Welcome to the First International Communicology Institute Colloquium

The Cultural Matrix of Communicology

May 19-21, 2014
Colloquium Welcome

Dear Colleagues:

It is a pleasure to welcome you to the First ICI Colloquium hosted by the Department of Communication Studies at Eastern Washington University. Founded at its first summer conference in 2000 at Southern Illinois University, the ICI has held subsequent summer meetings in Canada (2002), the USA (Minnesota 2004), Denmark (2006), Poland (2011) and again in the USA (Pennsylvania 2013). All these summer meetings consist of a Fellow’s Symposium and a Scholar’s Professional Development Conference. In an effort to focus on state-of-the-art research not yet published, the ICI Colloquium represents a new initiative to provide a public forum highlighting the contributions of the Communication Discipline to the success of public universities in their teaching, service, and research functions in the community.

The ICI is an international forum, that is, an independent, non-partisan academic “think tank” consortium of scholars and professional practitioners of Communicology. We do basic research on human communication behavior. Thus, the ICI promotes the public dissemination of current knowledge. Unlike other Washington, DC based institutes, we do not engage in policy development or advocacy. Forum activities are (1) Internet based and (2) conference venue based. Many research projects are bi-national or world regional efforts by Research Groups affiliated with ICI. Fellows and Scholars of ICI represent many of the world’s leading universities and research institutes. The ICI has accreditation and certified affiliations (see the ICI Home Page) from relevant international organizations. Membership in ICI is highly selective based on research accomplishment. The
Collegium of Fellows elects new members following the same standards used by the American Academy of Arts and Sciences. Many of the ICI Fellows hold the academic designation of “Fellow”, “Distinguished Scholar”, or a Named Endowed Chair at their home university or a similar designation in other national and international organizations. Many Fellows also hold positions in the National Research Academies of their home country. Some Fellows are not academics, but world class professionals (e.g., law) and scientific practitioners (e.g., forensic science). Communicologists are typically interdisciplinary and problem focused in their research, teaching, and service with a deep appreciation for international and intercultural understanding.

While not all of the 150+ Fellows and Scholars of the ICI from more than forty countries can be in attendance at this Colloquium, please know that they will join us in our academic work on other occasions at the five or six international meetings that the ICI jointly sponsors every year in various regions of the world. Indeed, the Second ICI Colloquium is titled, “Tolerance and Cross-Cultural Communication” and will be hosted by the Karkonosze College and Gerhart Hauptmann Museum in Jelenia Gora, Poland on 13-15 October, 2014.

Last, let me extend my sincere appreciation to all the ICI Fellows and Scholars attending the Colloquium, especially our Colloquium organizer Professor Igor Klyukanov. Special thanks also to the faculty, students, and professional staff of the Department of Communication Studies, and the College of Social and Behavioral Sciences and Social Work who have worked so hard to ensure our successful conference at Eastern Washington University.

With Regard,

[Signature]

Richard L. Lanigan
Monday, May 19
Monroe, Room 205

2:00-2:15 - Welcome

2:15-3:30
Dr. Richard L. Lanigan
University Distinguished Scholar and Professor
of Communicology (Emeritus), Southern Illinois
University, USA.
Presenting: Communicology Paradigms of Self and
Person: The Perspectives Model of Interpersonal
Communication as the Logic Foundation of Human
Science

3:45- 5:00
Dr. Frank J. Macke
Mercer University, USA.
Presenting: Coming to Terms: The Experience of
Human Communication as a Threshold of Relational
Consciousness

5:15-6:30
Dr. Deborah Eicher-Catt
The Pennsylvania State University-York, USA.
Presenting: Life and Spirit as the Cultural Matrix
of Communication: An Exploration of Cassirer’s
Ontology by Way of Peirce
Tuesday, May 20
Monroe, Room 205

10:00-11:15
Dr. Andrew R. Smith
Edinboro University, USA.
Presenting: *Enemy-others, or: The ‘Matrix-figure’ of Intractability*

11:30-12:45
Dr. Pat Arneson
Duquesne University, USA.
Presenting: *Embodied Listening in Interpersonal Communication*

2:00-3:15
Dr. Isaac E. Catt
Simon E. Silverman Phenomenology Center and Duquesne University, USA.
Presenting: *Prolegomena to a Semiotic Relativity Hypothesis*

