



August 17-20, 2015

SUMMER



Tartu

SCHOOL

of semiotics

hosting the IX Conference of Nordic Association for Semiotic Studies

SEMIOTIC (UN)PREDICTABILITY

Tartu Summer School of Semiotics 2015
hosting the IX Conference of
Nordic Association for Semiotic Studies

SEMIOTIC
(UN)PREDICTABILITY

Book of Abstracts

Tartu 2015

Organisers:

Department of Semiotics, University of Tartu
Estonian Semiotics Association
Nordic Association for Semiotic Studies

Supporters:

Nordic Association for Semiotic Studies, Eesti Kultuurkapital, HMN, Estonian Semiotics Association,
Tartu Konverentsibüroo



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FOREWORD

The paradoxical co-presence of predictability and unpredictability is a fundamental aspect of the dynamics of the semiotic world. Abduction, habit, diversity explosion, (artistic) modelling, code, interaction, meaning-making, signification, innovation, uncertainty, structural change, order and disorder, translation, interpretation – there are numerous concepts that reflect this tension in different kinds of semiotic systems and processes.

Predictability and unpredictability are processual notions that have been used for the description and analysis of different forms of creativity and freedom on both the psychological and the social level. They were also key concepts for Juri Lotman. He considered every act of communication and understanding as involving elements of unpredictability, and every dialogue as being not only about language use, but involving language creation as well. From the perspective of cultural dynamics, every revolution, but also every new fact or event within culture and society is an explosion — a tension between predictability and unpredictability. Every society needs for sustainability not only gradual development but innovation – explosions - as well. Explosion, from new work of art to revolutionary changes of society, is not for Lotman simply moment of unpredictability. It creates new metalanguages for interpreting innovation and moment of activating of collective self-knowledge. (Un)predictability is an aspect of (auto)communication and means to balance between diversity of cultural languages and descriptive languages in culture. Semiotics is valuable in both – in understanding of cultural diversity and in creation of flexible metalanguages for interpreting this diversity.

This conference explores the functioning of semiotic mechanisms that mediate

order and change in cultural, social, and biological systems from both theoretical and empirical perspectives. (Un-)predictability is also of utmost practical value in cognition — for simpler forms of life, for human everyday life, for scientific inquiry, and in practically oriented applications of semiotics.

The presentations investigate the processes and structures that facilitate predictability and unpredictability in meaning-making, their particular forms, mechanisms and functions, as well as the role, value and nature of (scientific) predictability in the object domain and disciplinary tasks of semiotics.

This conference is jointly the 9th Conference of the Nordic Association for Semiotic Studies and the 10th Tartu Semiotics Summer School. It includes a preprogram in August 10–14, and the main program in August 17–20, 2015.

The organisers

Tartu Semiotics Summer Schools

- I – 1964, Kääriku
- II – 1966, Kääriku
- III – 1968, Kääriku
- IV – 1970, Tartu
- V – 1974, Tartu
- VI – 1986, Kääriku
- VII – 1995, Saarijärve
- VIII – 2011, Palmse
- IX – 2013, Kääriku
- X – 2015, Tartu

Conferences of the Nordic Association for Semiotic Studies

- I – 1990, Odense
- II – 1992, Lund
- III – 1994, Trondheim
- IV – 1996, Imatra
- V – 1998, Oslo
- VI – 2000, Copenhagen
- VII – 2011, Lund
- VIII – 2013, Aarhus
- IX – 2015, Tartu

.. the antinomy of mass historical phenomena and that which is maximally individual, of predictability and unpredictability: the two wheels of the bicycle of history.

- Juri Lotman, *Culture and Explosion*

HISTORY OF THE SUMMER SCHOOLS

The Summer Schools of Semiotics were initiated by Juri Lotman, who, inspired by the first symposium on Modelling Systems in 1962, invited Moscow scholars for cooperation. At the end of 1963 Lotman writes to Vladimir Toporov: “A. M. Piatigorsky wants you to know that together with the rector we have decided to organise a 10-day symposium in Tartu (near Tartu, in the forest near a lake), where we could invite about 20 people (more, I think, are not necessary), for a real discussion “between ourselves”.

The First Summer School took place on 19–29 August 1964 at the University of Tartu Kääriku sports centre. A separate 110 page compilation of theses was published, comprising 30 presentations. Participants were mainly philologists and mathematicians from Moscow and Tartu.

The 2nd Summer School was held, as planned, two years later, on 16–26 August 1966 and included as guests Krystyna Pomorska and Roman Jakobson. The organizing committee presented the following topics for the programme: typology of culture, typology of texts, modelling of space and time in semiotic systems, person and collective.

The 3rd Summer School shifted to spring and was somewhat shorter – 10–18 May 1968. Yet there were almost as many presentations as before – the 255 page compilation of theses includes 43 presentations.

The 4th Summer School in 1970 (17–24 August) took place in Tartu. Cultural semiotics was the general topic, with 42 presentations in the compilation of theses.

Thomas Sebeok was present as a foreign guest, giving a talk on types of signs. In 1970, the Soviet authorities exerted an increasing pressure on semiotics, and volumes of *Sign Systems Studies* were increasingly difficult to publish.

After the First All-Union Symposium on Semiotics of the Humanities in Tartu in February 1974 (Winter School), this period of Summer Schools came to its end. There was an attempt to reanimate them in 1986, when a Summer School took place in Kääriku.

In 1995, Summer School was organized in Saarijärve for the first time by the Department of Semiotics that was formed few years earlier. It was international conference with over 30 presentations and in keeping with Summer School's tradition, included discussions on central questions in semiotics.

A new period of Tartu Semiotics Summer Schools began in 2011, when it was organised in Palmse. In 2013, the Summer School took place again in Kääriku. In 2015, we will have it in Tartu.

