, Russian studies (Tarkovsky, Dostoevsky), cognitive science.

Courses and seminars: Online communication strategies, The management of online publications, Romanian culture within the European context.

Works: Is cognitive neuroscience a pseudo-science? (2015, with G. Vacariu), In love with Tarkovsky – A small treatise of living art (2013), Mind, life and matter in the Hyperverse (2010, with G. Vacariu).



The Semantics of Higher Education “Quality Assurance” Rhetoric Imposing a Product Mentality upon the Pedagogical Project of Universities?

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Drawing from work by Gilder (2004, 2009) on conceptual mapping (a construing process that seeks to diagram the experiencing of a person (or organization) across vectors of identity, time and place) and Golay (2008: 40) on the semantic functions of language (which, he states, “makes us reconsider the assumption that language can be taken at face-value to be a non-interpretative tool for objectively depicting any experience of the extensional world,” drawing from the seminal work of Korzybski, 1951), the authors will survey the use of “quality assurance” discourse in selected higher education policy literature to discover how much the industrial manufacturing (ISO) environment that fostered its birth has affected the way higher education policymakers, senior executive management and academics construct their vocabularies used to describe their varied functions in present-day universities. This discourse will then be compared to the “ideal,” perhaps re-constructed, Platonic discourses that historians of higher education have often used to describe how such

actors in universities have “traditionally” employed to describe their institutional functions. By so doing, the authors hope to discern how the semantic “conceptual maps” of writers and practitioners on the topic of Higher Education have changed (or not) since the introduction of the “quality management imperative” into the sector.

Keywords: higher education, quality assurance, semantics, conceptual mapping, industrial management.

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Eric Gilder holds a PhD in Communication from The Ohio State University, USA (1992). His professional academic experience includes thirty-plus years of teaching undergraduate and post-graduate programs at universities in the USA, Romania, Korea, Liberia, and Papua New Guinea (where he is presently a Professor in the Department of Communication and Development Studies), as well as being a higher education specialist consultant for (inter) national organizations such as the Open Society Foundation and UNESCO (among others).



CONSTRUCTING POWER AND IDENTITY THROUGH FACEBOOK

The Case of ‘Roșia Montană in World Unesco Heritage’ Page

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During the past few years, the gold mining project initiated by Roșia Montană Gold Corporation has stimulated ample debates and reached international media attention. In this context, new media has played a crucial role. By using Facebook, blogs and sites, protesters have created and promoted meaningful narratives and brought to their cause a national and international dimension. A question that rises is the following: which are the images created by activists and locals for themselves and if these social actors are built as subaltern (social groups subordinated to the dominant ones and producing counterdiscourses) or marginalized publics? A secondary question is related to the power relations constructed by activists through the use of Facebook. In order to answer these questions, this paper analyses the content posted on Roșia Montană in World UNESCO Heritage Facebook page. It investigates messages, comments, sections of the page, iconic images, symbolic photographs, profile photos, cover and other communicative resources and the way they are combined in order to built status

and power relations. By using dispositive analysis and discourse analysis the present study examines the way powerful images are created and managed through Facebook and if this online network is successful or not in influencing the public agenda. The analysis focuses on public protest in University Square during the autumn of the year 2013. Results show that the online network developed by activists, locals, hipsters and journalists works at several levels (national, transnational, as an opposition force and an alternative to mainstream media system). On Facebook, users of the analysed page are built as being in a consolidated powerful position.

Keywords: identity formation, dispositif, Facebook, online activism.

Cătălina Grigorași is Associate Lecturer at National University of Political Studies and Public Administration in Bucharest, Romania. Her two main areas of interest are: social media and political communication and new social movement and the construction of an alternative public sphere through the use of Facebook.



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analysis focuses on public protest in University Square during the autumn of the year 2013. Results show that the online network developed by activist, locals, hipsters and journalists works at several levels (national, transnational, as an opposition force and an alternative to mainstream media system). On Facebook, users of the analysed page are built as being in a consolidated powerful position.

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Proto-musical semiosis and the children with severe autism

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In the present paper I would like to discuss metaphoric subjectivity which develops into existence through musical dialogue between autism and non-autism cultures and individuals. It is a question of proto-musical signification that creates an abstract thought to and fro along musical path. In other words a human intentionality is developing from bodily multisensory signals towards symbolized transcendental signs.

The core of mentioned topic consists both from theoretical and empirical perspectives and is based on two semiotic approaches. The first being Eero Tarasti's theory of Existential Semiotics and other is Julia Kristeva's psychoanalytic interpretation of the developmental stage in early infancy. Julia Kristeva's semiotic theory has the confluence of the autism and music therapy through the researcher's professional work and practical experience.

It is generally thought communication is culture and as known it has always an effect between the two. The children with severe autism refer to autistic signification and therefore they represent an unlimited universal group which is defined herein autism culture. Autism culture signifies according to our "normal" non-autistic understanding a sign of non-communication. In this context people find themselves as if at the border between two existing cultures. Communication maintains the language shared for two. "The language must - in order to be mine - also to be half yours" as Mihail Bahtin says. One will ask how to transcend the linguistic border without any speech? In semiotics of art the limit may be exceeded by meta-linguistic means. It can be demonstrated by

using musical symbols, the non-verbal signs appearing within music and the other arts. Proto-musical semiosis passing along the road of arts indicates how infallible logic is a part of human existence. It signifies original form of musical signification flowing inside early interactive self-process. The mentioned original form refers to the same consistency which we are able to touch in beauty of mathematics and the other thinkable worlds outside the verbal language.

Sari Helkala - Koivisto, PhD, is a scholar of Musicology and Existential Semiotics, she holds a doctorate from the University of Helsinki. She has been a researcher of International Musical Signification project (Helsinki University) for over ten years and participated in the project Semiotics of cultural heritages. Her semiotic research focuses on Julia Kristeva's psychoanalysis, existential philosophy, and Eero Tarasti's existential and music semiotics applied to musical signification between autism-and non-autism cultures and individuals. Her main research interests are in music semiotics: musical prosody, self-process on autism, musical communication and temporal arts.



Communicating academic knowledge.

An observation on the academic practices of semiotics

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Semioticians, as other academic practitioners, are subject to number of social aspects in order to pursue their careers. On the one hand, they have to compete for resources in order to develop and underpin a symbolic position in academia. On the other hand, they need to generate knowledge and communicate it to their peers either in the same academic community, or in different academic communities. All these social practices (reading, writing, researching) researchers have to engage in their everyday lives belong to an academic discourse (Hyland, 1999). Moreover, they are learned and taught through practice and interaction with other researchers.

The main purpose of this paper is to approach academic discursive practices of semiotics and reflect on how semiotics practitioners reflexively learn to generate and communicate knowledge.

Doing research in any field does not only imply communicating with others. Researching also requires a dialogue with the self. In this way, researchers need to draw on other communicative device that Juri Lotman (1977) called *autocommunication*. By means of autocommunication, researchers somehow cast their selves in their academic practices as a way to express themselves.

If learning and teaching are mirrors that show the primary features of semiosis, researching may be seen as related type of semiosis insofar as it is another mean for the interpretation and re(proto)duction of knowledge.

Keywords: autocommunication, academic discursive practices, researching, knowledge-production.

Eduardo Chávez Herrera is a doctoral researcher funded by the ERC DISCONEX project at the Centre for Applied Linguistics at the University of Warwick (UK). He studied linguistics in Mexico and semiotics in Estonia where he gained an MA at the University of Tartu.



THE METAPHYSICAL QUALITY THAT GIVES A VISUAL IDENTITY MARK ITS SWAY.

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Addressing a specific aspect of visual communication, the focus of this paper is to examine the connection between elemental nature-inspired archetypal symbols and contemporary Visual Identity Marks, for example the archetypal Solar Cross to the BP VIM, *Helios*, by establishing the existence of a contextual relevance and relationship. It furthermore analyses the fundamental influence of these archetypal symbols upon the viewer/user (internal and external audiences), no matter what level of sophistication the viewer's/user's society has achieved.

To build an appreciation of the continuity and effectiveness of the use of elemental nature-inspired archetypal symbols within a contemporary context, areas of expertise not traditionally utilized within visual communication, such as sociology, archaeology, theology and folklore were engaged.

While being defined as “*a recurrent symbol or motif in literature, art or mythology*” (Random House Dictionary, 2012), an archetypal symbol also possesses a metaphysical quality. This metaphysical quality enables the symbol to act as a galvanizing and motivating force, which re-enforces individual and group identity, and ultimately transmit a sense of the sacred and the institutional within a mutable world.

The archetypal (natural) symbol is the response of the psyche reflecting the ‘internal truth’. The VIM (cultural) symbol is a vehicle to maintain power for financial or political profits as well as sustain group coherency, and individual identity. Encoded within both a ‘natural’, and a ‘cultural’ symbol, is a deep spiritual quality tapping into a deeper symbolic language which evolved from humanity relating back to nature.

Drawing upon notions of individual interpretation, the paper analyses the very idea of personal and/or subjective mental constructs related to visual identity marks.

Keywords: archetype, logos, communication, semiotics, elemental.

Art direction, graphic design and visual communication have been areas in which I have built my career since the 1980s. The list of past clients include international blue chip FMCG companies such as Unilever,

and Kelloggs, as well as government bodies such as the Environment Protection Authority in Australia. Moved to Europe from 1996 – 2000. Returned to Australia to teach almost every aspect of visual communication at some of the leading visual communication and graphic design campuses in Sydney (SI Design Centre Enmore; COFA; UWS; Billy Blue College of Design/Laureate). Also started up an online magazine Shiftazine in 2010.

Completed a Masters in Design by Research at University of Technology Sydney (UTS) in 2012, focusing on the metaphysical quality that gives a visual identity mark (VIM) its sway within a society.

Was the graphic design councillor for Design Institute of Australia (DIA) NSW council from 2010 – 2014. Conceived and produced a master class series for Visual Communication 2011 – 2014. The master classes engaged some of Australia's leading lights in their specialist areas of Visual Communication.

Presently running *The Glue Sessions*, which are short courses addressing multifarious aspects of visual communication.



Informed Perceptions, Knowledge and Stereotypes of Outsiders in a Racially Informed Society

The Persistence of anti-Immigrant Sentiments in South Africa

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In 2008 and 2015 South Africa experienced its most violent attacks on African and Asian immigrants. These attacks took place predominantly in cities where foreigners lived, in relative peace, alongside predominantly black South Africans in informal settlements that are locations of extreme poverty, unemployment, crime and violence. Although attacks on foreign nationals were reported as far back as 1994, by 2008 state institutions remained incapable of identifying and arresting perpetrators. The population was admonished by leaders rather than steps taken to identifying social issues and prevailing information that kept reigniting these tensions.