3:30-4:45
Dr. Thaddeus Martin
D+H Corporation and Modesto Junior College, USA.
Presenting: *Towards a Prolegomena of Jaspers’ Symbology*
Wednesday, May 21
Monroe, Room 205

1:00-2:15
**Dr. Johan Siebers**
University of Central Lancashire and Middlesex University, London.
Presenting: *The Theory of Perfective Drift*

2:30-3:45
**Dr. Inna Semetsky**
The Centre for Global Studies in Education, University of Waikato, New Zealand.
Presenting: *The Embodied Mind: Non-verbal Communication, Memory and the Culture-nature Nexus*

4:00-5:45
**Marian Zielinski**
Mercer University, USA.
Presenting: *Imagery and Text: A Communicology of Text as Subject, Texture, and Narrative Structure in Fiber Art*
Colloquium Presenters

Lanigan, Richard L. 
Macke, Frank J. 
Eicher-Catt, Deborah 
Smith, Andrew R. 
Arneson, Pat 
Catt, Isaac E. Catt 
Martin, Thaddeus Martin 
Siebers, Johan Siebers 
Semetsky, Inna Semetsky 
Zielinski, Marian
Presenting:
*Communicology Paradigms of Self: The Perspectives Model of Interpersonal Communication as the Foundation of Human Science*

**Abstract:**

Originally proposed by Timothy Leary, the *perspectives model of interpersonal communication* analyzes communicological comportment at three action levels of exchange. *Public Communication* (Level I) where a person’s overt verbal and nonverbal behavior is empirically observed as the Same or Different by both the *Self* and an *Other* in a given social situation. *Conscious Descriptions* (Level II) which are the perceived empirical verbal contents of messages (significations) and codes (meanings) exchanged by the Self and Other. *Private Symbolization* (Level III) consists of projective indirect, imaginative eidetic content of the Self and Other as attributed to both the Self and Other. As discussed by Wilden, the French psychoanalyst Jacques Lacan uses the simple terminology of the *Real*, the *Imaginary*, and the *Symbolic* to refers to the respective discourse levels. Subsequent communicologists have adopted the terminology of (1) *Direct Perspective*, (2) *Meta-Perspective*, and (3) *Meta-Meta-Perspective*. The Perspectives Model thus becomes an applied example of *semiotic phenomenological method* which progressively moves from (1) Description, to (2) Reduction, and to (3) Interpretation in the analysis and functional specification of human communication. According to Ruesch and Bateson, these combinatory eidetic (verbal) and empirical (nonverbal) semiotic codes depict *cultural action preferences* thereby defining the *Self* in theory and practice as a function of *Communicology*. 
Biography:

He was granted the Ph.D. at age 25, appointed Full Professor at age 35. Currently he is University Distinguished Scholar and Professor of Communicology (Emeritus), Dept. of Speech Communication, School of Communication, Southern Illinois University, USA where he completed forty-one years of university teaching and research. As a member of the Graduate School at SIU, he directed 35 Ph.D. dissertations and served (abroad and in the USA) as an external examiner for an additional 64 doctoral dissertations. In 2000 he became founding director, International Communicology Institute at SIU, an internet research and conference coordination group (http://www.communicology.org), now located on Capitol Hill, Washington, DC, USA. He is a past Vice President of the International Association for Semiotic Studies, and now serves on the IASS Executive Committee representing the USA. On request by the U.S. Department of State Bureau of Cultural and Educational Affairs, he served as a Senior Fulbright Fellow (P.R. China 1996, Cross-Cultural Communication) at Sichuan Union University in Chengdu City, and again as a Senior Fulbright Program Specialist (Canada 2007, Intercultural Communication) at Brock University to assist the Vice President for Research and International Affairs with Chinese student instruction. He is an elected Fellow of the International Academy for Intercultural Research. In 2012, he was elected a Member of the Polish Academy of Science (Philology). He is a past President of the Semiotic Society of America and past Editor (10 years) of The American Journal of Semiotics. He was Guest Editor and contributed to Semiotica (Vol. 41: “Semiotics and Phenomenology”, 1982); and, Schutzian Research (Vol. 3: “Phenomenology of the Human Sciences”, 2011). He is an elected member of the American Philosophical Association. He was the founding Chair of the Philosophy of Communication Division (#9) of the International Communication Association (First World Congress on Communication Science, Berlin, Germany, 1977; re-elected Chair in 1978, 1979, 1980). His academic awards include: International Scholar Award in Philosophy of Communication 2011, Duquesne University, Phi Kappa Phi Outstanding Scholar Award 1999, National Communication Association (USA) Spotlight on Scholarship Award 1995, Delta Award for Scholarship 1988, Southern Illinois University.
Abstract:

The task of the essay is to open up the question of how we can best describe what communicative experience is. How do we know when communication has taken place? The essay seeks an answer much richer and far more complex than the tired maxim that “we cannot not communicate.” As well, I attempt to move beyond the information-theoretic discourse of technocratic empiricism that, thus, far has created a century of confusion and misunderstanding of both the experience of culture and language and the processes of perception and consciousness. In seeking a satisfactory answer, I will braid together the broad conceptual thematics of three human science discursive traditions into the radical and interpretive methodology of phenomenological inquiry. The three human science traditions I have chosen are semiotics, existentialism, and psychoanalytic theory. I am following no particular author in thinking through and with these traditions—which is to say that that semiotic theory entails elements of Lanigan, Jakobson, and Peirce, the existentialism blends elements of Heidegger with notes from Nietzsche, and the psychoanalytic theory owes as much to Erik Erikson as it does to Lacan, Kristeva, and the object relations theorists. The language for explicating the embodied experience of communication is derived, principally, from the work of Merleau-Ponty and Foucault.
Biography:

Frank J. Macke, Ph. D., is a Professor in the Department of Communication Studies & Theatre at Mercer University (Macon, GA, USA). He is Fellow of the International Communicology Institute (and one of the founding members) and has an MFT from the Mercer University School of Medicine (emphasizing family systems psychoanalytic theory and psychological development). His most recent publications have appeared in the American Journal of Semiotics, the Atlantic Journal of Communication, Listening, Philosophy Today, and the Journal of Phenomenological Psychology, along with a number of edited volumes. Forthcoming book: The Experience of Human Communication: Body, Flesh, and Relationship (Fairleigh Dickenson Univ. Press, 2014).
Abstract:

Few scholars contest the claim that Ernst Cassirer is one of the most profound philosophers of culture in the modern world. Rooted in a phenomenology based upon Hegel, Cassirer outlines a comprehensive treatment of symbolic formations that are characteristics of culture; for example, myth, religion, language, art, and science. In this paper, we contend that a case can be made for interpreting Cassirer’s ontology through a Peircian or semiotic lens. That is, we read Cassirer’s triadic framework of “basis phenomena” alongside Peirce as a way of understanding the manifestation of culture as a semiotic process and phenomenological event. By taking up Cassirer’s dialectic of life and spirit, we expose his philosophic position that life and spirit are reciprocally transcendent as communion. As Cassirer acknowledges, all symbolic forms of culture are forms and functions of the matrix established between life and spirit that work dialectically to create the reality of the life world we come to know.

We begin by providing a brief overview of what we identify as Cassirer’s phenomenology, discussing the “stream” of life as he defines it. Our second step probes Cassirer’s work from within Peirce’s phenomenological and semiotic categories of Firstness and Secondness. In a final step, we
look at the event of Thirdness within Peirce’s framework as the cultural matrix of communication advanced by Cassirer. We find that the formation of any symbol is a process and event of spirit in which culture infuses consciousness and vice versa. In the end, we agree with Cassirer that culture, in all its symbolic formations, manifests a desire—an eros, for more mediation of life and spirit.

Biography:

Deborah Eicher-Catt (Ph.D. from Southern Illinois University at Carbondale in 1996) is Associate Professor and Program Coordinator of Communication Arts and Sciences at the Pennsylvania State University, York. She is Fellow of the International Communicology Institute and co-editor (with Isaac E. Catt) of Communicology: The New Science of Embodied Discourse (2010). She has authored numerous book chapters and her articles appear in such journals as The American Journal of Semiotics, Review of Communication, Communication Quarterly, Journal of Contemporary Ethnography, Journal of Communication and Religion, and the International Journal of Communication. She received the top article award in 2011 from the Philosophy of Communication Division of the National Communication Association and is the 2012 recipient of the Donald Ecroyd Research and Scholarship Award from the Pennsylvania Communication Association.
Abstract:

Enemy-others are constructions of highly focused drives, thoroughly ensconced in efferent pathways of persons, groups and entire collectivities, figured immemorially in historical narratives and mytho-political discourse, marking horrific unspeakable events. The horrors of atrocity cut a deep path in living memory for those who survive, an enduring imprint of perpetrators whose enemy-image becomes emblazoned on the souls of multitudes over extended periods of time, manifest in feelings of hate, fear, grief and revenge. Given the intensities of the enemy-other in the hearts and minds of those who have witnessed and/or suffered horrific events, and the associated blockages of volition (and hence capacity and opportunity) that result, this paper follows Lyotard’s critique of Lacan, and argues that the operational intentionalities or “workings” associated with enmification and by extension intractability can be grasped through a post-Freudian account of the matrix-figures of dreamwork, the “outside” of language and speech. I argue further that imagining the enemy-other otherwise and granting a just hearing requires a critical reflexive stance, the capacity to grasp the force of motivating drives as they function through signs and feelings pre-consciously and unconsciously.
Biography:

Andrew R. Smith is Professor and Graduate Program Head in the Department of Communication and Media Studies at Edinboro University (USA) where he also coordinates the Graduate Certificate in Conflict Management. He served for the 1998-99 academic year as Senior Fulbright Fellow in Communication and Culture at the Faculty of Letters, Mohammed V University in Rabat, Morocco, and returned there in the summer of 2011 as a Fulbright Specialist. He is a member of the Research Group on Language, Culture and Development at the Center for Doctoral Research, Mohammed V University, and Fellow of the International Communicology Institute. He authored the monograph *Epistemology and Ethics in Human Science Research* (a primer for graduate student research), and co-edited (with Lenore Langsdorf) *Recovering Pragmatism’s Voice: The Classical Tradition, Rorty, and the Philosophy of Communication*. He has published essays in *Communication Theory, Human Rights Quarterly, Cultural Critique, Russian Journal of Communication, Human Studies, Text and Performance Quarterly* and other journals and edited volumes. His teaching and research focus on language and human conduct, intercultural and intractable conflict, freedom of expression in authoritarian regimes (with focus on Morocco), and the architectonics of the global mobility regime.
Abstract:

The rich tradition of phenomenology offers important contributions for human communication. This paper considers listening in dyadic interpersonal interactions within a common sense reality, characterized by the natural attitude – the realm of our everyday activities and projects.

In the midst of everyday life, human beings are naturally constituted to perceive the world: we feel, touch, listen and hear, and reflect upon surrounding phenomenon. Studies of human communication often center on the speaker and/or language. Within Maurice Merleau-Ponty’s philosophy, the authority of the subject is decentered in hyperreflection. Further, he recognizes that “it cannot be the history of the word or language which determines its present meaning.” The dynamis of listening opens “the existential place and moment” of the other in communication.

This paper extends my recent scholarship on communicative engagement as foregrounding the interrelationship between theōria-poíésis-praxis, corporeal/linguistic expressivity, and embodied communication ethics by examining the phenomenon of embodied listening. Exercising hermeneutic cortesia is necessary for a shared understanding that acknowledges the plurality of perspectives in the social complex. Listening, rather than a tangential topic in human communication, is an embodied experience integral to communicative engagement with others.
Biography:

Pat Arneson, Associate Professor in the Department of Communication & Rhetorical Studies at Duquesne University, is author of *Communicative Engagement and Social Liberation: Justice Will Be Made* (Fairleigh Dickinson University Press, 2014), editor of *Perspectives on Philosophy of Communication* (Purdue University Press, 2007) and *Exploring Communication Ethics: Interviews with Influential Scholars in the Field* (Peter Lang, 2007), co-editor with Ronald C. Arnett of *Philosophy of Communication Ethics: Alterity and the Other* (Fairleigh Dickinson University Press, forthcoming), and co-author with Ronald C. Arnett of *Dialogic Civility in a Cynical Age: Community, Hope, and Interpersonal Relationships* (SUNY Press, 1999). She has published over 50 book chapters, journal articles, encyclopedia entries, or research reports.
Abstract:

The mainstream discipline of communication in America has occasionally drawn on European philosophy and American pragmatism in eclectic fashion and without generally cognizing that these sources belong to a parallel tradition that is its own science. Communicology grew organically and in the shadow of the social science of communication. It blossomed as a recognized human science only in the last few decades.