**A code is not only a rule which closes
but also a rule which opens. It not only says
'you must' but says also 'you may' or
'it would also be possible to do that'.
If it is a matrix, it is a matrix allowing
for infinite occurrences, some of
them still unpredictable,
the source of game.**

**- Umberto Eco, *Semiotics and
Philosophy of Language***

CONFERENCE PROGRAM

MONDAY, AUGUST 17, TARTU

09:00-10:30		10:30-11:00	11:00-11:30	11:30-12:30	11:30-14:00
REGISTRATION	Registration and coffee		Break	Opening at the Lecture Theatre	Lunch
<i>Semiotics and poetics</i> (Chair:					
PRE-SESSION	Ekaterina Yanduganova	Space for Meetings and Meanings in J. S. Foer's Everything is Illuminated	Jordan Zlatev The semiotic hierarchy revised: From life to language PLENARY LECTURE		
	Semen Parizhskij	The Theory of Figurative Speech of Moshe Ibn Ezra (XII century)			
	Valentina Korabelnikov	Analysis of the influence of gadgets on visual communication			
	Ilya Dvorkin	Dialogue and Communicative Act: continental and analytic models			

LOCATIONS

Registration on Monday morning :	hall of the Lecture Theatre, Jakobi 2-226
Registration during summer school :	Jakobi 2-334
Plenary lectures :	Lecture Theatre, Jakobi 2-226
Sessions :	
PANEL As :	Jakobi 2-438
PANEL Bs :	Jakobi 2-336
PANEL Cs :	Jakobi 2-306
Pre-session :	Jakobi 2-306
Information and book sale :	Jakobi 2-334
General Assembly :	Lecture Theatre

			14:00-16:00		16:00-16:30	16:30-18:30	
			SESSION 1			SESSION 2	
PANEL A ROOM 438	GENERAL SEMIOTICS AND HISTORICAL PERSPECTIVE	<i>Perspectives from history of semiotics</i> (Chair: Martin Švantner)		Break	GENERAL SEMIOTICS AND HISTORICAL PERSPECTIVE	<i>Discovering semiotic unpredictability</i> (Chair: Martin Švantner, Remo Gramigna)	
		Martin Švantner	Possibilities and paradoxes of interpretations of history of semiotics. The case of sophistry and Greek rhetoric			Taras Boyko	How Juri Lotman “met” Ilya Prigogine
		Martin Charvát	Gilles Deleuze and the Stoic theory of signs			Maja Gwózdź	A theoretical model of the meta-semiosphere
		Michal Karla	Imposition and semiosis in Roger Bacon’s De Signis			Olga Bogdanova	Lotman and his study on creativity
		Ekaterina Velmezova	From “formal” to “semiotic” reconstructions in the light of the (un) predictability of their results				
PANEL A ROOM 336	INTERSEMIOSIS: (UN)PREDICTABILITY VERSUS (UN)TRANSLATABILITY	<i>Interlinguistic translation</i> (Chair: Elin Sütiste, Peeter Torop)			INTERSEMIOSIS: (UN)PREDICTABILITY VERSUS (UN)TRANSLATABILITY	<i>Intersemiotic texts in culture</i> (Chair: Elin Sütiste, Peeter Torop)	
		Elin Sütiste	Strategies in recreating semiotic coherence of fictional worlds in translation			Tatjana Pilipoveca	Predictability of text interpretation: Who is the Dragon?
		Eric Klaus	Gateways of meaning making: Unpredictable translations in the texts of Yoko Tawada			Lia Yoka	Infertility from folktale to film: Jan Svankmajer translating the menace of the unpredictable
		Rovena Troqe	Translation is a delicate dance: Unpredictable trajectories in normative environments. Anticipative and configurative translational practice for National Geographic			Marco Sonzogni	Predictability, unpredictability and pluralism of interpretation: Book cover design as intersemiotic translation and crosscultural communication
						Neža Zajc	Juri Lotman and the question of the personal Poetics
PANEL C ROOM 306	COGNITIVE SEMIOTICS MEETS BIOSEMIOTICS / BIOSEMIOTICS MEETS COGNITIVE SEMIOTICS	<i>Cognitive development and education</i> (Chair: Göran Sonesson)			COGNITIVE SEMIOTICS MEETS BIOSEMIOTICS / BIOSEMIOTICS MEETS COGNITIVE SEMIOTICS	<i>Culture and cognition</i> (Chair: Morten Tønnessen, Lauri Linask)	
		Katherine T. Peil Kauffman	Semiotic information: The essential role of emotion and value			Sara Lenninger	When the other’s responses are unpredictable: Why does the baby still pay attention to the interaction?
		Leyza Lucas, Erick Machado, Rosangela Silva, Waldmir Araujo-Neto	Explosion and (un-)predictability in classroom practices: Gestures, tools and their cultural integration			Göran Sonesson	Beyond Hobbes and Rousseau: The cognitive semiotics of cultural
		Štěpán Pudlák	Mental disorders as semiotic constructions			Aleksei Semenenko	Lotman’s approach to the problem of human vs. nonhuman semiosis
		Kyra Landzelius	Habits and their discontents: Autism and the re-worlding of empathy			Carlos Vidales	A semiotic multi-level approach for the study of conceptual systems in communication

TUESDAY, AUGUST 18, LEIGO

09:00	10:00	10:30-12:00		12:00-13:30		13:00-14:00	
		SESSION 3		ROUNDTABLE			
		<i>Perspectives from Tartu (Chair : Peter Grzybek)</i>		<i>Unpredictability in Tartu semiotics</i>			
Buses leave to Leigo, in front of Jakobi 2 semiotics department	Welcoming coffee, introduction to the place	<p>Kalevi Kull</p> <p>Semiosis and time: Logical conflict and habits</p>	<p>Anti Randviir</p> <p>Predictable dynamism between the central and the peripheral</p>	<p>Mihhail Lotman</p> <p>Semiotics and ontology</p>	<p>Chair: Peter Grzybek</p> <p>Participants: Peeter Torop, Anti Randviir, Kalevi Kull, Aleksi Semenenko, Myrdene Anderson, Ekaterina Velmezova</p>		Lunch

	In the eve-	Buses leave from Leigo to Tartu
	18:00	Conference dinner, sauna
	17:00-18:00	DISCUSSION
	15:30-17:00	SESSION 4 Kaleidoscope of (un)predictability in semiotics (Chair: Anti Randviir)
	15:00-15:30	
	14:00-15:00	PLENARY LECTURE Ilya Utekhin How humans deal with their future: Towards an anthroposemiotic account