Although xenophobic violence was restricted to informal settlements there was an overwhelming dislike and distrust of immigrants particularly from Africa and Asia. In response a number of independent organisations sought reasons for the attacks but little attempt was made to understand the continued violence and the resulting animosity created between the communities. To measure and understand how knowledge is informed within a group research was undertaken in 2014 within two distinct communities, a minority and majority national demographic, identified racially as Coloured (n=250) and Xhosa (n=250) respectively. The aim is to determine levels of contact with regard to spatial difference in relation to African and Asian immigrants. The question posed is *whether relationship can be identified in terms of spatial distance with regard to foreign nationals and the various racially and ethnically classified groups in South Africa?* Using Gordon Allport's contact theory the study attempts to inform on how information on foreigners is internalised in the socialisation of communities. The conclusion reached is that while there are positive relations with

regard to contact there is also an escalating negative relationship between contact and spatial distance in the assessed national minority and majority communities. This can be partly attributed to the manner in which knowledge of others is relayed within the South African social space.

Keywords: minorities, foreigners, South Africa, spatial distance, prejudice.

Wendy Isaacs-Martin is an associate professor in the Archie Mafeje Research Institute at the University of South Africa (UNISA). Her research focus includes violent and non-violent scapegoating, identities and nation building. Her publications include minorities and nation building in South Africa post apartheid, the (in)ability of foreigners within South Africa to assimilate in race and ethnicity-based societies and communities as well as conflict related to identity construction on the African continent. These include the change of perceived and attributed identities to particular minorities who are considered a threat to national identity and nation building. Currently her research is located in the spatial differences between minority and majority population communities by incorporating Allports's contact theory.



FOURTH AGE MISREPRESENTATIONS

An analysis on Romanian retirement homes websites

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The concept of “fourth age” has been used to define social representations of people’s later lives facing physical and ment decline and progressive need for care. This concept has been used as opposed to “third age” optimistic depiction in the context of active ageing policies and rhetoric. Therefore, fourth age implies “a moral imperative to care” (Higgs & Gilleard, 2015, p. x) and unlike young older that are presented as “responsible” for their ageing well process, older elders are depicted in a logic of the reciprocity and obligation for the society to assure them a better fail. In the current research we investigated the visual representation of older elders on retirement homes websites in Romania. We particularly look for private retirement homes advertising their caring facilities on the internet. The data show that we are facing numerous misrepresentations on forth age, influenced by current ageing well dominant rhetoric: older elders are often represented as active, with partners, surrounded by young people and fancy dressed. Few websites that presented a different image of the forth age are those posting instances of their residents daily life activities. Nevertheless, the contrasts between the two visual representations are discussed, in the current social

and theoretical dilemmas surrounding the “fourth age” concept.

Keywords: fourth age; websites of retirement homes; visual representation of fourth age

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RACISM AND CLASSISM IN MEXICAN ADVERTISING

An Exhibition of Visual Messaging

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Since before its inception as a nation state, Mexico’s population has been plagued with the polemics of class and race. This division continues today through the Mexican ruling class’s appropriation of advertising.

Having worked in Mexican communications for over eighteen years, I am of the opinion that its ruling class, made up of a few families of European descent, have been able to maintain their power and money through the appropriation of communication. I am interested in the functions and systems in place that allow this to propagate and how meaning is being reproduced unperceived by the audience.

My thesis question asks, *What are the visual representations of the power relationships in Mexico’s political economy as reflected through the appropriation of advertising?* To answer this question, I perform a semiotic analysis of branded advertising messages created by the companies: Bimbo, Palacio de Hierro and FEMSA, owned by the Mexican ruling families Servitje, Bailleres and Garza respectively. Members of the Mexican ruling families: Servitje, Bailleres and Garza respectively. Each television commercial is examined for: signs, cultural codes, gestures, gaze and word tracks.

These signs are decoded, and the conclusion is expressed through “An Exhibition of Visual Messaging”, designed to inform the Mexican public of how messages are constructed and received, empowering the viewer to interpret and challenge the meaning behind the communications that they are receiving through the meta media.

Keywords: advertising, culture, Mexico, semiotic analysis, mass media communications.

Carl W. Jones. BDes. M.A. present goal is to bring his extensive advertising knowledge to academia, and promote the study of ‘advertising theory’. For over 20 years Jones worked in the global advertising industry and became the most awarded art director in Mexico from 1995-2010, by procuring over 500 awards and recognitions. In Toronto, Jones was selected as “one of the Top 20 Creative Directors 2012” by Canadian business magazine Strategy. He is recognized globally as an authority on Advertising, invited to speak in 10 countries on 4 continents, and has been requested to judge all major award shows, including; Clios, London LIAA, New York festivals, Circulo Creativo Mexico, EFFIES and Cannes. Outside of the agency business, in 2012, Carl joined OCAD University in Toronto as an Assistant Professor in the Faculty of Design, teaching advertising creation, here he was nominated for non-tenure “Excellence in Teaching” 2015. Currently he is on the faculty of the University of Westminster in London teaching PR & Advertising. www.carlwjones.com; jonesca@westminster.ac.uk, carlwj1@mac.com.



Intersemiosis in Media Communication:

An interlingual and intersemiotic analysis of Woody Allen’s *Manhattan*

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The intersemiotic dimension in film subtitling, although it is not always explored, is an important part of semiosis (Kourdis & Kukkonen, 2015). In this paper I set out to investigate how the synergy of semiotic systems (language, images, colours, music and sound) in films implies intersemiosis, and can lead to intersemiotic cohesion (Diaz Cintas & Remael, 2007). Furthermore, I explore how this synergy affects meaning and the final reception of the film by the target language audience. More specifically, I will focus on the interlingual and intersemiotic analysis of Woody Allen’s romantic comedy-drama *Manhattan* (1979) and its subtitles in Greek. The analysis of the material will be based on Lotman’s notion of the *semiosphere*.

Key-words: audiovisual texts, intersemiosis, intersemiotic cohesion, film semiotics, semiosphere.

Loukia Kostopoulou holds a PhD in Audiovisual Translation from Aristotle University of Thessaloniki. She has taught Audiovisual Translation, at the French Language and Literature Department, Aristotle University of Thessaloniki. She has participated in several international conferences and written articles in



Spatial Composition as Intersemiotic Translation

Visual communication for artistic and advertising goals

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Pose is a semiotic system that has drawn the attention of semioticians from the very beginning of semiotics. The second coding system in Barthes' (1977) list of connotation procedures is *pose*. As Bignell (2002) remarks in the photographs of people, their physical pose very often provides connotations which affect our reading of the picture, and thus the mythic meanings attached to the person. The synergy of pose and spatial composition frequently acts as intertext, producing intersemiotic translations. It is clear nowadays that translative processes may occur from verbal sign systems to nonverbal sign systems and vice versa; or among nonverbal sign systems (Petrilli 2003). A question that arises here is about the location in space as a potential translation factor.

According to Needham (1998), the position vector of each point in space may be viewed as a representation which is itself translation. Fernández-Ocampo Anxo & Michaela Wolf (2014) also argue that various different fields of knowledge are currently moving within a visual environment and showing an interest in *translation* as a metaphor for transformation procedures and representational practices, a trend that can be summarized under the heading of *cultural translation*. These initiatives are primarily based on art history and contemporary art, and in the latter case they are generally based on installations that give a spatial dimension to these procedures of translation. Translation here can be understood as a metaphor for complex cultural transformations involving intellectual contacts, code shifts, urban planning or communication networks.

In this study I examine examples where spatial composition produces intersemiotic translations for artistic and advertising purposes in a period where globalization increases the intertextual evoking of cultural texts giving the chance to promote new messages that contribute in their turn to a series of cultural interpretations that enrich the forms of modern communication.

Keywords: spatial composition, pose, intertext, intersemiotic translation, visual communication.

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Semiosis of traveling narratives or narratives of travel:

Towards activity semiotics

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This paper aims to demonstrate the theoretical model of ‘activity semiotics’ which is characterised by three modes of semiosis, namely representation, indication and interpretation, based on dialogical interaction. This activity semiotics or thought-activity emphasises the power of interpretation with a processual-relational approach through a discussion of sign and meaning. In this regard, the dialogic processes involve three interpretants in each semiosis, that is, the emotional, energetic and logical interpretant, which are to be examined as to how they are connected in relation to object. My argument for dialogical semiosis is intended to reveal the teleological nature of semiosis where goal, means, and action are cooperative in semiosis in which learning, knowing and living are engaged. The three elements correspond to object, interpretant and sign, respectively. Purpose-driven interpretative activity thus enables sign process itself developed and evolved by the human interpreting mind where a person plays a role of agency with subjectivity. This activity semiotic model is thus characterised as anthroposemiosis, and yet it adopts not an anthropocentric but an anthropomorphic stance. For this reason, logical interpretant is critical and generates an intellectual concept incorporated with emotional and energetic interpretant. I will show how activity semiotics as dialogical semiosis is operative in traveling narrative or narrative of travel, leading to self-interpretation. Thus, the action of travel in the three modes of semiosis will be represented as metaphorical, transitional and transformational concepts, respectively, of travel as object.

Keywords: activity semiotics, dialogical semiosis, interpretative activity, traveling narrative, self-interpretation

Yunhee Lee holds a Ph.D. degree in Linguistics and Semiotics from Korea University. She received the 2008 Mouton d'Or award for her article Symbols in dialogical structure of semiotics. She has been fully engaged in semiotic studies on various topics and themes and has published many papers in academic journals, both Korean and international. Particularly, she has explored applications of her theoretical model of activity semiotics in various domains of interpretative activity. Her research interests include Peirce's semiotics, semiotic remediation, narrative, and film and media studies. Her published papers include A semiotics of creativity and a poetic metaphor: towards a dialogical relation of expression and explanation and The Peircean semiotic approach to travel narrative: an analysis of 'The Art of Travel' by Alain de Botton. She is 'Humanities Korea' Professor at Semiosis Research Center, Hankuk University of Foreign Studies, Seoul.



SILENCE PROPAGANDA

A Semiotic Inquiry into Ideologies of Taciturnity

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The paper results from comparative research on propaganda that encourages citizens to be quiet.

It concentrates on cross-cultural materials from WWII until the Snowden affaire.

All societies impose limits on free circulation of knowledge, information, and other semantic contents. Some of these limits are enforced for economic reasons. That is the case of copyright: one cannot freely reproduce a movie, an image, a song, or a quotation from a book. One must abide by copyright law and its prescriptions. Some other limits are imposed for moral reasons. For instance, in many societies, so-called 'pornography' is subject to diffusion limits. However, public conversation can be restricted also for political reasons, for instance when a country is at war against another country. In time of peace, these constraints are often relaxed, but they are usually never eliminated. The constitutions of many democratic countries presently contain provisions against unlawful disclosure of information.

Many of the most controversial issues of present-day societies exactly concern the tension between, on the one hand, the need to protect the freedom of speech and, on the other hand, the need to defend state interest.

