

Symposium for Founding the International Association of Asian Semiotics (IAAS)

27 November 2021; 1 pm – 7 pm (East Asian Time, Seoul)

Abstracts

1. Introducing an Asian Semiotic initiative: History and a New Perspective

Ishida HISWTAKA (University of Tokyo, Japan)

The modern semiotic project at the turn of the twentieth century was formed with Peirce and Saussure, breaking with the semiotic tradition in the West. We know how fruitful this initiative was. A century has passed since then. And in the last century we have seen the culmination of another semiotic project, which I will call the semiotics of Baroque age with the Leibnizian project of *Characteristica universalis* and/or the Lockian *Semeiotike*.

The history of semiotics thus seems to go forward whilst walking backwards. And we have recently seen the return of the quarrel of universals between nominalists and realists, with the debate on speculative realism.

What can semiotics do in Asia in the twenty-first century? What contributions can it make from another linguistic, cultural and logical tradition? What other paradigms of signs can it propose for systems of writing, graphics and painting? Instead of drawing from the Western epistemic reservoir, from which archaeological fund of thought on signs and traces can Asian semiotics draw thought resources to propose another grammarology, another archaeology, another epistemology? Can Asian semiotics think beyond Western *logos*?

These are the questions that I will try to formulate in my topic.

2. Cultural Signs and Asian Community

WANG Yongxiang & ZHANG Jie (Nanjing Normal University, China)

Ernst Cassirer, German philosopher, defines man as a symbolic animal, which shows the close relationship between man and signs. Signs are part of human culture. According to Yuri Lotman, founder of cultural semiotics, signs can never be separated from culture. Lotman thinks of culturology above all as cultural semiotics. Semiotics is not only one of the research methods of culture, but also the most fundamental research method of culturology. Meanwhile, Lotman considers semiotics above all as cultural semiotics. Culture is not only one of the research objects of semiotics, but also the principal research object of semiotics. So, cultural signs are of great significance to cultural semiotics. We live in a world of signs. Without signs, we would never be the human beings in the real sense. Modern semiotics has two well-known sources: linguistic semiology by Saussure and logical semiotics by Peirce. It has developed rapidly especially since the 1960s in Europe and America. France, Russia and the U.S. are referred to as the three kingdoms of semiotics. But Asia can never detach itself from the academic movement of semiotics. China, Japan, Korea, India, etc. all have special organizations doing research in semiotics. Asian countries have a long developmental history of civilizations, thoughts, etc. Exploring the symbolic meaning of cultural signs rooted in the philosophical studies, cultural studies, civilization studies, etc. in Asian countries is certainly helpful for us to understand the history, philosophy, culture, civilization, etc. in Asia. Enhancing the semiotic studies in Asia will certainly contribute to producing a fourth kingdom of semiotics out of the Asian countries. With the creation of an Asian Community doing research in cultural semiotics, the aim will be achieved very soon.

3. Trans axiological practices interchangeable values in state of becoming.

Hamid Reza SHAIRI (Tarbiat Modares University, Iran)

&Reza REZAEI (Yasouj University, Iran)

In the framework of Greimassian approach to narrative semiotics, the question of value was mostly linked to the existence of objects that subjects of “*to do*” sought to appropriate in some way or other. But the evolution of semiotics and the passage to sensitive, somatic and anthroposemiotic dimensions of meaning (according to J. Fontanille) have greatly changed the future of value while making us reveal a transaxiological system where no value can exist independently of another. This means that the values would be collective and shared. This is the reason why, we could assert that the true values are those which are in extent and to become. Exclusive values would be defined as values attached to closed ideological worlds: whereas the shared values would be characterized above all by their tendencies to establish the dialogue with other cultures and forms of life accessible to others which are interchangeable and in state of becoming. How would transaxiological practices guarantee the shared character of emerging values? Therefore, the current research aims to examine the transaxiological structure of cultures, which, while constantly shifting the boundaries between “us” and “them” (according to Lotman's semiosphere), opt for an extent of the cultural field where the actors of the world live a “molar” and intersubjective structure in order to better cope with universal events such as the covid-19 pandemic.