WEDNESDAY, AUGUST 19, TARTU

09:00-11:00				11:00-11:30	11:30-12:30	12:30-14:00	14:00-16:00			
SESSION 5							SESSION 6			
PANEL A	HABIT AS REGULARITY AND IRREGULARITY	<i>Immanent habit</i> (Chair: Myrdene Anderson, Donna E. West)		Break	PLENARY LECTURE	Lunch	PANEL A	HABIT AS REGULARITY AND IRREGULARITY	<i>Contextual habit</i> (Chair: Myrdene Anderson, Donna E. West)	
		Donna E. West	The semiosis of Peirce's discision in early habit-formation						Adam A. Ferguson	From Peirce's habit to Bourdieu's habitus: Reading masculinity in Gerard Manley Hopkins
		Dinda L. Gorlée	On habit: Peirce's story and history						Benjamin P. Jackson	Habit, super-markedness, and transgression
		Göran Sonesson	Thirdness as the observer observed: From habit to law by way of habitus						Jeffrey Gaspard	Discourse regularities and predictability: Making sense of discursive habits in communication situations
PANEL B	INTERSEMIOSIS: (UN)PREDICTABILITY VERSUS (UN)TRANSLATABILITY	<i>Unpredictabilities in intercultural translation</i> (Chair: E. Sütiste, P Torop)		: Anticipation and semiotics. One cannot not interact	Mihai Nadin	Lunch	PANEL B	INTERSEMIOSIS: (UN)PREDICTABILITY VERSUS (UN)TRANSLATABILITY	<i>Institutionalising intersemiosis</i> (Chair: E. Sütiste, P. Torop)	
		Peeter Torop	Unpredictable literature: Reading and intersemiotic translation						Armando González Salinas	A research project on linguistic and cultural predictability: Unpredictability in translation of English and Spanish texts
		Evangelos Kourdis & Georgios Damaskinidis	(Un)predictability in verbal-visual interactions of English and French caricatures translated in the Greek press						Indrek Ibrus	Audiovisual heritage metadata systems as ambivalent curators of cultural innovation
		Tiina Põllu	Translation and censorship of the French Nouvelle Vague movies						Maarja Ojamaa	Unpredictable heritage: An autocommunicative aspect of transmediating archival materials
		Elzbieta Magdalena Waśnik	(Un-)predictability in the significative and communicative activities of the linguistic self							
PANEL C	COGNITIVE SEMIOTICS MEETS BIOSEMiotics / BIOSEMiotics MEETS COGNITIVE SEMIOTICS	<i>Biosemiotics and cognition</i> (Chair: Morten Tønnessen)		: Anticipation and semiotics. One cannot not interact	Mihai Nadin	Lunch	PANEL C	COGNITIVE SEMIOTICS MEETS BIOSEMiotics / BIOSEMiotics MEETS COGNITIVE SEMIOTICS	<i>Umwelt and agency</i> (Chair: Göran Sonesson)	
		Tommi Vehkavaara	Common grounds for Peircean oriented biosemiotics and phenomenologically based cognitive semiotics						Gisela Bruche-Schulz	On the awareness of engaging the world
		Andres Kurismaa	Towards the biosemiotics of cognition: Criterial and categorical processes in brain dominants						Morten Tønnessen	Agency in biosemiotics and enactivism
		Andreas Weber	The fertile wild. Towards a poetics of mutual transformation						Luis Emilio Bruni	On the heterarchical processuality of semiotic freedom
		Claudio Julio Rodríguez Higuera	In place of a placeholder: The role and future of predictions in biosemiotics						Timo Maran	Towards a critical umwelt analysis: Preliminary considerations

16:00-16:30		16:30-18:00		18:00-18:30	18:30	
Lunch		SESSION 7				
PANEL A	HABIT AS REGULARITY AND IRREGULARITY	<i>Habits in use</i> (Chair: Myrdene Anderson, Donna E. West)		Break	General assembly of the Nordic Association for Semiotic Studies (Lecture Theatre)	
		Myrdene Anderson and Sara Cannizzaro	Conversations between agency and patiency: Instinct, habituescence, addiction			
		Tyler Bennett	The debatable necessity of unpredictability in Peirce's semiotic			
		Kaie Kotov	Change of habits: A case of upcycled by Reet Aus			
PANEL B	CREATIVITY, PROBABILITY, (UN-)PREDICTABILITY IN SEMIOTIC ANALYSIS	<i>Probability, predictability and their alternatives in semiotic analysis</i> (Chair: Peter Grzybek)		Break	General assembly of the Nordic Association for Semiotic Studies (Lecture Theatre)	
		Peter Grzybek	What's next? (Un-)predictability, probability and their relatives in semiotic analyses			
		Jonathan Griffin	Choice and the irreducible role of inclination			
		Massimo Leone	Earthquakes talk: Semiotic reactions to unpredictability			
PANEL C	MODELLING AND UNPREDICTABILITY	<i>Modelling and unpredictability</i> (Chair: Kadri Tüür, Riin Magnus)		Break	General assembly of the Nordic Association for Semiotic Studies (Lecture Theatre)	
		Tiit Remm	(Un-)predictability in semiotic space: From action to abstract spatial models			
		Katre Pärn	On the role of creative modelling in human sciences			
		Zdzisław Wąsik	Abstraction as a source of creativity: On the (un)predictability of imaginative inventiveness from the perspective of semio- and techno-ethics			