This paper fills in some repressed history of the development of communication inquiry in the United States, particularly regarding the interrelationship of culture and person in the social matrix and in contrast to the mainstream communication discipline. Communicology grew from seeds planted in Europe and descended from what Richard L. Lanigan aptly names the Yale School of Communicology. I want to provide additional flesh to his sketch of these origins by tracing some early connections between American pragmatism and social psychology, attempts by Sapir and Sullivan to fuse social science and psychiatry, Ruesch and Bateson’s emulation of their model, and Whorf’s attempt to specify the fusion by hypothesizing language as the code condition for consciousness.

In addition to the historical elements of the undertaking, I shall argue that Whorf was substantially correct in his assessment but that he went too far and not far enough in his analysis. Language is not an iron cage of consciousness.
On the other hand, I argue that a semiotic relativity hypothesis is plausible. Between and transcending weak and strong versions of linguistic relativity is the broader consideration of cultural discourse, codified habits of thought and action or habitus that mediates culture and person in fields of contested meaning. I argue that this thematic is central to communicology, that it has been from the beginning, and that it appears in a straight line from Peirce to Dewey, from Sapir to Sullivan, to Ruesch and Bateson, and back again to Europe in Merleau-Ponty and Bourdieu.

Finally, I draw on recent research in language acquisition in children and linguistic anthropology for empirical support of my central thesis. Namely, learned cultural-semiotic codes are habituated predispositions to act that oblige us to perceive and express within socially experienced constraints. A lesson of communicology is that these constraints are the very ground of freedom. Consciousness is stabilized by cultural semiotic necessity and changed by embodied phenomenological sufficiency. Sapir and Sullivan’s shared desire to fuse the sciences of culture and person is substantially accomplished by communicology.

Biography:

Isaac E. Catt, Ph.D. in Philosophy and Theory of Communication and Culture (Communicology) at Southern Illinois University Carbondale 1982, achieved full Professor rank eight years after receiving the doctorate degree, was tenured in three universities, chaired four academic departments, and was a faculty senate chair. A Distinguished Visiting Professor at several universities and Keynote Speaker at conferences in Europe, Canada and the USA, he currently holds an honorary position as Visiting Scholar at the famed Simon E. Silverman Phenomenology Center and Department of Communication & Rhetorical Studies, Duquesne University, Pittsburgh, PA, USA where he regularly delivers public...
lectures. Retiring from full-time teaching in California in 2009, he continues to teach as adjunct faculty at Penn State University York. 2014 marks his 42d year in the profession.

An award winning author who has published on both sides of the Atlantic, Professor Catt recently served as Editor of five volumes including:
1. a special issue of *Listening: Journal of Communication Ethics, Religion and Culture*, on the theme “Communicology and Culture,”
2. a special issue of *The American Journal of Semiotics* on the theme “Semiotics and Worldview,”
3. a special issue of *The Atlantic Journal of Communication* on the theme “Agency and Efficacy in Communicology” (co-edited with Dr. Deborah Eicher-Catt),
4. a special issue of *The American Journal of Semiotics* on “Pierre Bourdieu,” and

of Religion” (with Dr. Deborah Eicher-Catt). His recent Presidential Address to the Semiotic Society of America will soon appear in the prestigious international journal *Semiotica* and is entitled “Communicology and Human Conduct.”

Professor Catt is a member of the interdisciplinary European network of scholars on Social Uncertainty Precarity and Insecurity (SUPI), which reports to the European Commission of the EU on the socio-economic crises induced by globalization. He is Past President and Executive Board member of The Semiotic Society of America, Fellow and Founding Member of the International Communicology Institute, member of numerous book and journal Editorial Boards and manuscript reviewer for many academic journals.
Abstract:

Of Karl Jaspers’ eleven hundred page opus, *Von der Wahrheit* (Of the Truth), we have only two fragments translated into English. *Truth and Symbol* (translated 1959) seems to present itself as a straightforward discussion of Jaspers’ semiology of the cypher; *Tragedy is not Enough* (translated in 1952), seems more of a humanist exploration of the role of tragedy through the exploration of mythic and dramatic examples of tragedy. Moving towards a prolegomena of Jaspers’ symbology, I will explore his treatment of tragic knowledge in *Tragedy is not Enough* and how the failure of tragic knowledge both reveals the failure of rationality and the possibility of what he calls “Reason.” Rationality is thrown back against its own boundaries, and in the foundering or rupture of those boundaries Reason is revealed as a philosophical logic that takes place in communis. “Truth” for Jaspers therefore exists only in its historical form, as a manifestation of an unconditional will to communicate.
Biography:

Thaddeus D. Martin is the Supervisor for Instructional Design for D+H Incorporated, an international company with offices in the United States, Canada, Israel and India. He is also adjunct faculty at Modesto Junior College in Modesto, California. He began his academic career as a Music major, and then switched to Philosophy in the last two years of his B.A. He received his B.A. in Philosophy at California State University, Chico and continued on at CSU, Chico to receive his M.A. in Interpersonal and Organizational Communication. He then received his Ph.D. in Philosophy of Speech Communication at Southern Illinois University, Carbondale, IL.
Abstract:

In this paper I present the outlines of my attempt to formulate a theory of ‘perfective drift’. Perfective drift is an ontological concept: it conceptualizes the aspect of the real that has to do with drive, intention, the realization of possibility, the satisfaction of desire and the achievement of presence. Perfective drift builds on modal ontology (Leibniz’ idea that the present is pregnant with the future and that entities qua entities are characterized by exigentia existentiae, the ‘urgency to exist’). Another philosophical root of the concept is Spinoza’s conatus. But these are just two concepts from the history of philosophy. We can trace a more or less implicit attempt in metaphysics to think perfective drift from Aristotle’s teleological ontology to Whitehead’s notion ofprehension and Ernst Bloch’s philosophy in the 20th century, with its principle of hope and the all-pervasive ‘tendency-latency’ in the real. Thus perfective drift has its place in the long history of process-oriented philosophy: why does anything change, or move, at all and what does it mean to speak of change?

It has not often been noted (but see e.g. Cathy Glenn, “A Middle Way: Process Philosophy and Critical Communication Inquiry”, in: Empedocles – European Journal for the Philosophy of Communication 4.2 (2014), p. 128) that the modality of process is that of the subjunctive. This changes the way we think and speak about ontological process, from a propositional-indicative modality to the articulation of will
and possibility, of what might be. The theory of perfective drift shares this subjunctive modality. It changes the status of ontology fundamentally and clarifies the revolutionary nature of process philosophy and it adds to the general subjunctive of process the dimension of the perfective, of ultimate or absolute fulfillment - the utopian.

I claim that the moment within the real where process as the drive to perfection happens is communication. In other words: rather than understanding communication in terms of available ontological (or even psychological) models, I look at communication to understand something fundamental about the real, namely its character of process. Change is the inscription of a negative within reality itself, the possibility of things being otherwise, the holding of a goal which realizes itself in the happening of the real. Thus the presence of negativity (spirit, the ‘distance’ or ‘gap’ in reality) is not a token of a transcendent sphere, but is part of the materially real itself. This negative, as I will show, has the character of the perfective and the relational. The negative is an absence that emerges within communication and makes communication possible as the becoming-of-communication, the paradoxical togetherness of identity and difference that constitutes perfective drift. The fact that perfective drift is located in the negative allows us to understand how freedom and the undecidedness are further dimensions of perfective drift. Thus Kenneth Burke’s profound insight ‘man is rotten with perfection’ (which for him was the basic principle of symbolic activity) can be extended to the whole of reality. With this extension, ‘communication’ becomes a properly ontological concept. In terms of communication theory, Dance’s helical model of communication (1967) provides a useful point of reference, which is briefly explored.

With this understanding in hand we can go back to the classical western metaphysical tradition and see how also there being is understood in terms of communication and communion – to be sure beset by onto-theological and substance modes of thought. But the wreckage of metaphysical
philosophy thrown up on the shores of history can be gathered together and built into a new, splendid ship with sails that can catch the wind that blows through being and set us off again to possibilities unknown.

Biography:

Johan Siebers is Reader in Philosophy and Critical Theory at the University of Central Lancashire and Senior Lecturer in Religious Studies at Middlesex University. He is the founding editor of *Empedocles: European Journal for the Philosophy of Communication* and founding chair of the Section for the Philosophy of Communication of the European Communication Research and Education Association. Johan has published widely in communication philosophy, metaphysics, history of German philosophy and related areas.
Abstract:

Communicology is described as the critical study of discourse and practice. It refers to the expressive body as mediated by the perception of cultural signs and codes. Communicology stresses the (self-) reflective role of human consciousness and the centrality of communication. The embodiment of consciousness is the important premise of communicology.