Analysis of public rhetoric and propaganda of taciturnity from WWII on entails: 1) Surveying state-artefacts advocating silence, from WWII posters to US Government anti-Snowden materials; 2) Reconstructing the historical and material production context of these objects; 3) Analysing through semiotics their specific visual and verbal message, identifying their target, ideology, and expected effects; 4) Comparing and contrasting "taciturnity propaganda" in different countries, paying specific attention to difference between democratic and autocratic countries; 5) Proposing a gender reading of these materials: in many materials, indeed, women are explicitly or implicitly evoked as the 'weak link' in the chain of taciturnity.

Keywords: silence, taciturnity, secret, propaganda, censorshipip.

Massimo Leone is Professor of Semiotics, Cultural Semiotics, and Visual Semiotics at the Department of Philosophy, University of Turin, Italy and Director of the MA Program in Communication Studies at the same University.

Massimo Leone has single-authored seven books, Religious Conversion and Identity: The Semiotic Analysis of Texts (London and New York: Routledge, 2004; 242 pp.); Saints and Signs: A Semiotic Reading of Conversion in Early Modern Catholicism (Berlin and New York: Walter de Gruyter, 2010; 656 pp.), Sémiotique de l'âme, 3 vols (Berlin et al.: Presses Académiques Francophones, 2012), Annunciazioni: percorsi di semiotica della religione (Rome: Aracne, 2014, 1000 pp.), Spiritualità digitale: Il senso religioso nell'era della smaterializzazione (Milan: Mimesis, 2014), Sémiotique du fondamentalisme : Messages, rhétorique, force persuasive (Paris: l'Harmattan, 2014; Arabic translation in 2015), Signatim: Profili di semiotica della cultura (Rome: Aracne, 2015, 800 pp); he has edited more than twenty collective volumes, and published more than three hundred articles in semiotics, cultural studies, and visual studies.

He is the chief editor of Lexia, the Semiotic Journal of the Center for Interdisciplinary Research on Communication, University of Torino, Italy (SCOPUS).



INCREDIBLE INDIA VISUAL CAMPAIGNS.

A semiotic approach

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The *Incredible India* tourism and nation branding campaign is considered among the most effective worldwide, helping at the increase of tourist number towards India and gaining important marketing prizes (e.g. PATA Grand Award in 2007, see Kerrigan, Shivanandam & Hede, 2012). The aim of this research is to investigate the advertising strategies and codes adopted by this campaign, taking into account that the marketing of destination can reflect socio-political, economic and cultural change (Morgan, Pritchard and Piggott, 2003). The research questions how is India communicated to the rest of the world? How is Indian-ness represented, rather as imagined identities than orientalism (Said, 1978)? But also how cultural heritage meets the globalization, leading to the hybridization of culture? (see Kant, 2009, Appadurai, 2005, Kotler & Gertner, 2002). Tourism destinations are signs (MacCannell, 1973), “symbolic encrustations” of culture (Culler, 1981) which construct the tourist gaze (Urry, 2002). The marketing or tourism destination images are constructed on a relationship between the *sign* (advertisement), the *designatum* (destination) and the *interpretant* (the potential tourist), in the perspective of Peirce’s triangular sign system underlying the symbolic, figurative or metaphorical representations (Tressider, 2011). The semiotic analysis of the static images proposed in this campaign includes all the seven international campaigns issued in a time-span from 2012 to 2016 (*Attiti Devo Bhava, Spiritual India, Heritage India, The Colours of India, Motherland: India, Go Beyond/ Find what you seek, Welcome World*). The Incredible India images are based on a

combination *in prasentia* between the visual monstration and narrative verbalisation, thus establishing a relationship between text and image (Schaeffer, 2001, see also Bres, 1994).

Considering the iconic, figurative and communication levels, the analysis of the production of meaning (Greimas, 1969, Floch, 1985, 1995) relies on the themes and the figurative level involved in the semiotic and narrative structure.

Keywords: semiotics of tourism, nation branding, figurative space, narrativity.

Angelica Helena Marinescu has obtained her PhD in Sociology at the University of Bucharest, Faculty of Sociology and Social Work, and in communication studies at the University of Burgundy. She has done research on the mediatization of food and gastronomy, heritage digitization, comparative museum analysis, Asian studies (India and South-Korea), diasporic identities (the Indian community in Romania), online communities (tourism), violence against women, etc.



Hitchcock presents: intertextuality, politics, representation

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Rope, released in 1948, is Alfred Hitchcock's first color film. Based on a 1929 theatre play by Patrick Hamilton (which, in turn, was based on the Leopold and Loeb "trial of the century" case), the movie is designed to preserve the "theatrical" dimension of the story (long takes, one single indoor location, etc.), and, at the same time, to convey a different narrative, as compared to the real events of the Leopold and Loeb case. Within such a structure, the movie thus deals with four different texts: the "real" events, their representation in the news media, Hamilton's transposition for theatre, and finally, Hitchcock's filmic adaptation. Each step of this path is a unique ideological discourse: Hitchcock's main point of reference is naturally the play, from which he borrows most of the plot, the dialogical structure (plus some specific dialogues), and the central idea of constructing a "morale" out of the episode. But what is this "morale", and to which of the many events related to the real case does it apply? Partly because of his personal ideological inclinations and partly because of the historical placing of *Rope* (released after WWII, while the Leopold and Loeb case took place in 1924), Hitchcock seems to have a very clear idea of how the story should end and what conclusions we should infer from it, and to this purpose he does not hesitate to manipulate all the four texts and media at his disposal, offering a fantastic opportunity for a rich semiotic analysis.

Keywords: *Rope*, Alfred Hitchcock, intertextuality, news media, theatre, cinema, homosexuality, capital punishment, Nietzsche's Übermensch theory.

Prof. Dr. Dario Martinelli (1974) is Director of the International Semiotics Institute, Full Professor at Kaunas University of Technology, and Adjunct Professor at the Universities of Helsinki and Lapland. He published 8 monographs and more than a hundred among edited collections, studies and scientific articles. His most recent monographs include: Lights, Camera, Bark! – Representation, semiotics and ideology of non human animals in cinema (Technologija, 2014), Authenticity, Performance and Other Double-Edged Words (Acta Semiotica Fennica, 2011), A Critical Companion to Zoosemiotics (Springer, 2010), Of Birds, Whales and Other Musicians – An Introduction to Zoomusicology (University of Scranton Press, 2009). In 2006, he was knighted by the Italian Republic for his contribution to Italian culture.



Do Black Lives Matter or Do All Lives Matter?: Conflicting Interpretations of Identity, Conflict, & Reality

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The Black Lives Matters movement in the United States has highlighted the differences in construction of national, racial, and ethnic identities, and the ways in which members of traditionally muted groups may perceive reality in differently than the majority culture’s socially constructed reality. While Black lives have been commodified and undervalued, technology has allowed for the documentation of discrimination, police brutality, and other types of mistreatment. This documentation has lead to greater opportunity to challenge dominant views of the United States as a fair and just. However, when the slogan, “Black Lives Matters,” began gaining visibility, there was a backlash of (mostly) majority culture individuals countering with “All Lives Matters.” In debate between people espousing these two divergent views, evidence of differences in meaning and interpretation became evident. This paper will examine examples of justification and challenges to both slogans in order to provide insight into how minority and majority members’ semiotic understandings of the world are different. In addition, implications for other contexts, populations, and conflicts will be identified, as well as the role of technology as perpetuating and providing opportunity to challenge different constructions of reality.

Keywords: race, culture, ethnicity, United States, conflict.

Dr. Mary Meares is an associate professor of communication studies at the University of Alabama. Her research focuses on culture, diversity, and communication, including workplace diversity and issues of voice and mistreatment. She teaches intercultural, group, and organizational communication, leadership, and research methods courses. In addition, she works as an advisor for the Serbia Fellowship Experience, a student-led study abroad program. Dr. Meares has also consulted for educational, corporate, and public

service organizations in the areas of intercultural transitions, team building, and conflict, and has taught at the Summer Institute for Intercultural Communication since 1999. Dr. Meares was named the Faculty Mentor of the Year at Washington State University and recently received Alabama's Buford Peace Award, an award given annually to a faculty member has demonstrated exceptional levels of involvement in mediating human disputes, helping overcome prejudice, promoting justice, and establishing peace.



Traditional Romanian signs in the contemporary society

The question of IA blouse as a symbol of national identity

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The meaning of the traditional Romanian signs interwoven with the costume has been long studied by ethnography as part of both cultural heritage and rural aesthetics. However, nowadays, a trend of assumed patriotism has evolved between people, attracting all kind of displays, having traditional signs centerpiece.

In this context, their symbolism is trapped, easy to confuse and even used by international brands as a method to approach a new consumer market. The question emerging here is whether brand communication integrates “the third culture model” (Casmir & Asuncion-Lande, 1989) or not.

Therefore, this paper focuses on how these traditional signs behave like psychological *stimuli*, in order to create a sense of belonging and unity. The research investigates whether the IA blouse is a sign with a particular “language”, a “feminine vision” of the world. In so doing, a qualitative content analysis will be used, together with a semiotic analysis. The data comprises the Facebook community page *La Blouse Roumaine* appealing to national identity triggers such as famous Romanian artists, historical or contemporary personalities and meaningful moments. The idea of *IA blouse as a nation brand* is deeply investigated, seeing how is the *virtual public sphere* (Castells, 1996, 2004, 2006; Fraser, 1992) debating this topic.

As a conclusion, understanding the true meaning of the traditional signs, together with this nation's archaic set of values, has the capacity of building intercultural communication bridges between “Us” (Romanians) and “Them” (foreigners) and between Romania and other states as part of a multicultural environment.

Keywords: national identity, Romanian traditional signs, intercultural communication, the third culture, nation brand.

Miruna Mirică-Damian is a last year student at the Faculty of Communication and Public Relations (National Schools of Political Studies and Public Administration), highly interested in semiotics and visual arts as part of her future academic path. She has spent a semester in France, at Université Lyon Lumière 2, where she focused on gathering information from semiotics' connected domains such as Anthropology of



THE SEMIOSIS OF CULTURAL STEREOTYPES IN THE PROCESS OF NATION BRANDING.

An approach from *center* and *periphery* categories.

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The fact of living in a world of nations belongs to our common sense from the earliest days of modernity. In spite of getting used to discourses that highlight globalization and intercultural interactions, nationality still remains as one of the most crucial aspects of people and organizations' narratives.

Nation brand, understood as the whole image of the symbolic values attached to a specific nation-state, is an emergent concept in international communication management and political sciences that claims the possibility of influencing the image of a country by arranging their signs in a strategic, consistent and long-term oriented process of semiosis with key stakeholders (e.g. tourism market, foreign investors, international community).

This process of semiosis, and its correspondent mental associations, relies on different dimensions varying according each specialist. Nevertheless, few attention has been drawn to the fact that cultural stereotypes appear as representations that affect transversely different variables of the reputation. Who cares about those cultural stereotypes? Could it be a government responsible for changing or reinforcing them? Do they actually belong to the country involved or to the culture(s) in which that semiosis take place?