THURSDAY, AUGUST 19, TARTU

09:00-11:00		11:00-11:30	11:30-12:30	12:30-14:00	14:00-16:00				
SESSION 8					SESSION 9				
PANEL A	POLITICAL SEMIOTICS: CONCEPTUALIZING CONTINGENCY	<i>Antagonistic relations and power</i> (Chair: <i>Andreas Ventsel</i>)		Break	PANEL A	POLITICAL SEMIOTICS: CONCEPTUALIZING CONTINGENCY	<i>Contingency in discourses</i> (Chair: <i>Andreas Ventsel</i>)		
		Peeter Selg	Political semiotics and/as relational political analysis	PLENARY LECTURE			Andreas Ventsel	Semiotic analysis of power relations in online communication: Online sphere as semiosphere	
		Dimitry Okropiridze	Necessity of antagonism, contingency of content (un-)predictability explained through post-foundational semiotics	Stuart Kauffman		Lunch		Ernesto de los Santos Domínguez and Lariza Elvira Aguilera Ramírez	Mexico's president in the presence of unpredictability
		Inesa Sahakyan	Unpredictability of political discourse: When words come to mean what they didn't when uttered	: On enablement and unprestatability of living				Jaakko Turunen	Contingency, translation and parliamentary talk
PANEL B	THE DIALECTICS OF PREDICTABLE / UNPREDICTABLE IN CULTURAL SEMIOTIC PRODUCTIONS	<i>Dialectic cultural dynamics</i> (Chair: <i>J. Haidar, E. Chávez Herrera</i>)			PANEL B	THE DIALECTICS OF PREDICTABLE / UNPREDICTABLE IN CULTURAL SEMIOTIC PRODUCTIONS	<i>Explosive moments in society</i> (Chair: <i>J. Haidar, E. Chávez Herrera</i>)		
		Julieta Haidar	Cultural dynamics among gradual and explosive processes				María Eugenia Flores Trevino, Olga Nelly Estrada	María Eugenia Flores Trevino, Olga Nelly Estrada	
		Heidi Piña Gascá	Human thresholds: Meanings of re-routing towards 2050				Eduardo Chávez Herrera	Popular discontent as a catalyst device for unpredictability. Ayotzinapa: "the Mexican moment"	
		Mary J. Eberhardinger	Singaporean slogans: The demand to be taken seriously				Griselda Zárate and Homero Zambrano	Financial discourse of the 2007-2008 crisis: From unpredictability and explosion to predictability	
	Maía Eugenia Flores Trevino, José María Infante Bonfiglio	(Un-)predictability, explosion and disorder in Mexican politics. An intersemiotic study of the film "La ley de Herodes"			Nicolae-Sorin Drăgan	Politicians in the mirror: A semio-functional approach of televised debates for the presidential elections in Romania, from November 2014			
PANEL C	PLAYING (UN)PREDICTABLE	<i>Playing (un-)predictability</i> (Chair: <i>Olga Bogdanova</i>)			PANEL C	ACTION IN ENVIRONMENT, NATURAL AND MAN-MADE	<i>Knowledge and environment in movement</i> (Chair: <i>Timo Maran</i>)		
		Vincenzo Idone Cassone	Culture (at) play. Unpredictability and ruling in games and culture				Morten Tønnessen	The future umwelten of wolves, sheep and people in Scandinavia	
		Mattia Thibault	Games and unpredictability: From playing cards to procedural generation				Riin Magnus, Kadri Tüür, Eva Väljaots	Unpredictability in the Estonian narratives of marine itineraries	
		Michael Grinfeld and A. Pittock	The cognitive task of a cryptic crossword clue				Muzayin Nazaruddin	Natural hazard and semiotic changes on the slope of Mt. Merapi, Indonesia	
		Silja Nikula	Pictures in crossword puzzles: A game of cultural language						

		14:00-16:00		16:00-16:30	16:30-18:30			
		SESSION 1			SESSION 2			
PANEL A ROOM 438	GENERAL SEMIOTICS AND HISTORICAL PERSPECTIVE	<i>Perspectives from history of semiotics</i> (Chair: Martin Švantner)		Break	<i>Discovering semiotic unpredictability</i> (Chair: Martin Švantner, Remo Gramigna)		PANEL A	
		Martin Švantner	Possibilities and paradoxes of interpretations of history of semiotics. The case of sophistry and Greek rhetoric		Olga Bogdanova	Lotman and his study on creativity		
		Martin Charvát	Gilles Deleuze and the Stoic theory of signs		Maja Gwóźdź	A theoretical model of the meta-semiosphere		
		Michal Karľa	Imposition and semiosis in Roger Bacon's De Signis		Taras Boyko	How Juri Lotman "met" Ilya Prigogine		
		Ekaterina Velmezova	From "formal" to "semiotic" reconstructions in the light of the (un)predictability of their results					
PANEL B ROOM 336	INTERSEMIOSIS: (UN)PREDICTABILITY VERSUS (UN)TRANSLATABILITY	<i>Interlinguistic translation</i> (Chair: Elin Sütiste, Peeter Torop)		INTERSEMIOSIS: (UN)PREDICTABILITY VERSUS (UN)TRANSLATABILITY	<i>Intersemiotic texts in culture</i> (Chair: Elin Sütiste, Peeter Torop)		PANEL B	
		Elin Sütiste	Strategies in recreating semiotic coherence of fictional worlds in translation		Tatjana Pilipoveca	Predictability of text interpretation: Who is the Dragon?		
		Eric Klaus	Gateways of meaning making: Unpredictable translations in the texts of Yoko Tawada		Lia Yoka	Infertility from folktale to film: Jan Svankmajer translating the menace of the unpredictable		
		Rovena Troqe	Translation is a delicate dance: Unpredictable trajectories in normative environments. Anticipative and configurative translational practice for National Geographic		Marco Sonzogni	Predictability, unpredictability and pluralism of interpretation: Book cover design as intersemiotic translation and crosscultural communication		
					Neža Zajc	Juri Lotman and the question of the personal Poetics		
PANEL C ROOM 306	COGNITIVE SEMIOTICS MEETS BIOSEMIOTICS / BIOSEMIOTICS MEETS COGNITIVE SEMIOTICS	<i>Cognitive development and education</i> (Chair: Göran Sonesson)		COGNITIVE SEMIOTICS MEETS BIOSEMIOTICS / BIOSEMIOTICS MEETS COGNITIVE SEMIOTICS	<i>Culture and cognition</i> (Chair: Morten Tønnessen, Lauri Linask)		PANEL C	
		Katherine T. Peil Kauffman	Semiotic information: The essential role of emotion and value		Sara Lenninger	When the other's responses are unpredictable: Why does the baby still pay attention to the interaction?		
		Leyza Lucas, Erick Machado, Rosangela Silva, Waldmir Araujo-Neto	Explosion and (un-)predictability in classroom practices: Gestures, tools and their cultural integration		Göran Sonesson	Beyond Hobbes and Rousseau: The cognitive semiotics of cultural		
		Štěpán Pudlák	Mental disorders as semiotic constructions		Aleksei Semenenko	Lotman's approach to the problem of human vs. nonhuman semiosis		
		Kyra Landzelius	Habits and their discontents: Autism and the re-worlding of empathy		Carlos Vidales	A semiotic multi-level approach for the study of conceptual systems in communication		

LIST OF PRESENTERS

PLENARY SPEAKERS

Ilya Utekhin
Jordan Zlatev

Center for Languages and Literature at
Lund University

Mihai Nadin
Stuart Kaufmann

University of Texas at Dallas
Institute for Systems Biology in Seattle

PRESENTERS

Adam A. Ferguson
Aleksei Semenenko

Binghamton University (SUNY)
Stockholm University/Södertörn University,
Sweden

Andreas Ventsel
Andreas Weber
Andres Kurismaa
Anti Randviir
Armando González Salinas