Keywords: trans axiological practices ; values in state of become , the extent of cultural field , anthroposemiotic value, covid-19

Pour la sémiotique narrative greimassienne, la question de la valeur était surtout liée à l'existence des objets que les sujets de faire cherchaient à s'approprier d'une manière ou autre. Mais l'évolution de la sémiotique et le passage à des dimensions sensible, somatique et anthroposémiotique (selon J. Fontanille) ont beaucoup changé le sort de la valeur tout en nous faisant révéler un système transaxiologique où aucune valeur ne peut exister indépendamment d'autres valeurs. Ce qui signifie que les valeurs seraient d'abord collective et ensuite partagée. C'est la raison pour laquelle, nous pourrions affirmer que les vraies valeurs sont celles qui sont en extension et e devenir. Les valeurs exclusives seraient définies comme des valeurs attachées à des mondes idéologiques fermés; alors que les valeurs en partages se caractériseraient

surtout par des tendances à s'ouvrir sur d'autres cultures et formes de vie accessible à l'autre, interchangeable et en devenir. En quoi les pratiques transaxiologiques garantiraient le partage des valeurs en devenir? De cette façon, Cet essai aura pour objectif d'examiner la structure transaxiologique des cultures, qui, tout en déplaçant sans cesse les frontières entre le « nous » et le « eux » (selon la sémiosphère de Lotman), optent pour une extensité du champ culturel où les actants du monde vivraient une structure « molaire » et intersubjectif afin de mieux faire face à des événements universaux comme la pandémie covid 19.

Mots clés: pratiques transaxiologique, valeur en devenir, extensité du champ culturel, valeur anthroposémiotique, covid 19

4. Semiotic Agenda For Asian Culinary Discourse

Yo-Song, PARK (Jeju National University, Korea)

Based on Cultural Semiotics and Text Linguistics, my presentation deals with semiotic characters of food, its modes of preparation, dining programs, behavior and etiquette of eaters, culinary discourse involved in it as well as aesthetics of narratives. For that we investigate a wide range of culinary discourse; for example, semantic features of gustemes, semiotic square of eater types and food-related figuration of culturemes (=reality model): in short, semantics and syntax of spatio-temporal setting, kinemics of preparation and consumption, proxemics of table companions and pragmatic maxims for participant-interactions. These syncretisms of most societies including Asia, which are becoming more important in the era of globalization, should be systematically described and explained by the disciplines of Culinary Semiotics with which I would like to (re-)formulate all the relevant contributions and connect them into a unified framework: i. e. the Semiotic Agenda for Asian Culinary Discourse.

5. A century of semiotics in Vietnam: Achievements and prospects

Hong Hai DINH & Trinh Ba DINH (National University, Hanoi, Vietnam)

At the start of the 20th century, the influence of French academia in Vietnam completely changed the scientific thinking of the intellectual class. It is led to changes in the science and the development of semiotics in the 20th century by the ideas of some leading semioticians such as Ferdinand de Saussure, Louis Hjelmslev, Claude Lévi-Strauss, Jacques Lacan, Roland Barthes. In the second half of the 20th century, the semioticians in Vietnamese continue to approach Russian semiotics (especially, the Tartu–Moscow Semiotic School led by Juri Lotman, Vladimir Toporov, Mikhail Gasparov, Alexander Piatigorsky, Isaak I. Revzin, and Mikhail Bakhtin) in literature. From the *đổi-mới* in 1986 until the present, the semiotics in Vietnam is frequently seen as having open from Umberto Eco in communication to Charles S. Peirce in logical dimensions. Some Vietnamese semioticians such as Hồ Tôn Trinh, Cao Xuân Hạo, Nguyễn Tài Cẩn, Đoàn Văn Chúc, La Khắc Hòa, Trịnh Bá Đĩnh, Nguyễn Văn Hậu have been forming a vanguard to approach (in literature and linguistics) but the open semiotics still in the gap. I myself am studying semiotics from an anthropological point of view. Hopefully, the open semiotics would be a broad view for Vietnamese scholars in the 21st century.

6. Place in imagination: Person, place, and the narrating selfhood

Yunhee LEE (Hankuk University of Foreign Studies)

This paper aims to examine a pragmatic inquiry of place and its practical effect for the expression of place of intercultural community by the narrating selfhood. This pragmatic theory of inquiry based on Peirce's thoughts will be applied to three areas of inquiry: first, nonplace and habitat with respect to the relation of place and person (idea); second, the represented and intercultural place for intersubjectivity; third, the expression of cultural place by means of the narrating selfhood (agency). Three relevant perspectives in connection with Peirce's categories of experience are adopted: the relation of place and person from a first-person perspective in firstness,

intersubjective place from a third-person perspective in secondness, and expression of cultural place from a second-person perspective in thirdness.