Throughout the presentation, I will develop some ideas of Lotman's cultural semiotics dealing with the concepts of center and periphery in order to place the issue in the capacity of a culture to define its borders. The conclusions will suggest that stereotypes are semiotized locally and its internal organization depends highly on the range of centrality/peripherality in which the nation brand is placed according to each culture. Finally, a last reflection will set the question of the role of viralizing social media in strategically challenging this placement.

Keywords: national semiosphere; semiotics of globalization; cultural policy.

Born in Montevideo (Uruguay), I am currently studying the laurea magistrale (Master's course) in Semiotics at the University of Bologna with a special interest in the representations of nations and the reproduction

of popular culture in institutional settings. In 2014 I got a degree in Social Communication at the Catholic University of Uruguay with a thesis about Japanese cultural influences on Super Mario Bros' narrative universe. I have studied Linguistics at the University of the Republic (Uruguay) with an emphasis on Sociolinguistics and I have worked as a strategic communication specialist for advertising agencies, private companies and media enterprises.



A Semiotic Approach to Code Switching in Secondary Language Teaching

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We explain the differentiation of teaching attitudes in terms of semiotic resources by analysing in a Peircean workframe audio-recorded data of classroom discourse collected for a study on EFL (English as foreign language). The data illustrate how teachers adopt differentiated semiotic strategies in secondary language teaching, according to the communicative needs of the class and the context in which learning occurs. We notice certain divergences in the different teaching attitudes that multilingual and monolingual teachers adopt towards multilingual or monolingual learners. The variations of teaching attitudes are due to cultural background and differently acquired teaching skills. To offer an insight into how the linguistic background impacts on one's language teaching, we approach the phenomenon in terms of semiotic resources, the observable actions and objects involved in meaning making. Anything that can be subject to interpretation and used for communicating meaning is a semiotic resource. Spoken or written language, facial expressions, visuals and other sign systems which are commonly used in casual communicative circumstances are impactful in educational settings as well and, as such, should not be ignored in classroom dynamics. Such actions can be marks of deliberate codeswitching. Semiotic resources are dynamic phenomena of signification, corresponding to a knowing subject's semiotic competence. Rather than supposing meaning to be static, the notion of semiotic resources supposes a meaning potential ready for use in different contexts by various actors. We conclude by asserting that the deliberate choice of multilingual teachers to codeswitch in class is used as a semiotic strategy for sharing and developing new meanings and facilitating the learning of English (or secondary languages generally).

Keywords: educational philosophy, semiotics, multilingualism, code switching, EFL.

Narimane Mouaïici is a PhD student in language sciences at the University of Mouloud Mammeri of Tizi-Ouzou (Algeria). Her main research interests are linguistics, pragmatics, semiotics, and didactics.

Dr Alin Olteanu is a Research Facilitator at the University of Roehampton. He is the author of the book "Philosophy of Education in the Semiotics of Charles Peirce: a Cosmology of Learning and Loving" and an active researcher in the fields of semiotics and philosophy of education. His main research interests consist in the adoption of biosemiotic findings in educational practices, developing a semiotic perspective of educational curricula, developing the dialogue between semiotics and constructivism and multiculturalism.



Sexual Education in a Biosemiotic Perspective

Sexuality as Agapic Argument

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I explain that a biosemiotic approach to human sexuality opens an educational perspectives which acknowledges the philosophical potentiality of sexuality. In the light of recent research in biosemiotics, sexual activity can be understood as a competence of the semiotic body. As such, sexual desire and activity are not understood as merely biological impulses, as it has been regarded in classic Darwinism and psychoanalysis. Rather, sexual activity is a case of semiosis, an act of interpretation. As such, sexual activity is understood as involving our entire being, as the most intimate manifestation of love or the most horrid form of violence.

Modern dualist philosophy did not develop the philosophical potentiality of sexuality. In this perspective, sexual desire has been understood as merely the result of egoistic biological impulses. By ontologically separating mind and body, rationalism and empiricism regard sexual activity as unimportant. As a result, modern philosophy generated various ethical positions that either regard sex as negative or trivial, or justify it as merely impulsive (in the case of psychoanalysis). These perspectives either denigrate sex as immoral or promote abuse. Sexual education, in this perspective, is based on a merely machinistic explanation of sexuality. As semiotics accounts that human relations are primarily sensorial, it explains that sex can be the most insightful way of knowing another person, as well as the most harmful form of violence. I explain that, using Peirce's terminology, sex is a metaphor and an argument, as a case of agapic evolution. Sexual abuse is identified with anancasticism, an unsaturated phenomenon of signification, the interruption of sign growth.

In this perspective, sexual activity is neither stigmatized as morally wrong nor justified as an impulse, necessary for reproduction.

I explain that the semiotic approach to sexuality brings an educational attitude by which sexual desire and activity are not trivialized.

Keywords: sexuality; semiotic scaffolding; agapism; anacasticism; sexual education.

Dr Alin Olteanu is a Research Facilitator at the University of Roehampton. He is the author of the book "Philosophy of Education in the Semiotics of Charles Peirce: a Cosmology of Learning and Loving" and an active researcher in the fields of semiotics and philosophy of education. His main research interests consist in the adoption of biosemiotic findings in educational practices, developing a semiotic perspective of educational curricula, developing the dialogue between semiotics and constructivism and semiotic approaches to multiculturalism.



JEWISH CLOTHING AS 'OTHERS' IN THE OTTOMAN EMPIRE

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Ottoman Empire was multicultural. Many people having different culture and religion lived together in the large area as keep their identity and costumes. We can find the scenery of multicultural life in the books especially gravur books which written and pictured by European wanderers. On the other hand we also can find in the albums which include the miniatures. We can distinguish the different people by seeing their costumes. 'Others' as a concept, which refers to people's tendency to see people who do not belong to their group as different, has originated from different historical change processes of and diverse cognitive structure of communities living in various parts of the world. When a boundary is marked, the land of the other side, the language of the other side; everything in a sense, related to other side are no longer ours and they become "others" for us. Such geographical boundaries can co-exist apparently with social, ethnic and cultural boundaries. I would like to present Jewish People costumes comparing other people of Ottoman Empire.

Keywords: otherness, clothing, wanderer, Jewish, Ottoman.

Dr. Füsun Deniz Özden teaches at the Istanbul University, at the Fine Arts and Ethnomusicology Departments. She gained her MA in 1992, entitled: "Ancient Greek Music in Anatolia and PhD. entitled: "The Analysis of Surname-i-Hümayun by Semiotics", in 2000. She gives courses as Ancient Anatolian Civilisations, History of European Art, and Traditional Ottoman Arts: Ottoman Miniatures, Ceramic Art. The published papers: Özden, D., (2003), "Human Sexuality in the Ottoman Miniatures", The History of Male-Female Sexuality and Fertility in Asia Minor (Today's Turkey), Özden, D., (2008), "Jewish Clothing as Otherness in Ottoman Empire", Transitions through History and Culture, Skopje.. and others. She did consulting of "Zeugma", Documentary film, 2001. She is director of Feyhaman Duran (Turkish painter) Kultural and Art House. She was vice-president of the Pessinus (The city of mother goddess "Kybele")



SEMIOSIS IN ONLINE COMMUNICATION OF FOOTBALL FANS IN CYPRUS

Language choices and ideology

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Football is the most popular sport in Cyprus. A considerable percentage of the population actively participates in football, supporting sport clubs that form communities with strong ideological ties and common characteristics “such as national belonging, fan identity, or community engagement” (Lopez-Gonzalez et al, 2014). These clubs are identified with specific political ideals, incorporating their ideological values and their partisan nature. Fans and members of these clubs interact and communicate in both real and virtual spaces, such as the official pages of the clubs on Facebook.

The linguistic landscape in Cyprus is described as “dialect continuum” between the local idiom (Greek-Cypriot dialect or GCD) and the formal language of the state (Standard Modern Greek or SMG) (Papapavlou, 2011: 24). In such a bi-dialectal environment, linguistic choices in communication—in oral or written discourse—reveal hidden semiotic parameters, since they hold a significant symbolism as an indicator of “language’s territoriality” (Moschonas, 2004), highlighting national and language ideologies” (Terkourafi, 2007).

In this study we are aiming to examine the relationship between language, ideology and orthographic choices in written discourse through fans’ comments posted on Facebook. The selection of the three specific clubs derived from an in-depth literature review and was based on their ideological position, representing three different ideologies of the Cypriot political landscape: Omonoia (adjacent to the left wing party), APOEL (adjacent to the right wing party) and AEL (asserting to be away from political considerations).

Based on a purposive sample of 2.750 comments posted on Facebook by the aforementioned clubs’ followers, we performed content analysis, coding language (SMG, GCD, English, Greeklish and Cyprenglish) and orthographic choices, as well as semiotic analysis in written communication. Results from both quantitative and qualitative analysis of the sample, give evidence that language and orthographic choices in online written communication are highly related to ideology and the social identity of football fans.

Keywords: Greek-Cypriot football clubs, online communication, language, ideology, orthographic choice.

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Thomas Photiadis is currently a PhD candidate, placed at the Cyprus Interaction Lab of the Department of Multimedia and Graphic Arts at Cyprus University of Technology.

His research topic is on the affection of emotional behavior in 3D environments, investigating individual's behavior through the Social experience in Second Life environment. His PhD thesis combines different areas like Human-Computer Interaction, Psychology and User Experience, having as a central point the user's positivity (satisfaction and well-being).

His first Degree was on Product and Industrial Design (design and evaluation), and Master degree concentrated on promoting Online Brand Identity using HCI (Human – Computer Interaction) methodologies.

During his studies he has also held the position of the research assistant, evaluating websites, advertisements via Eye Tracker equipment. Moreover, he investigated the Greek-Cypriot dialect and ideology via online media (Facebook, Websites etc.).



Sense and Communication in Deleuze

*A Reading of Gilles Deleuze's *Logic of Sense**

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In *Logic of Sense*, Deleuze introduces sense as a border entity which makes possible any genesis in the world. The things in the world are meaningful for us because they are senseful in themselves. Everything is a sign, and we should consider sign here as index in Peircean sense. Therefore, semiology is not part of psychology, but part of ontology. In this way, Deleuze tries to solve the problem of communication. It is essential for genesis of any entity. It happens when a borderline and then two entities take shape out of chaos. In this way, Deleuze discusses about language as a communicational instrument in an ontological sphere. So, this language is not composed of Saussurean arbitrary human signs, but of more general ontological ones. Here, there is a process or genesis that makes signs out of signs. But this genesis is not dialectical. Sense is nothing else than this genesis. Sense is not a fixed essence, but a becoming. Every elements in language are verbal. Every word is a verb and every thing is an event.