Using this premise as the point of departure, the paper posits the non-verbal means of communication as the important complement to human language(s) and the equally important role of the unconscious dimension of experience. While conscious thought speaks directly and discursively in the language of propositions, the unconscious expresses itself via multiple habits of mind and actions alike. Still is there a means to read the language of the unconscious and to access the deep level of (non-discursive) habits so that establish a dialogue between consciousness and the unconscious, between body and mind—and not only individually but at the collective level of culture?

The field of communication phenomena as part of the typology of cultures calls for the identification of specific semiotic systems representing their “languages”. In this respect culture is seen as a set of texts described by collective memory (Lotman 1990). The papers addresses three sources: Yuri
Lotman’s semiotics of culture as the “universe of the mind;” Charles S. Peirce triadic semiotics and his category of Thirdness as habit-taking; and the ancient practice of “reading” Tarot pictures. Semiotics considers pictures, as well as stories consisting of pictures, as belonging to the category of signs; and “pictures have a continuous structure [that] induces the reader to read the picture as if it were a written text” (Posner 1989: 276). Tarot images function as polysemic representations of collective memory (the collective unconscious, in Carl Jung’s parlance), which is organized into a semiotic system constituting a pictorial “text” that as such can be read and interpreted. It is very embodiment of the deepest, yet unconscious habits that allows bringing them to consciousness via the communicative link, which establishes a semiotic bridge between discursive and non-discursive formations.

At the ontological level, an analogous semiotic link is established between culture and nature with the layout of pictures functioning as the included third (the elusive tertium of Hermetic philosophy) representing a culture-nature nexus in accordance with Peirce’s triadic structure of genuine signs, which are both the sources (and destinations) of information. It is due to the included third of the embodied practice of reading and interpretation that human consciousness can not only reflect back on itself but also realize itself as the constitutive part-of-the-whole non-human universe comprising, nonetheless, “the universe of the mind.”
Biography:

Inna Semetsky is currently Adjunct Professor affiliated with the Centre for Global Studies in Education, University of Waikato, New Zealand. She got her PhD in the area of philosophy of education from Columbia University in New York. She also holds a MA in human development/family counseling and Grad.Dip.Ed. in mathematics/science. She held a Postdoctoral Research Fellowship in Monash University, Australia. Her research strength is semiotics encompassing Continental, Pragmatic, and Hermetic traditions. She published seven books in addition to numerous journal articles and book chapters, including in international handbooks, and is on the editorial board of four international journals including Educational Philosophy and Theory and Studies in Philosophy and Education. Among her forthcoming titles is a co-authored book (with A. Stables) titled Edusemiotics (Routledge).
Marian Zielinski  
Mercer University, USA

Presenting:  
*Imagery and Text: A Communicology of Text as Subject, Texture, and Narrative Structure in Fiber Art*

**Abstract:**

My most recent art quilts explore themes of presence and perception in human relationships, using text as an integral part of each composition. Words, passages, and alphabetic characters are incorporated as both subject matter and texture. My presentation will entail a reflection on these original works, informed by the writings of Merleau-Ponty, Foucault, and Bachelard to entertain the inherent questions that arise when language meets image in a work of art.

**Biography:**

Marian Zielinski is a Professor of Theatre in the Department of Communication Studies and Theatre at Mercer University in Macon, Georgia. She has designed scenery, lighting and/or costumes for over 175 theatre productions. She is an award-winning fiber artist. Her art has appeared in international juried exhibits and has been published in *Quilt National ’13: The Best of Contemporary Quilts, 1000 Artisan Textiles*, the journal *Fiber Art Now, Quilting Arts Magazine*, and on the cover of *Communicology: The New Science of Embodied Discourse*. She has presented conference papers about the arts around the world, including Germany, Japan, Denmark, Italy, Sweden, Poland, British Columbia and Great Britain, and has published articles in *The American Journal of Semiotics*. 
Thank you for participating in the 1st International Communicology Institute Colloquium!

Information about the International Communicology Institute available at http://communicology.org
Save the dates for the 2\textsuperscript{nd} International Communicology Institute Colloquium

\textit{Tolerance and Cross-Cultural Communication}

Hosted by the Karkonosze College and Gerhart Hauptmann Museum in Jelenia Gora, Poland

\textbf{October 13-15, 2014}