University of Tartu, Estonia
Independent scholar, Germany
Independent researcher, Estonia
University of Tartu, Estonia
Universidad Autónoma de Nuevo León
Monterrey

Benjamin P. Jackson

Purdue University

Carlos Vidales
Chariklia Yoka

University of Guadalajara
Aristotle University of Thessaloniki

Claudio Julio Rodríguez Higuera

University of Tartu

D	
Dimitry Okropiridze	University of Heidelberg
Dinda L. Gorlée	University of Bergen
Donna e. West	State University of New York at Cortland
E	
Eduardo Chávez Herrera	University of Warwick, UK
Ekaterina Velmezova	University of Lausanne
Elin Sütiste	University of Tartu
Elżbieta Magdalena Wąsik	Adam Mickiewicz University in Poznań
Eric Klaus	Hobart and William Smith Colleges
Ernesto de los Santos Domínguez	Escuela Normal Superior “Profr. Moisés Sáenz Garza”, Mexico
Eva Väljaots	University of Tartu, Estonia
Evangelos Kourdis	Aristotle University of Thessaloniki
F	
Federico Bellentani	Cardiff University
G	
Georgios Damaskinidis	Aristotle University of Thessaloniki
Gisela Bruche-Schulz	Independent scholar, Berlin
Göran Sonesson	University of Lund
Griselda Zárate	Instituto Tecnológico de Monterrey, Mexico
H	
Heidi Piña Gasca	
Homero Zambrano	Instituto Tecnológico de Monterrey, Mexico
I	
Ignacio Ramos Beltran	National Autonomous University of Mexico, Mexico
Indrek Ibrus	Tallinn University Baltic Film and Media School, Estonia
Inesa Sahakyan	Södertörn University
J	
Jaakko Turunen	Södertörn University,
Jeffrey Gaspard	Université libre de Bruxelles
Jonathan Griffin	University of Tartu, Estonia

José María Infante Bonfiglio	Universidad Autónoma de Nuevo León
Julieta Haidar	Escuela Nacional de Antropología e Historia
Kadri Tüür	University of Tartu
Kaie Kotov	University of Tartu
Kalevi Kull	University of Tartu
Katherine T. Peil Kauffman	
Katre Pärn	University of Tartu
Kevin Raaphorst	Wageningen UR
Kristin Vaik	University of Tartu
Kyra Landzelius	Chalmers Technical University
Lariza Elvira Aguilera Ramírez	Escuela Normal Superior “Profr. Moisés Sáenz Garza”
Lauri Linask	University of Tartu
Lise Schrøder	Aalborg University
Luis Emilio Bruni	Aalborg University
Lyudmyla Zaporozhtseva	University of Tartu
Maarja Ojamaa	University of Tartu
Maja Gwózdź	Jagiellonian University
Małgorzata Zadka	Instytut Studiów Klasycznych
Marco Sonzogni	New Zealand Centre for Literary Translation Victoria University of Wellington
María Eugenia Flores Trevino	Universidad Autónoma de Nuevo León
María Eugenia Flores Trevino	Universidad Autónoma de Nuevo León
Mario Panico	University of Bologna
Martin Charvát	Charles University in Prague
Martin Shvanter	Charles University in Prague
Mary J. Eberhardinger	Emerson College
Massimo Leone	University of Turin
Mattia Thibault	University of Turin
Michael Grinfeld	University of Strathclyde and University of Stirling
Michal Karla	Charles University in Prague
Mihhail Lotman	University of Tartu

Morten Tønnessen	University of Stavanger
Morten Tønnessen	University of Stavanger
Muzayin Nazaruddin	Islamic University of Indonesia
Myrdene Anderson	Purdue University
Neža Zajc	Slovenian Academy of Sciences and Arts
Nicolae-Sorin Drăgan	National University of Political Studies and Public Administration (NUPSPA)
Olga Bogdanova	University of Tartu
Olga Nelly Estrada	Universidad Autónoma de Nuevo León
Ott Puumeister	University of Tartu
Peeter Selg	Tallinn University
Peeter Torop	University of Tartu
Peter Grzybek	University of Graz, Institute of Slavistics
Pietro Restaneo	Sapienza University of Rome
Remo Gramigna	University of Tartu
Riin Magnus	University of Tartu
Rosangela Silva	DQO - Instituto de Química - UFRJ
Rovena Troqe	Université de Limoges/ Université de Genève
Sara Lenninger	Lund University
Silja Nikula	University of Lapland
Štěpán Pudlák	Charles University in Prague
Taras Boyko	University of Tartu
Tatjana Pilipoveca	University of Tartu
Tiina Põllu	University of Tartu
Tiit Remm	University of Tartu
Timo Maran	University of Tartu
Tommi Vehkavaara	University of Tampere
Tyler Bennett	University of Tartu
Vincenzo Idone Cassone	Università degli Studi di Torino
Waldmir Araujo-Neto	DQO - Instituto de Química - UFRJ
Yulia Aprosina	Chelyabinsk State University
Zdzisław Wąsik	Philological School of Higher Education in
Wrocław	

PLENARY LECTURES

Jordan Zlatev

THE SEMIOTIC HIERARCHY REVISED: FROM LIFE TO LANGUAGE

Zlatev (2009) presented a general framework for cognitive semiotics called The Semiotic Hierarchy. This consisted of four macro-levels: life, consciousness, sign use and language. The basic claim was that meaning – in the sense of a value-based relation between the world and the subject – has evolved along these four levels, so that each one builds on the preceding one(s), and presupposes it/them. For example, language is only possible for sign-using, conscious living beings, like us, and not for machines. A proto-language is however within reach for some other animal species. The framework still holds, but during recent years it has been revised, so that now it includes an extra level between consciousness and sign Use: culture. I will thus argue, both conceptually and empirically, that culture – in the sense of historically transmitted shared meanings – precedes sign use proper, though presupposes a fairly extended social consciousness.