This view toward the world is paradoxical with regard to common sense and good sense. That's because Deleuze tries to consider sense with a concentration on non-sense. If we are living in a common sense, sense shows itself on the surface, where the bodies become the others. Here, we can talk about the genesis of sense at the surface of bodies. This is how the bodies communicate. But sense is not isolated from the bodies because it is at their surface. There's no depth without the surface. Sense is the incorporeal at the surface of the corporeal. And the incorporeal is the becoming of corporeal. So, communication occurs before the communicating essences. These post-coming essences are nothing more than the reductions of communicational senses.

Keywords: sense, ontology, Deleuze, communication, Genesis.

My master and PhD at the Allameh Tabataba'i University of Tehran, where I am now an assistant professor, was in general philosophy concentrating on Derrida. Now I'm doing a PhD in contemporary European philosophy about Deleuze at the University of Bonn. My publications are mostly in Persian, included some academic articles in the domain of contemporary French philosophy, and translation of some books in this domain into Persian included Derrida's Of Grammatology and Deleuze's Kant Critical Philosophy. I also published a book titled Derrida and Philosophy in Persian.



Why You Cannot Think by Yourself Plato on Knowing, Learning and Communication

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“I must not be alone in my opinion; you must take your share in the risk, so that we may meet together whatever fate shall befall us”. This is what Plato made Socrates say in the *Theaetetus*. For Plato (as for Socrates) knowledge can only be achieved in common, through dialogue. The thesis that the quest for knowledge should be a common search occurs constantly in Plato's dialogues, from the early Socratic to the late ones.

Can Plato really have thought that you cannot do philosophy by yourself? It has been argued that in Plato dialogue is not only a pedagogical device meant to provide better teaching, but also a technique required for achieving true knowledge. Yet, there is no explicit answer in his writings as to why this is so.

In my paper I shall argue that (i) for Plato both learning and discovering involves communication; that (ii) this is so because for him the agreement of two minds represents, in certain conditions, an indication of truth; and that (iii) he entertained this belief because for him intersubjectivity is a given element of human spirit.

Keywords: Plato, learning, knowing, communication, intersubjectivity.

Catalin Partenie is Associate Professor of Philosophy at the National School of Political Studies and Administration, Bucharest, and has also taught at the Université du Québec à Montréal, and Concordia University, Montréal. He has edited the volumes Plato. Selected Myths (Oxford University Press, 2004), Plato and Heidegger (Northwestern University Press, 2005, in collaboration with Tom Rockmore), and Plato's Myths (Cambridge University Press, 2009). He did his graduate studies at the Universities of Oxford and Glasgow, and was Andrew W. Mellon Fellow at Wissenschaftskolleg zu Berlin.



THE SEMIOSPHERE OF ADVERTISING AND CULTURE

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Should we take for granted that semiosis stands for any form of activity, conduct and process that involves signs and the meaning they produce, then it comes right to say that semiosis is to be identified with any form of publicity and advertising. Moreover, advertising is as ubiquitous as the individuals themselves and as technological progress outputs. In this context, Lotman's concepts of semiosphere (2005) encompasses the meaning and the effect, the signs and audience, along with Bandura's triadic view on the continuum between the human, his existence, his behaviour and the context in which he reacts. In the light of all the above stated, the present paper comes to explore whether advertising the same product or service in various cultures needs to be tackled differently or whether slight background differences change the meaning due to cultural variations. Can the same advertisement be advanced interculturally? This is an endeavour in finding out whether Krylov's fable (1946) about the pearl "What they don't understand they regard as trivial" still stands in terms of intercultural advertising or whether the promotion goes ahead unspoiled due to the intrinsic features of the product. Are the psychological mechanisms beyond the advertising product solely responsible for the decoding of meaning or is it Bandura's triad at stake? These and other aspects are to be explained in the current paper.

Keywords: semiosphere, advertising, culture, meaning, psychology

Maria Magdalena Popescu, an associate professor within the Communication for Security Department at the Carol I National Defence University in Bucharest, Romania, has an ESL major, a MA in British Cultural Studies, and a Ph.D. in Humanities. She is now doing media communication after a PG course in the field. In 21 years of activity she has taught foreign languages, media communication and journalism. She currently focuses on media communication, technology-enhanced-learning and serious games. Co-author and initiator of the military English blended learning courses in the Romanian military, she has been an author and a researcher in the fields, authoring more than 50 articles, moderating and reviewing for conferences and scientific publications. She has authored and co-edited books nationally and internationally, participated in European funded projects and national ones. She has given lectures on Journalism and



The Semiotics of the Image within Graphic Design

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This paper aims to expand our understanding of semiotics as a theoretical framework through which we can develop new readings of the image within the visual messages of graphic design research. Through case studies of postgraduate practice from London College of Communication, University of the Arts, the paper uses semiotics to unpack the codified commercial images of our increasingly visual culture.

The paper explores the fetishisation of the image within graphic design and uses semiotics as a critical toolkit to speculate on new modes of criticality within design research. In the proposed model semiotic theory becomes embedded within practice in an integrated and synthesised methodology that challenges traditional pedagogic separations. In this way, rather than being opposites each participates in the other with *making* through *theory* and *thinking* through *practice*.

Keywords: semiotics, graphic design, design theory, pedagogy

Vanessa Price is a graphic design educator and researcher. She works as Lead Tutor in Postgraduate Studies on MA Graphic Media Design within the School of Design at London College of Communication, University of the Arts, London. Vanessa's research looks at the role of the photographic image within the visual messages of graphic design.



THE CHRONOLOGY OF TIME IN *LE PÈRE GORIOT* BY HONORÉ DE BALZAC

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The chronology is the order in which the events occur in a story. It is realized by the lived-time which is divided into three periods: the present, which is the time that a human being is living; it may feel like a punctual moment or as duration, a continuous progress of the present. This present allows us to understand the difference between the time already elapsed – the previous era – or past and the time to come – the future era- or future. The time which passes, it is the future that is continuously transformed in the past through the present.

On the one hand, we want to demonstrate that to the three eras of the lived-time correspond one or several tenses in the indicative mode:

- the lived-time: past, present, future;
- simple verb tenses : simple past, imperfect, present, future.

On the other hand, we will show that the chronology of the story is also carried out by other temporal connectors, by the successive themes of the story, by the introduction of a new fact or a new development of the action.

In order to exemplify the chronology of time in the story, we will perform a textual analysis on several excerpts taken from the novel *Le Père Goriot* by Honoré de Balzac.

Keywords: chronology, story, progression, lived-time, temporal connectors.

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SEMIOTIZATION OF TIME IN VIRTUAL NARRATIVE

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This paper is dedicated to the analysis of the phenomenon of virtual narrative and its connection to the phenomenon of Internet of things. Modern virtual narrative is a complex, syncretic phenomenon, alludes to the different cultural, historical and even mythological subjects and objects. But with the development of new technologies, such as the Internet of Things, virtual narrative became to be some kind of independent phenomenon. Moreover, the Internet of things (which is not clearly identified phenomenon itself from the philosophic point of view) uses the virtual narrative as one of the components, for example applying some method of virtual narrative in creating advertisements, creating messages in musiums, expositions etc. So in our paper we will analyze this both phenomena, their connections and the way of its development.

Keywords: virtual narrative, Internet of things.

Elena Samoylova is PhD student and lecturer in the department of advertisement and innovatics of Pyatigorsk State Linguistic University. Her early studies were dedicated to the study of Spanish language, but now she is dedicated to the study of computer games and subcultural phenomena in the real world. She analyzed the images of protagonists in the computer games, such notions as history, time and space in the computer games. She also studied the problem of gamification and game status in the life and in the science.



Gossiping:

An act of Communicative Resistance

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Gossiping as an act is often synonymously used for ‘girl talk’, associating the act of communication of a particular kind with a particular gender. It has also historically been trivialised as ‘idle talk’ and unproductive endeavor that women engage in. The paper will revisit these cultural assumptions and question their credibility through ethnographic work that un-trivialises gossip and gives it political potency, redefining the idea of leisure and power.

Keywords: gossip, communication, ‘girl talk’, patriarchy, resistance.

The author is a research scholar at Department of Sociology, South Asian University and her research interests are related to gender, knowledge, and labour among other things. With a dedication to delve in ethnography and engage with experiences, the author is a struggling to make sense of her political ideology-feminism and it is this struggle that gets reflected in most of her writings.



BODY/TONGUE MIMESIS AND THE EVOLUTION OF SEMIOTIC AGENCY

A Mimetic Theory of Language Evolution in Biosemiotic Perspective

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It's become evident to a growing number of observers that the conceptual bases of semiotics afford a strong unitary framework from which to explore many epistemologically confounding questions. The origin and evolution of language, which straddles biological and symbolical (as well as ethological and cultural) domains of investigation, has been a particularly confounding case in point. Thomas Sebeok noted this in semiotic terms, insisting that as long as the “strategic anthroposemiotic/zoosemiotic dichotomy” stands, the question of the origin of language will continue to be frustrated. It is thus from a holistic semiotic perspective that I approach the object of the origin of language, locating it within a coevolutionary complex of physioanatomical force-relations (embodied semiotic) whereby a capacity for symbolical insight (anthroposemiotic) could phenomenally emerge out of biological impulse (bio-/zoo-semiotic). This approach challenges contemporary coevolutionary linguistic perspectives by foregrounding the brain and its neurobiological relationship not with abstract protolinguistic mental systems, but with other extra-encephalic parts of the body where protolinguistic antecedents would first be manifest, i.e. the semiotically dexterous extremities/superficies of the body: eyes, ears, arms, hands, facial muscles, lips, larynx, and —crucial to the eventuality of linguo-centric human language— tongue.

In this hypothesis, the tongue is understood to have been selected as the flexible articulative valve at the center of this larger bio-semiotic network.

Employing the concept of mimesis, I argue that the lingual selection is plausibly an exaptational product of the tongue's lingual articulatory capacity closely mirroring that of the whole body itself— the body's pancorporeal articulatory capacity. It could consequently be mimetically leveraged as a kind of semiotic agent for the body, projected as such, via protolinguistic vocalizations, into an emerging, reified world of symbol, where symbolic communication was increasingly offering evolutionary

sanctuary to biological survival.

Keywords: biosemiotics, embodied semiotics, language evolution, mimesis, coevolution.

Jeremiah Cassar Scalia is an English Language lecturer at Wenzhou-Kean University in Wenzhou, China. He received his B.A. in Anthropology from Temple University, and an Ed.M in TESOL/Applied Linguistics from The College of New Jersey. He's also completed graduate coursework in anthropology and semiotics at Simon Fraser University. His research interests are focused on cultural and linguistic processes examined from sociohistorical, bioevolutionary and biosemiotic perspectives. His linguistic research has included study of pragmatic and paralinguistic aspects of social interaction, and second language vocabulary acquisition in the Chinese EFL classroom. He's further conducted ethnographic studies of the culture/practice of capoeira (Brazilian martial dance) in Brazil, and the culture and economy of desi daru (bootleg liquor) in Gujarat, India. He has presented original research and read award-winning writing at the Temple Global Conference, and the Asian Conference on Cultural Studies, and has been published in Friends Journal and the Philadelphia Inquirer.