The practical effect of this pragmatic theory of inquiry using three perspectives from Peirce's categories can allow us to re-recognize where we are by place-learning and to be aware of where our neighbors are to develop moral creativity by space awareness through intersubjectivity. This communal inquiry will enhance the cultural semiotic activity through living hypothesis and abductive thinking.

7. The oriental abduction: A Brief Semiotic History of Serendipity.

Massimo LEONE (University of Torino, Italy)

L'abduction "orientale" : Brève histoire sémiotique de la sérendipité.

La sémiotique contemporaine a hérité le concept de « sérendipité » à travers le filtre de la philosophie moderne de Voltaire, Peirce, et Eco, entre autres. La conférence retracera l'histoire de ce mot, inventé par l'écrivain Horace Walpole dans l'une de ses lettres, afin de montrer que les racines ultimes de l'idée de sérendipité sont situées en Asie, et constituent une sorte d'alternative épistémologique par rapport à la notion occidentale de « trajectoire » ou de « projet ». Si l'épistémologie occidentale tourne autour de l'idée de « trouver ce que l'on cherche », l'épistémologie orientale semble tourner autour de l'idée de « chercher ce que l'on trouve ». La conférence interrogera les liens historiques et conceptuels entre la notion de « sérendipité » et celle « d'abduction », soulignant, en particulier, que l'une et l'autre peuvent jouer un rôle central pour repenser des questions très actuelles, y compris l'élaboration de l'intelligence numérique et artificielle.

Contemporary semiotics inherited the concept of "serendipity" through the filter of modern philosophy of Voltaire, Peirce, and Eco, among others. The conference will retrace the history of this word, coined by the writer Horace Walpole in one of

his letters, in order to show that the ultimate roots of the idea of serendipity are located in Asia, and constitute a kind of alternative epistemological in relation to the Western notion of "trajectory" or "project". While Western epistemology revolves around the idea of "finding what you are looking for", Eastern epistemology seems to revolve around the idea of "looking for what you find". The conference will question the historical and conceptual links between the notion of "serendipity" and that of "abduction", stressing, in particular, that both can play a central role in rethinking very current questions, including the development of digital and artificial intelligence.

8. The Covid as a semiotical disease. Language, media, behaviors, rituals and relations

Pascal LARDELLIER (University of Burgundy(France))

This conference will explain how the epidemic has affected large parts of society, as language, media, ways of interacting and institutions. In fact, the Covid is a "total social fact" (Mauss), that is truly obsessing for persons and institutions, urging us to re-adapt our ways of thinking, and living together.

9. Semiotics of Culture and Ethics of Literary Beauty

Inna MERKOULOVA (State Academic University for the Humanities, Moscow, Russia)

The presentation will be devoted to the evolution of the concept of beauty in world literature (XIX-XXI centuries - Gogol, Wilde, Baricco), from the point of view of the semiotics of culture.

The traditions of analysis of the Moscow-Tartu semiotic school will be complemented by the methodology of modern European trends: semiotics of imprint and bodily semiotics. We will present an analysis of the concept of beauty through the image of a portrait by Oscar Wilde ("The Picture of Dorian Gray"), by Nikolai Gogol ("The Portrait") and by Alessandro Baricco ("Mr. Gwyn").

According to J. Fontanille, the face is an envelope-body dedicated to inscriptions, themselves quantifiable and decipherable. Wilde's portrait is both human skin and canvas as a surface for inscriptions. Gogol's portrait is a presence hidden behind emptiness. Finally, Baricco's portrait is not an image, but a landscape, a personal story corresponding to a specific character. The analysis of classical and modern literary texts will lead us to the question of the evolution of culture in today's digital world: why do people strive for artificial ideal beauty, why do they want to get rid of the traces of time on their skin? Doesn't this mean the loss of our own identity and values?

10. Fashion grammars

Jose-Maria PAZ-GAGO (University of la Cornua ,Spain)

In this conference I will try to construct a semiotic framework of the fashion with some cases of fashion shows. In particular this work will provide some epistemological elements of the symbolic and cultural meanings of the fashion in terms of the life forms in a phenomenological sense. In this regard, the literary and imaginative potentials of the fashion will be discussed.

11. Interactive Annunciation in Digital Culture

Kristian BANKOV (Sichuan University, New Bulgarian University,of Bulgaria)

“Annunciation” is among the fundamental notions in structural semiotics which made possible the transfer of the theoretic rigor of linguistics to all other acts of signification. In my short presentation I shall outline some limits of the use of this

notion when comes to analyze the interactive communication in social media and in videogames and I shall propose some theoretic solutions.