* * *

Jordan Zlatev is a prominent figure in the robust cognitive semiotic movement of Northern Europe. He has served as president for Scandinavian Association for Language and Cognition and for the International As-

sociation for Cognitive Semiotics, and is also on the board of the International Cognitive Linguistics Association. He has published over forty articles on a variety of topics, but his main interests have to do with language acquisition from the evolutionary and developmental perspective, comparative inter-linguistics, and mimetic schemas, or in other words the non-arbitrary grounds of verbal language. For him, semiotics brings to cognitive science a qualitative edge that is indispensable to a deep understanding of mind. In an article from 2011 titled "What is Cognitive Semiotics?" he notes, "in a nutshell, cognitive science has from its onset in the 1950s adopted an explicitly physicalist (computational and/or neuroscientific) take on mind, connecting to the humanities quite selectively, and above all to philosophy of mind with a distinctly reductionist bent (e.g. Dennett 1991). CS is considerably more pluralist in its ontological and methodological commitments, and thus, with a firmer foot in the humanities." Currently he serves as professor of cognitive semiotics at the Center for Languages and Literature at Lund University.

Ilya Utekhin

HOW HUMANS DEAL WITH THEIR FUTURE:
TOWARDS AN ANTHROPOSEMIOTIC ACCOUNT

* * *

In an interview with a Wikimedia Foundation Storyteller, *Ilya Utekhin* is said to have “lived the ethos of community and sharing all his life,” and this description is apt not only because of his work on the topic of communal living, but also because of his active contribution to Wikipedia, the online encyclopedia. Having earned his PhD in Anthropology at the Russian Academy of Sciences, a major focus of Utekhin’s publication has been the deconstruction of the idea of agricultural and residential communes in Soviet Russia, but his work has spanned topics such as multi-media culture, disability and impairment, and semiotics. Utekhin has held positions at the American University at Prague, the University of St. Quentin-en-Yveline, the Sorbonne, the Institutum Studiorum Humanitatis at Ljubljana, the University of Helsinki, and St. Petersburg State University. He currently teaches at the European University at St. Petersburg where, when asked what students should write about in class, he tells them they should write whatever they would write about if they were to make a Wikipedia entry because, “to some extent, the ability to create a Wikipedia entry is a criterion of knowledge, of a successful education.”

Mihai Nadin

ANTICIPATION AND SEMIOTICS
ONE CANNOT NOT INTERACT

To know is to account for change as an expression of interaction. All knowledge, regardless of the perspective from which it is acquired, is expressed through representations. They encapsulate the experience of interactions resulting in change, and the awareness of its consequences. The semiotic nature of interaction representations reflects the condition of the living. Anticipatory processes correspond to awareness of change. A new foundation of semiotics, integrates the sign in a dynamic perspective better adapted to capturing the meaning of interaction.

* * *

Romanian polymath *Mihai Nadin* took a masters degree in science, a masters in arts, a doctorate in aesthetics, and a post-doctorate in philosophy, logic, and the theory of science. The breadth of his research is not unlike that of Charles Peirce himself, who served as lodestone for Nadin's early work and Dissertation, "The Semiotic Foundation of Value Theory". Nadin has worked at the University of Wuppertal, Ohio State University, Stanford University, Rhode Island School of Design, and SUNY Fashion Institute of Technology. His most recent book is titled *Are You Stupid? A Second Revolution Might Save America From Herself* (2013), where he writes, "Taking the rewards of change for granted, Americans—like the Soviets at their time—do not understand what change entails. Gazing into the rear-view mirror (of religion, history, politics, economy) in the hope of seeing where change might take them, they get the illusion that they are in the driver's seat." In a 2005 review of the current state of semiotics, Nadin leaves us on an optimistic note, granting that "the day when scholars and students of semiotics become the hottest commodity in the labor market and are traded like neurosurgeons, high-performance programmers, football players, movie stars, or animators, we will all know that semiotics finally made it. I am convinced that this can happen." Nadin is currently professor and director of the Institute for Research in Anticipatory Systems at the University of Texas at Dallas.

Stuart Kauffman

ON ENABLEMENT AND
UNPRESTATABILITY OF LIVING

Biosemitotics concerns meanings. These could be, with Jacque Monod in the background, merely teleonomic. If mind and sentience can be involved, even free will, we are beyond teleonomy. Independently, if evolution is not a Machine, life is not an evolved machine. I will discuss the fact that the concept of “biological function” is well grounded in the non-ergodic historical becoming of the universe above the level of atoms, where one way to exist is to be a Kantian whole, where parts and whole exist for and by means of one another. Then the function of a part is its causal role in abetting the preservation or propagation of the whole, other causal consequences are “side effects”. Physics cannot distinguish among causal consequences, so if functions, subsets of causal consequences of parts of an organism, are legitimate, biology cannot be reduced to physics.

The evolution of the biosphere is in large part the evolution of novel functions, and functional “closures” or “sufficiency” that persist in their worlds. I will show that we cannot prestate these functionalities, so can write no law for the evolution of the biosphere, so no laws entail that evolution, so evolution is not a machine.

Once we have functions we have one sense of semiosis. The sugar does signal to *E. coli*, food this way, and its swimming toward sugar is a doing.

But to have CHOICE, it must be true that the present could, counter-factually, have been different. This cannot arise in classical physics, where given the initial and boundary conditions, what happens just happens, and the present cannot have been different.

In quantum mechanics, on most interpretations, measurement is real and indeterminate. Then the outcome CAN have been different, so the present can, counterfactually, have been different, so choice is ontologically possible. I will briefly discuss a new

interpretation of quantum mechanics in which Possibles, Res potentia, are ontologically real, and converted to Actuals, Res extensa, by measurement, and measurement may be carried out by conscious mind at the human and lower levels, perhaps down to quantum variables. Weak evidence by Radin 2012, 2013, suggest human conscious attention can alter quantum measurement. If all this should be true, life may have started conscious, biosemiotics includes conscious awareness and a potential capacity for meaning of signs, and a role for this awareness in evolution in wide ways.

* * *

Stuart Kauffman's Reinventing the Sacred (2008), not to mention his previous work in theoretical biology and the origins of life, is a singular contribution to the development of biosemiotics. His insistence on non-reductive explanations of living processes and evolution stand as lasting defenses of some of the most key principles of theoretical biology. Among his most important concepts are the emergence of collectively auto-catalytic sets, cell types as attractors of dynamically critical far from equilibrium networks, the adjacent possible, and the unprestatability of the evolution of the biosphere, some of which hypotheses of unpredictability at the foundation of even the simplest instances of life have even found experimental verification. Kauffman has authored four books and numerous articles and has held positions at the University of Chicago, the University of Pennsylvania, the Santa Fe Institute, the University of Calgary, Harvard Divinity School, Tampere University, and the University of Vermont. He currently works at the Institute for Systems Biology in Seattle, Washington.