Visual Analysis: A Comparative Methodological Approach between Social and Classical Semiotics

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We live in an era characterized by the convergence of information (Jenkins, 2006), resources and means of communication. As a consequence, an overflow of data and images produced by the networks of communications and social media, are to be identified and analyzed with syncretic and interdisciplinary methodologies such as sociological, ethnographical and semiotic concepts and instruments of investigation. We aim to define and configure a comparative study between the concepts of context and multimodality, specific to authors of social semiotics such as Ruth Wodak, Norman Fairclough and Gunther Kress and the way these ideas reverberate in the work of other semioticians.

We also approach the methodological comparison between the method of image analysis given by Gunther Kress and Theo Van Leeuwen in *Reading Images: The Grammar of Visual Design* (2006) and the structure of visual interpretation designed by authors like Laurent Gervereau and Goran Sonnesonn.

Keywords: social semiotics, multimodality, visual analysis, semiotic resources, image;

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VIRTUAL NARRATIVE AND THE INTERNET OF THINGS

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Internet of Things, as a presenting of physical computer network related objects and interact, acts as an ontological and semiotic phenomenon. The world of things, long regarded in European philosophy and sociology as representator of metaphysical realities, social meanings, the scope of the implementation of status and political aspects, is nowadays relatively independent. Things, on the one hand, continue to perform their semiotic characteristics and realize representational properties, and on the other hand, begin to take their special traits of being specific, embedding in the practice of human interaction and often converting them. Internet of things represents the ability of things to interact with each other. Carrying out specific functions of the person who previously carried out the only by the man, things are less representing the specific individual areas of natural, social, and political life and, increasingly, creating measurement of social, natural and political. This questions require for its solution efforts of the semiotics, ontology and philosophy of information technologies.

Keywords: internet of things, semiotics, ontology, information technologies.

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WRITTEN PRESS COVERING SOCIAL PROBLEMS: IMAGES AND WORDS

A research on *Libertatea* newspaper

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This paper presents the results of a preliminary research within my future PhD thesis on *The reflection of social problems in the written press in Romania*. Starting from the assumption that press is “like a mirror for the society” (Chelcea, 2004), and also from the view upon the media as a semiotic system, which can be

studied like any other system of this kind, (as language or literature), I conducted a micro-research on the *Libertatea* newspaper, studying a months of its issues (January, 2015), in order to obtain a ‘picture’ of its reflection of social problems existent in the Romanian society.

I applied a method of content analysis to a *corpus* of 57 press articles - the frequency analysis -, obtaining a list of social problems in these articles, together with their hierarchy, grouped in a table.

I noticed that each term of the obtained list was ‘entangled’ in a set of relations with other words in the same article (e.g., abstract and concrete positive or negative nouns, adjectives with an emotional effect, passive or pro-active verbs, etc.), contributing to the general positive or negative tone transmitted by the article. Thus, the analysis of this ‘structure’ of relations between words gives an image of the context in which the studied terms are presented to the public.

Searching for epithets, repetitions, popular terms, etc. are also studied the peri-textual elements (titles and subtitles), obtaining a more complex image on the researched issue.

The result is the attitudinal approach of the social problems in their reflection in the written press, for the period and studied publication.

This paper is important for its combination of two research methods coming from different disciplines - sociology and semiotics –, showing the present interdisciplinary state of research in social sciences.

Keywords: frequency analysis, press, social problem, context, word.

Mona Simu (1969, Bucharest), is presently editor for The Quality of Life Revue, within The Research Institute for the Quality of Life (RIQL) (Romanian Academy), working here since 1997.

Within this institute she activated as editor for several publications, among which: Social Research Revue (IMAS), Romanian Sociology Revue, online scientific magazine Social Innovation.

She followed journalism at the Journalism and Communication Sciences Faculty, University of Bucharest (1992-1996), the title of the BA thesis being: Roma image in written press in Romania. Afterwards, she followed Master Studies in Journalism at the same institution (FJSC) (1997).

Presently, she is a PhD student (second year) in Sociology at SCOSAAR (Advanced Studies School of Romanian Academy), under the supervision of PhD Professor Catalin Zamfir.

In 1996, as a student, she participated at the Gipsy Lore Society Conference held in New York, presenting a research paper based on the BA thesis.



Humor has its own language: Characteristics and mechanisms of verbal humor

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The purpose of this study is to examine the underlying mechanisms of verbal humor. The research method is based on the study of patterns of various types of verbal humor, as well as examining the cognitive aspects generating those patterns. Verbal humor is an integral part of humor in general, and is an outcome of natural language development. From an evolutionary perspective it is a skill acquired much later than visual humor. This phenomenon can be seen in babies, who manifest visual humor approximately between the ages of six to eight months, whereas verbal humor is apparently comprehended only a few months later. Verbal humor requires sufficient lexical development and employs higher intellectual skills than visual humor. The understanding and appreciation of verbal humor – and humor *per se* – rely upon the lexical knowledge and cognitive abilities of an individual, along with personality traits and environmental factors.

Keywords: humor, laughter, cognitive relations, Jewish humor, creativity.

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Edusemiotics as Process Semiotics: towards a new model of semiosis for teaching and learning

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Standard definitions posit the sign as a discrete entity, in relation with other signs and standing for an object (either physical or psychological). Thus the sign has two roles, as prompt and as substitutive representation. The latter raises difficult questions about the relationship of the semiotic to the non-semiotic or pre-semiotic which can be resolved logically (as in Peirce) or rejected as unanswerable (as in Saussure) but which can never be satisfactorily resolved empirically as the phenomenal cannot be divorced from the semiotic. This impasse can be resolved if we drop the assumption that the sign is essentially substitutive. The assumption of discrete entities, at either the phenomenal or the noumenal levels, is a function of discredited substance metaphysics. On a process metaphysical account, the reality of the sign is not attached to the discreteness of any pre-existing entity. The sign remains as prompt and as relational but not (other than sometimes with respect to other signs) substitutive. Rather than defined as standing for an object, the sign can now be regarded much more simply as a feature of an event. This conception of the sign is explored in terms of its implications for teaching and learning.

Keywords: sign, process, discreteness, feature, event.

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Recent books:

2015: Edusemiotics: semiotic philosophy as educational foundation (Routledge – with Inna Semetsky; winner of PESA book award 2015)

2014: Pedagogy and Edusemiotics: theoretical challenges/practical opportunities (Sense – ed. with Inna Semetsky)

2012: Be(com)ing Human: semiosis and the myth of reason (Sense)

2008/2011: Childhood and the Philosophy of Education: an anti-Aristotelian perspective (Continuum).



THE LIGHT-SOUND LANGUAGE: A BIOPHOTONIC EXPLANATION OF HUMAN COMMUNION

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Semiotically speaking, the intuition of a “Creative Word” could be assumed as the “First Light-Sound” manifestation, as a Big-Bang explosion associated with: the primordial “musical frame” for which the 2,7 K reminiscent radiation is considered an objective sign, the determinative pattern which permitted the original substance to organize itself into different cosmic “light systems”, the genesis of the human being as an effect of the light-sounds fields (of the “divine matrix”, able to organize the “cosmic dust”), the “cosmic language” which generated the human (non)verbal systems of signs.

Scientifically explained, all these aspects are connected through a mechanism of “Holographic Resonance”, involving light and sound too. This mechanism is able to transfer / reflect the properties of a certain system into the assembly of properties of another system (light into sound, for example). This mechanism could rationally explain the amazing intuition of the sufi semioticians: “*The word is both sound and light, because the light is the sense of the sound*”. This affirmation could be proved only by using the unconventional hypotheses of biophotonics (science of the “living light”, of “biological lasers” theory / technology).

In this way, the technical terms of biophotonics argue that the human sensibility to light / sonorous vibrations is due to the optic activity of the “liquid crystal” structures, present in the cellular membranes and cytoplasm. At the level of human organism, these structures permit – by a piezoelectric effect – the translation of each vibrational stimulus into energetic signals (electrons) and bio-luminescent information (biophotons), having the ultra-weak properties of a (bio) laser system. In this frame, the logogenesis presupposed two complementary stages:

1) First, the natural fluxes of light-sounds emitted by the world’s referential were specifically transformed by the system eye → ear → brain into coherent holograms, complexes of waves carrying the properties of the referential (meaning / signified) and being able to be transmitted from brain to brain, by a telepathic type of communication: the “Pre-Babel” language.

2) Second, the cerebral holograms became implicitly a complex of neural commands addressed to the human verbo-kynesthetic system, in order to control the mouth’s muscles, the vocal cords’ tension, the extension of larynx and pharynx etc. The synergetic result was a coherent emission of sounds, a “magically” motivated word namely, homeo-morphically “translating” the information of the light-waves (signified) on the sonorous energetic support (signifier).

This metamorphosis process, still ignored by scientists, is responsible for many

communicative / communion / resonance phenomena such as telekinesy, synchronicity, distal therapy, but also for creative arts, such as music, painting, etc. By rationally controlling them, a humankind RAINBOW will be able to sustain and harmonize the human being resonance with his / her inside and outside (semantic) universe, by a “Post-Babel” language of light and love.

Keywords: light-sound language, biophotonics, holography, logogenesis, harmonizing resonance.

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THE SYMBOL OF WELL IN SANDPLAY THERAPY

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Sandplay therapy is a therapeutic modality, based on the psychology of C.G. Jung and developed by the Swiss psychotherapist Dora Kalff. It is particularly useful for identifying and reconciling internal conflicts, as well as penetrating the depths of personality to experience the Self directly. Clients place miniature figurines in a small sandbox to express confusing feelings and inner experiences. This creates a visual representation of the psyche’s contents and reveals unconscious concerns that are inaccessible any other way. As materials contained in the unconscious emerges visually and symbolically, it is integrated into a person’s sense of self and can be activated to elicit behavioral change. It provides a way for material from the unconscious to become visible, healed, and integrated into the consciousness, thus allowing life to be lived in a more conscious and authentic way.

From this symbolic approach (and using examples from real cases/trays), a well is a communicative pathway between surfaces and depths, it is a link between our conscious, daily existence and our subconscious life. They are often holy, and frequently appear in fairy tales and dreams as places of penetration into the unknown worlds of the unconscious. In mythical terms, a well is a place haunted by many spirits. Earthy goddesses oft become manifest at wells in a peculiarly potent way, linking the internal world of her body-psyche with the external world where we live.

The fountain is also the place to make prayers for healing and chants both for body and soul. While most wells are renowned for their healing power or good luck, some were used for a darker purpose, to curse.

In modern times wells shifted from their usual role but their symbolism of wisdom,

holiness, healing and divine feminine power mixed with the darker aspects of the underworld was not lost.

Keywords: well, sandplay, symbol.

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Dicisigns - Multimodal Propositions

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It is a strange thing that propositions have been all but ignored in semiotics – maybe it was considered something for the logicians to care about. But to a Peircean view of semiotics, the two largely overlap if not identify completely. This talk introduces Peirce’s notion of propositions - so-called „Dicisigns”, or, signs able to take a truth value. It is of current interest because it differs from the logical standard tradition taking propositions to be linguistic constructions uttered by human beings. Both these ideas are absent in Peirce’s notion of *Dicisigns*. The idea that human beings are not the only species able to use propositions takes us into biosemiotics. And the observation that propositions are not linguistic only takes us into the realm of multimodal propositions. Signs may claim a truth value, which are composed in a hugh variety of ways, from linguistic, pictorial, gestural, diagrammatical parts. This talk outlines this generalized notion of propositions - central to processes of knowledge and communication.

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His research areas of interest include semiotics, intellectual history, philosophy of science, and political philosophy.

*Recent publications: **Democratic Contradictions of Multiculturalism** (with JM Eriksen, 2012), **Natural Propositions** (2014).*



EMOTICONS AS EXPRESSION AND AS TRIGGERS OF EMOTIONS

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The present paper is an attempt to understand the functioning of Facebook’s new “Reactions” emoji (Like, Love, Haha, Wow, Sad, Angry), included by Mark Zuckerberg in his range of responses emoticons that reflect what users supposedly think about their friends’ posts (comments, photos, videos, etc.). The question is if this range of emotions is suitable enough to express the real emotions on a multicultural social network? Emoticons are expression of emotions and, correlatively, triggers of emotions. The issue here would be that emoticons, as any other nonverbal sign, are understood because they are “translated” into verbal signs, they become words in our minds. Hence, the problem: there is no such thing as perfect equivalence between terms from different languages naming the same things. This seems a little extreme, but we have to comply with the evidence: it is true. Our intention is to compare semantic descriptions of the equivalent words from different languages naming the emoticons on Facebook in order to see how close they are of the idea of expressing the same emotions. Can we consider the Facebook’s new emoticons a universal language or not? We shall try to compare the English terms with the Romanian ones as well as with those from German, Italian, Korean and Spanish (we have secured at this end the help of native speakers of these languages). A semi-automatic tool will be implemented and used to extract the data from Facebook users’ responses, reflected in their communication. This study is part of a larger project aiming to understand who is saying what on the Internet, to identify as exactly as possible how the Internet has affected us. Moreover, it is expected to provide useful guidance to the linguists, educators, managers, specialists in communication, etc., in their effort of the response in anticipation to reactions.

Keywords: Facebook, emoticons, readers, triggers of emotions, language.

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Banal semiosis and Aphrodite as a national symbol through visual communication in Cyprus

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Aphrodite of Cyprus is an important and integral part of the Cypriot identity on a local and global scale. This symbol has been adopted and used until present day as a trademark for the island, concerning both state and external sectors.

The usage of the symbol of Aphrodite was detected being multiform, particularly in touristic advertisements and government publications. Moreover, the depiction of the goddess was symbolically used by publications abroad – newspapers, magazines – satirically targeting mainly socio-political situations in Cyprus. She is also portrayed in several aspects of everyday life such as commercial products, non-profit organizations, and visual arts. In other words, Aphrodite is a symbol that pops up daily with different meanings and messages in visual forms, audio – chants, songs – as well as in literature. The purpose of this study is to present selected representations of Aphrodite, displayed either as a state symbol, as a means of advertising touristic and commercial products, or even as a muse for both older and contemporary artists. These representations will be interpreted by means of semiotic analysis in relation to the socio-historical events, which characterize each period.

The research is based on the theoretical framework of banal nationalism that is the unconscious cultivation of nationalism through practices of everyday life. The result is the consolidation of the non-conscious nationalism as status quo.

This research’s innovation stems from the fact that the representations of Aphrodite will be analyzed by combining the theoretical framework of banal nationalism, semiotics and visual communication, parameters which haven’t been taken into account in prior studies with reference to Aphrodite. Thereby, it is expected that with the completion of the study, there will be an interdisciplinary interpretation of Aphrodite as a state symbol, as an advertising medium for touristic and commercial products, but also as

a muse for artists.

Keywords: Aphrodite, Cyprus, banal nationalism, semiotics, visual communication.

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NARRATIVIZATION IN ONLINE POLITICAL COMMUNICATION: NEW MEDIA VERSUS OLD MEDIA IN TIMES OF PRESIDENTIAL ELECTION CAMPAIGN IN ROMANIA

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The second voting round of the Romanian presidential elections, that took place during 2-16 November 2014, was strongly influenced by the debate surrounding the diaspora vote. The political class was divided between politicians who tried to ignore this issue and those who considered that the government limits the exercise of a fundamental right. This paper examines the use of strategic narratives, by politicians, during the second round of the campaign in order to introduce characters or actors (e.g. victims, villains), a setting and a conflict or action. Our primary objective is to investigate the discourse of the main five candidates who received the highest number of votes after the first tour of the elections. A derived objective is to determine if these narratives stimulated the quality of political debate and the interaction between citizens and politicians. Using critical discourse analysis the present study investigates the main subjects discussed during the second voting round. The investigation will then focus on the controversy surrounding diaspora vote. The work presented discusses a major event for the Romanian political scene, the presidential campaign, and will determine the emergence of new forms of political interaction online.

Keywords: Romania, narrativization, political communication, Facebook, talk shows.

Florența Toader is an Assistant Lecturer at the College of Communication and Public Relations and executive coordinator of the Master's Program in Political Communication, Political and Electoral Marketing. Since 2014, Florența has a PHD in communication sciences, with the thesis Innovation and Normalization of the Romanian Online Political Discourse. Towards A New Paradigm of the Professionalization of Political Communication? The main research interests are the study of the evolution of online Romanian political communication. Current investigations topics include: the professionalization of political communication, personalization and negativity in electoral campaigns, the use of emotions in electoral communication, innovation and normalization of online political discourse, legitimacy practices employed in the political discourse.

Cătălina Grigorași is Associate Lecturer at National University of Political Studies and Public Administration in Bucharest, Romania. Her two main areas of interest are: social media and political communication and new social movement and the construction of an alternative public sphere through the use of Facebook.



PARLIAMENTARY DEBATE AS A TRANSLATION BETWEEN THE OWN AND ALIEN

Engaging Yuri Lotman in the Study of Parliamentary Talk

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This paper focuses on the interlinkages between micro- and macro-dynamics in parliamentary talk. Parliamentary talk is characterised by the official rules that regulate it, its expressed politicality, and – as I will develop in this presentation – its dialogical nature. By dialogical, I refer to Bakhtin’s notion of dialogue, the inescapability of the presence of the other in communication. Further, drawing on Yuri Lotman’s notion of translation, this presentation argues that it is through the presence of the other in one’s own words that the micro-level of parliamentary talk connects with the macro-level of cultural representations.

This paper illustrates the dynamics of parliamentary talk with a case study from the Slovakian parliament where a law on an extensive amendment to a state language law was debated in 2009. The debate on the language law shows how the concrete micro-dynamics of the debate make sense (only) if understood as arguments (Lotmanian translations) pertaining to the cultural whole (Lotmanian semiosphere) and not as arguments dealing with the language as such or previous arguments raised during the debate. In this way, parliamentary debate is a result of the coming together of the cultural context and the micro-dynamics of the debate that result from both the established rules of procedure and contingent interaction between the speakeres. However, by focusing on the micro-dynamics as a Lotmanian translation, this presentation argues that what constitutes the relevant cultural context is in fact accessible from within the debate – the processes of signification – itself.

Keywords: parliamentary talk, Lotman, Bakhtin, semiosphere, translation.

Jaakko Turunen defended his PhD thesis Semiotics of Politics. Dialogicality of Parliamentary Talk in Political Science at Uppsala University in 2015. His research interests include Polish and Slovakian politics, language in politics, cultural semiotics and methods of critical research. He teaches political science at Södertörn University, Sweden.



Semiospheric online communication

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How it is possible to conceptualize a node (or a centre) in a society that is getting more and more mediated by information and communication technology; and where the bureaucratic- vertical organization logic of social relations (or meanings) seems to co-exist with the competitive horizontal logic of market? Social relations (power-relations included) are formed in non-linear manner, in numerous combinations of previously mentioned variants; and they are in constant transformation. In short, it is a world that is characterized by an increasing recognition of the contingency and interdependence of social relations (Castells 2009, Holmes 2005).

Considering that hypermedia implicates new textual experiences and ways of representing the world, and experiencing identity and community (Lister 2003), then we have to look for a unified meta-language for studying such processes. One possible way of explaining the relations of political communication and online communication is to conceptualize online communicational sphere in terminology of new public sphere as semiosphere. *Semiosphere* allows to explain how online communication is organized by hybrid semiotic mechanisms (languages) of meaning-making which establish particular reading-paths and hierarchies. These are formed in translation between dominant discourses and subordinate discourses within semiosphere. It allows the rise of new counter-discourses and the formation of ‘counter-publics’: critical-reflexive spaces of communicative interaction (niche-communities) where alternative identities and counter-discourses are developed and subsequently can come to ‘publicly’ contest dominant discourses that frame hegemonic practices and meanings (Dahlberg 2011: 861). Following presentation tries to explicate that kind of signification-processes by relying of concepts of cultural semiotics and synthesizing them with frameworks of counter-publics elaborated by *Lincoln Dahlberg*.

Keywords: online communication, semiosphere, counter-publics, cultural semiotics, translation

Andreas Ventsel: Tartu University, Institute of Philosophy and Semiotics, Department of Semiotics, senior researcher (PhD 2009).

I have tried to integrate the contemporary hegemony-theoretical thinking (Essex School, Mouffé, Norval etc) with the ideas of semiotics of culture (Tartu-Moscow School, Eco, etc) into a theoretical framework for analyzing the meaning making processes. At the moment I elaborating it in the context of analyzing meaning-making in online communication and try to conceptualize online sphere by using the cultural semiotics approach.



BUILDING COMMUNICATION THEORY FROM A CYBERSEMIOTIC PERSPECTIVE

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Since its emergence as an academic field, communication sciences have had a major problem defining what communication is, what communication is about, and what communication is describing in the natural, human and mechanical contexts. Then, communication theory has been moving from those theoretical perspectives centered in communication as natural, physical, chemical or biological phenomena to particular and more restricted theories centered in communication as a unique phenomena of human language and meaning production. In this context it is possible to find two proposals that could be helpful in organizing the theoretical scope of communication. The first one suggests the need for a constitutive model of communication or a metamodel capable of organize the theoretical discourse already produced to define communication based on the consequences communication theory may have in practice. The second one suggest a general theory of communication that integrates in a transdisciplinary framework some of the most important theories proposed to explain communication as natural and human phenomena. Then, in the present work I analyze the implication both proposals have in the development of communication theory since both are based on the comprehension of communication as a process of meaning production or as an act of signification. In the first case I explore Robert T. Craig's proposal of communication as practice while in the second case I analyze Søren Brier's cybersemiotics as a transdisciplinary framework based on second order cybernetics and Peirce's semiotics.