ABSTRACTS

Adam A. Ferguson

FROM PEIRCE'S HABIT TO BOURDIEU'S HABITUS: READING MASCULINITY IN GERARD MANLEY HOPKINS

This paper will take C.S. Peirce's concept of habit as rooted in Thirdness as its point of departure: the habit grounded in law-like relations and symbols; as these law-like relations ground and codify the habit, social doxa serve to culturally embody habits as habitus. Pierre Bourdieu theorizes the habitus of masculine domination in terms of perception, thought, and action (1998: 8). When combined with what he calls "the paradox of doxa [socially mandated values or beliefs]" (1998: 1), habitus takes the form of actions or power structures informed and enforced by the various strands of social circumscription—juridical, medical, educational, etc. The argument will be made that as gendered masculinity is embodied as habitus (what Bourdieu identifies as objectified and therefore "sexed"), there is an inherent tendency toward violence—both in the construction and in the enforcement of "traditional masculinity," despite the claim that "androcentric vision imposes itself as neutral" (Bourdieu 1998: 9). By contrast, Peirce's concept of habit subverts Bourdieu's habitus by distancing habit from unchanging laws in the physical and natural world. This instability between habit and habitus will inform a re-reading of Gerard Manley Hopkins' poetry through the lens of hegemonic and problematic masculinity. Despite Hopkins' re-

peated attempts at repression (both through self-discipline and entry into the Jesuit order), the male body and male sexuality emerge/erupt as thematic elements in his letters, poetry, and his sermons, most notably “Christ Our Hero.” This particular sermon is illustrative of the erupting body in Hopkins’ prose, insofar as it presents the body of Christ in the form of a blazon, that is, the poetic practice of describing the body (usually a desired one) piece by piece. The claim here is that Hopkins cannot escape the male body as an object of desire, nor can he escape it as a trope within his writing. By confounding the textual with the sexual, Hopkins unintentionally reveals his repressed desires at the same time that, as Foucault would have it, *ars erotica* is giving way to *scientia sexualis*. This paradigmatic shift toward a nomenclatural “science of sex” situates Hopkins precisely within the psychosexual and naturalized (or as Peirce calls them, “mechanistic”) boundaries from which he seeks to escape. Using Peirce’s concept of habit to take into consideration the Victorian juxtaposition of the familial narrative with the national metanarrative, i.e., that the nuclear (heteronormative) family represents the broader nation, Hopkins is twice dispossessed in the habitus of masculinist patriarchy—as a celibate priest in the Jesuit order, and as a nascent homosexual.

Aleksi Semenenko

LOTMAN'S APPROACH TO THE PROBLEM OF
HUMAN VS. NONHUMAN SEMIOSIS

The concept of semiosphere is arguably the most important concept coined by Juri Lotman. Lotman describes all semiospheric levels—from human personality to the text to larger semiotic unities—as “semiospheres inserted into one another,” thus reiterating his thesis that culture is isomorphic to the individual consciousness (intellect). However, this isomorphism suggests an intrinsic opposition of the individual to the collective, which, paradoxically, appears to be the main catalyst of human cultural development. To reiterate this idea, Lotman often draws parallels with the animal world to illustrate his thesis of the uniqueness of human consciousness, especially in his last books *Culture and Explosion* and *The Unpredictable Workings of Culture*. Although the majority of works that emphasize the uniqueness of human culture focus on our symbolic consciousness and the multimodality of our communication, Lotman accentuates polyglotism and dialogicity as the truly unique features of human culture, manifested primarily in our capacity to reflect on the boundaries of our own Umwelt and to conceive of other Umwelten. In my paper, I revisit the main arguments of Lotman's discussion of human vs. nonhuman semiosis and argue that his approach might offer a new outlook on human cognitive evolution. From this point of view, it may be argued that the unique shift from animal to human cognition in anatomically modern humans could be traced back to the period of their immigration to Europe and coexistence with Neanderthals for some 5400 years.

Andreas Ventsel

SEMIOTIC ANALYSIS OF POWER RELATIONS IN ONLINE
COMMUNICATION: ONLINE SPHERE AS SEMIOSPHERE

Usually actual political practices are driven from the understanding according to which social problems have principally one solution, and there is an ongoing struggle for hegemonizing this solution. This kind of tendency is colorfully expressed in approaches of political history written by the dominant political forces. They attempt to map changes (that were fundamentally unpredictable on the ontological level) that took place during upheavals as the only possible way. This presentation asks how it is possible to undermine “natural order”. One possibility of raising the counter discourse is to produce the moments of undermining of the dominant discourse. In the presentation I concentrate on following aspects: 1) how different political forces have tried to hegemonize their function in specific periods, and 2) how it is possible to construct a contra discourse. On theoretical level I rely on the idea of contingency and Juri Lotman’s concept of cultural explosion. The chain of events, which took place in the time of upheaval, is switched into the collective cultural memory only in the retrospective construction of history. Things which seemed unpredictable in the actual moment of occurrence will be naturalized in the future by some political forces as a natural course of history; i.e. time is reconstructed then in its natural linearity. The aim of counter-discourse is not only the questioning of causality, which is presented in the hegemonic approach of history. One strategy is to create these moments of discursive themselves, without which the hegemonic discourse would not be able to manage. Another strategy is to create retrospectively discursive moments of explosion in the historical approach with elements that the dominant discourse is not able to handle.

A

Andreas Weber

THE FERTILE WILD.
TOWARDS A POETICS OF MUTUAL TRANSFORMATION

Our identities arise through that which we are not: through impressions and touch, through sensory exchanges with that which is stone and water, molecule and light quantum, all of which somehow transform themselves into the energy of the body. All life, from the very beginning, derives from solar energy that is given to all. Our existence in an ecosphere suffused with life is part of a vast commons even before individuality can be perceived. Each individual belongs to the world and is at the same time its owner, owner of the rough stone speckled by the waves, ruffled by the wind, stroked by rays. All perception is commons, which is to say, the result of a dance of interdependency with the world.

The world belongs to us completely, and at the same time, we are fully entrusted to it. It is only through this exchange that we become conscious of it and of ourselves. Our situation is one of deep transformation through every experience. This is simultaneously a modification of the individual and a modification of the whole. It becomes distinct and visible in an individual only through forms of experience and symbolic expression. Every experience, every interpretation is always an interpenetration, which at the same time joins together what is different, and changes both through the other. In addition, human language participates in this process of mutual transformation. It allows for nominating and thus owning the matters world, but only through missing exactly these matters. Language re-creates objects and relationships through something else which is exactly not these objects and structures. It follows the abductive logics of creation through contradiction. It is a system of mutual embodied transformation, creating identity through continuously posing a threat to identity.

In this it is not different to other systems of embodied transformations, aka nervous systems in the sense used here: the autocatalytic reaction of the liquid crystal sys-

tem in the cell soma, the genetic switches during development, the immune system, the family system, the ecological foodweb. In all these systems complex relationships arise between partners, which through these relationships reciprocally specify their identities and therefore become expressive of a dimension of inwardness, or existential meaning. Systems, which create novelty through the mutual specification of its participants, can all be classified as neural systems. Neural systems transform everything they come into contact with through an active transformation of themselves. If we are entangled with reality in a commons of perception, reality as a whole can be classified as a neural system, an organ of perception and expressive transformation.

TOWARDS THE BIOSEMIOTICS OF COGNITION:
CRITERIAL AND CATEGORICAL PROCESSES IN BRAIN DOMINANTS

This paper shows how the modern theoretical frameworks of neuroscience and biosemiotics converge on a semiotic and anticipatory understanding of causation in biological and cognitive processes and bear new light on brain dominants. This is seen by analyzing the theoretical work of Peter Tse on criterial causation in neuroscience, and the concepts of hierarchical categorical perception and sensing developed by Luis Bruni within biosemiotics. The two frameworks are brought to bear on the basic problem of brain dominants and homeostasis as studied in the neurophysiological school of A.A. Ukhtomsky and his followers. It is shown that Ukhtomsky's pioneering conception of dominants as global pre-settings of physiological ability find a close correspondence in Tse's analysis of criterial causation, whereby the brain is able to regulate its own excitability at future time-points through pre-setting (categorical) response criteria for cellular and network level inputs in advance of their arrival. The detailed empirical basis and theoretical elaboration of the criterial model of causation offers significant confirmation of the early notions of Ukhtomsky's school, while the latter proposes an interpretation of neuronal homeostasis as a phasic non-linear process which remains original and relevant, both by its focus on the dynamics of graded and electrotonic changes in large-scale brain states, as well as the phenomenological, philosophical, and ethical interpretations in the light of which Ukhtomsky formulated and analyzed the model of human brain dominants. Finally, it is shown how Bruni's work on the biosemiotic problems of categorical perception and sensing, as well as their relation to causality and anticipation in biosystems can help to extend the insights of Tse and Ukhtomsky's school to the level of fundamental theoretical biology and semiotics.

Anti Randviir

PREDICTABLE DYNAMISM BETWEEN THE CENTRAL AND THE PERIPHERAL

This presentation will dwell upon the parallel essence of predictability and unpredictability by the example of subcultural phenomena. Cultures as culture cores or core cultures form a holistic system with subcultures, and are not opposed to each other. Subcultures have oftentimes been confused with countercultures, anticultures or the like, which are clearly oppositional movements against the central. That has enabled viewing them as quite predictable both in their structural organisation and processual functioning. Yet, if taking subcultures as subsystems of culture cores, a note of unpredictability may favourably enter the scene.

Why are some cultural phenomena regarded as belonging to the core culture and others to the periphery? Answers are connected with minute differences, and the central and the peripheral are in continual movement, replacing each other from time to time. The same goes for cultural developments, those predictable and those unpredictable.

In spite of being deviant from culture cores, both from the viewpoint of semiotics and systems theory, that deviance is understandable as (not paradoxically) predictable. Interestingly, the rate of predictability rises, when regarding culture cores as central zones and subcultures as the peripheral belonging to the same cultural system. By the arrangement of information chains, organising public semiotic luggage in open public space and shaping cultural systems also as culture areas, subcultures become as manageable as the central institutional core of the given sociocultural system. Management of cultural systems makes movements of subsystems predictable. However, the predictability of dynamism between the center and the periphery of culture increases unpredictability of relations between the cultural system as a whole and its environments.

Logical connections between cultural peripheries and centers, as coexistence of predictable and unpredictable cultural movements and informational circuits will be illustrated by selected examples from contemporary Russian cultural space.

Armando González Salinas and Adriana E. Rodríguez Althon

A RESEARCH PROJECT ON LINGUISTIC AND CULTURAL
PREDICTABILITY – UNPREDICTABILITY IN THE TRANSLATION OF
ENGLISH AND SPANISH TEXTS

It is an initial research project (RP) to introduce the 7th (out of ten) semester undergraduate students, whose major is translation, into the field of Lotman's semiotics and Torop's intersemiotics, both linguistic and cultural, by reviewing the concepts of predictability and unpredictability detected in translated texts in English and Spanish (E/S). These RP objectives are: 1. To analyze the process of translation from the translator's perspective, that is, his linguistic and socio-cultural knowledge that starts off from his own interpretation of content when trying out making meaning through any mechanism available, such as dictionaries, and/or similar contexts and references; then to develop intersemiotic functions based on his individual understanding of the original and resulting 'message' within and from both target and source texts, languages and cultures. 2. To define and explain the concept of predictability, conceived by Lotman (1999) as a continuum from those predictable elements involved in a logical process that may explain cultural cause and its logical effect when working on the selection of translating possibilities; and then to reflect on and discuss the unpredictability of those elements which represent a sudden/abrupt change identified as explosion, a tension that can create both negative and positive effects on readers of either E/S text. 3. To introduce the concept of semiosphere applied to translatable texts where the cultural representation through/in language is perceived. This RP is based on a short Newsweek article about Kuala Lumpur (KL) published in E-S, the titles are: Kuala Lumpur Capital without a past / Kuala Lumpur, capital sin pasado. The title itself in each version shows predictable and unpredictable elements to be considered and discussed by both E/S readers, i.e.: KL was or was not the Capital once? KL here is considered as an uncommon place. After this, the general layout