Keywords: cybersemiotics, meaning, human communication, cybernetics, communication theory.

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USO O NASYOLISMO:

(Fashion or Nationalism) A Case Study of Baguio High School Students' Perception of Nationalism and 3 Stars and a Sun Fashion Design

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This research was concerned mainly on the youth's perception of the design *3 Stars and a Sun* and its impact on their concept of nationalism. Furthermore, this study also focused on the youth's utilization of clothing and artifacts in communicating the nationalistic ideologies, which they formed as influenced by media artists. Utilizing the Semiotics Theory and Constructivism Theory, it was seen that the youth's perception of nationalism through the clothing line *3 Stars and a Sun* was greatly affected by the context where the respondents are situated. Included in the context are: the population of their schools, nationality of their classmates, the amount of information they share with a number of people, and socio-economic standing of the respondents' families. Additionally, the respondents were found to not utilize the shirts in communicating the concept of nationalism they perceived from the design, but they believed that the fashion design was successful in communicating the concept of nationalism to the youth.

Keywords: nationalism, symbols, semiosis, media, communication.

Karla "Kalai" Visbal is a graduate student of Speech Communication at the University of the Philippines-Diliman. Kalai graduated from the University of the Philippines-Baguio with a Bachelor's Degree in Communication, majoring in Speech Communication with a minor in Journalism. In relation to the proliferation of foreign media and the natural multi-cultural context such of the Philippines, Kalai took an interest in the utilization of symbols and their dynamic relationship with communication.



GREGORY BATESON'S ECOLOGY OF MIND AND THE UNDERSTANDING OF HUMAN KNOWLEDGE

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Departing from the biological notion of ecology which pertains to mutual relationships between organisms and their environments, this paper will expose

the theoretical foundations of research on the nature of human mind in relation to knowledge, cognition and communication conducted in a broader context of social sciences. It will expound Gregory Bateson's belief that human mind is the way in which ideas are created, exactly saying, the systemic character of transmitting information in the world of all living species. The appreciation of the unity of man as a biological organism with his environments, of the possibility of intervention into ecological factors and the formation of the human life-world has led Bateson to redefine and precise such notions, as embodiment, contextuality, and pattern. What is more, Bateson has contributed to the recapitulation of conventional opinions on man and his mental properties from the viewpoint of learning and knowing in the phylogenetic and cultural development of mankind. At this point, he has distinguished two faces of ecology, namely ecology as economics of energy and materials (the so-called bioenergetics) and ecology as economy of information understood in terms of thermodynamics as entropy and its reverse, which refer to unordered states of being. The crucial point of Bateson's entropic ecology constitutes the statement that there is no certainty whether the information transformed by consciousness is always adequate and appropriate from the viewpoint of man's adaptation to the environment, or rather, whether the consciousness can distort the transformed view, and, in the same measure, destroy the balance between an individual, society and a greater ecosystem. In the last instance, Bateson has put forward his conception of the ecology of general mind in the individual and collective sense, or the ecology of the sets of ideas, or the ecology of the sets of notions and thoughts.

Keywords: ecology, mind, communication, knowledge, semiotics.

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EPISTEMOLOGY – THE THEORY OF KNOWLEDGE OR KNOWING?

Between semiotics and semiosis in the construction of reality

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The focus of our discussion in the following paper will be placed on two types of epistemology. As the first type, we will present the metascientific epistemology understood as an ordered set of investigative perspectives, which a cognizing subject and in consequence the knowing subject have at their disposal, while having in view to reach a certain state of knowledge, or to foster his/her conviction about functionally relevant properties of the investigative object with regard to the forms of its existence and accessibility in investigative approaches. And, the second type will constitute the psychophysiological epistemology of human organism preoccupied with sensorial and mental activities as a cognizing subject who aims at achieving a certain kind of information about cognized reality. In both cases, the point of arrival is the epistemology of knowledge. However, in the case of metascientific epistemology, the reference is made both to the knowledge of being and to the knowledge of cognition, and in the case of psychophysiological epistemology of a human being, the attention is paid to the organism of a cognizing subject as a psychosomatic unity acquiring his/her knowledge through personal experiences; what leads, in consequences, to the acceptance of an idea of epistemological and solipsistic pluralism. Thus, having in mind the assessment of the notion of epistemology related either to knowledge as a product or knowing as a process, the two scientific positions will be summarized, namely: (1) epistemology as a set of investigative attitudes and/or investigative standpoints in a “dispositional-perspectivistic sense”, pertaining to the semiotic ways of how the investigated reality exists and what are the possibilities of its cognition, and (2) epistemology in a “cognitive-constructivists sense”, which considers the processes of approximating the reality as critical and/or creative semioses of acquiring knowledge about its objects available through sensorial perception and mental reception.

Keywords: epistemology, knowledge, philosophy, reality, semiotics.

Zdzisław Wąsik (born on May 3, 1947), a Polish specialist in linguistic semiotics and communicology, is currently employed as Professor Ordinarius in the Philological School of Higher Education in Wrocław and the Adam Mickiewicz University in Poznań. In his over forty-years-lasting professional career, he has cooperated in didactic, scientific, and administrative areas with three universities in Wrocław, Opole and Toruń as well as with four vocational schools of higher education in Wrocław, Wałbrzych and Jelenia Góra. As an author of internationally recognized publications and editor of professional series in the country and abroad, as a guest lecturer and participant of numerous international conferences, he has been elected

fellow of the International Communicology Institute in Washington. Apart from that, he has received a nomination as a foreign member of the Romanian Association of Semiotic Studies, Semiotic Society of America and a honorary member of the Semiotic Society of Finland.



Visual metaphors in Communication

Intertextual semiosis and déjà vu in advertising

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Metaphor as a concept in which a signified is applied to a signifier that is not literally applicable, does not only refer to speech or verbal language, but also to a wide use of practical applications in visual communication, particularly in advertising design and communication. The metaphorical rhetoric in advertisements is a common practice often used to attract the viewers' attention, as well as enhance the persuasiveness of messages. From a cognitive perspective, semiosis in the process of visual metaphors in communication, is a complex subject with often a variety of subjective interpretations on behalf of the viewers. Intertextuality, as another form of metaphoric communication that depends on pre-existing texts (verbal or non-verbal), produces meanings that often deal with parody, sarcasm or irony. Additionally, they are also frequently characterised as anarchistic and provocative, because of the anti-advertising or anti-consumerism/ social statements they make.

The current study aims to present a literature review on how visual metaphors are defined in print-advertising, and build on this to examine the notion of intertextuality as a form of déjà vu-metaphor that is popular in advertising and graphic communication. Semiotic analysis as a methodology is used on a purposive sample of print advertisements—including examples of logotypes as well—in order to categorize thematically the major connotative references, in respect of intertextual advertising, as well as extract ideological conclusions.

The results show that intertextuality in advertising draws its sources of meaning mainly from the Film industry, Art, Monuments and places, Literally texts and advertising itself, whilst as far as logos is concerned the source of meaning is purely linguistic.

The study shows that Intertextual visual metaphor semiosis has a variety of popular verbal or non-verbal references and depends on the socio-political context of the sample under investigation.

Keywords: visual metaphors, intertextuality, semiotics, advertising, Logos.

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LANGUAGE SIGN SEMANTICS

Structure of meaning of Ukrainian business names

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Signs play a key role in epistemology and interpretation of reality. Following the classical understanding of sign we differentiate between three its components: a representamen (sign vehicle); an interpretant; and an object. Semiosis is seen as an ongoing epistemic process aimed at understanding and interpreting the world. Language being a comprehensive sign system, it is important to keep in mind its three different dimensions – 1) language as physical reality existing independently of human beings, their wishes and ideas; 2) mental status of language sign both in form and meaning; 3) social perspective on language as a main vehicle of communication between individuals.

Thus, analysis of language signs semantics has to comprise all these dimensions. Research of business names in Ukrainian has revealed co-occurrence of these components in their semantics. Business names unlike several other lexical categories have a clear denotative meaning these names being designations of different types of enterprises. The main real-world characteristics that business names' formation is based on include place and subject matter of their activity along with a number of other factors like doer of the action, stake holder, material, legal status etc.

On the other hand, business names semantics involves broad cultural implications since common and proper names with symbolic meaning are often used to coin enterprise designations. The most common semantic groups include names of famous places, titles of art works, stone, plants, and animals' names, names of celestial bodies etc. Usage of such words is aimed at generation of chain of associations. They do not refer to the reality itself but rather to imaginary world created in culture.

Social prospective on business names meaning is represented first of all in axiological modality. Moreover, social component can be traced in usage of different social status

and roles designations in business names.

Keywords: language sign, semantics, business name, denotation, connotation.

Dr. Galyna Zymovets – works at O.O. Potebnya Institute of Linguistics of National Academy of Sciences of Ukraine at the Department of General Linguistics. Her PhD dissertation ‘Language interference in the situation of contact bilingualism’ (1998) examined changes in immigrants’ Ukrainian in Canada and USA. Her further research embraced analysis of English influence on modern Ukrainian and general issues of language contacts. Recently she has been working in the field of commercial names, e.g. their motivation models, structural types, and functioning.



Discursive Construction of an Ethnic Party

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Tensions in Bulgarian ethnic Turk party over Revival process **commemoration** in December 2015, was an event, which gave in public a **symbolic manifestation of hurt feelings** among the local minorities. Some renewal of their demands on public catharsis was declared no matter the regrettably delivered apologies in the year of 2012 in National Parliament Declaration as a formal political stance for that painful heritage from the communism past. Exploitation of symbolic acts are dearly preferred and encountered in multi-ethnic relationships due to their complication and frequent inability of all cravings to be clearly articulated and verbalized in society.

Narrating ethnicity and irredentism as a process of leaning to a national affiliation with a neighbouring country produce a flow of **tacit and explicit messages** in political establishment. In this intertwining a lot of premises are in need of semiotics analysis from the political perspectives. The paper will throw insights over: 1/ the presentation of sense of community within the ethnic group; 2/ exploitation of past and manifestation of hurt feelings to constitute the present image; 3/ ethical issues, trends of ex-/ inclusive attitudes and leanings articulated; 4/ markers and messages laden with political content, the slippery between the obvious and conveyed, between order and partialities; 5/ constructing identity and opaque relations; 6/ an attempt to figure out existing mental charts in comparative mode, on the basis of post-colonialism theory, contested identities, community theory.

Noni Kamenova is PhD research-student in online journalism - Political discourses and communication models on digital media, at SU “Kliment Ohridski”, Faculty of Journalism and Mass Communication, Sofia, Bulgaria.



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