

1st International Symposium on Semiotics of Cultural Heritages

Cultural heritages under processes of semio-crises

The idea of cultural heritage as a material or immaterial ingredience of a community, as it has been defined by UNESCO, is also a semiotically challenging issue. In order to survive and function, cultural traditions need a proper benevolent ambiance, and activity from the subjects who believe in the values they represent and are able to bring them constantly into a lived-in reality. Yet, the world is always in a constant change, and in a state of *Aufhebung* (as Hegel already put it), wherein one phase is followed by another, forgotten or even destroyed by it.

Therefore the crucial problem is: how cultural heritages can live **in transition**, and even under what can be called ‘**semio-crises**’: “Semiocrisis is due to the changes of epistemes in a culture . Epistemes are depth level mental entities which change very slowly... Hence, when they undergo a transformation they can be metaphorically called earthquakes caused by shifts of continental plateaus... A semiocrisis emerges when these epistemic levels start to move. . .Such situations can be forecasted but their exact timing is impossible. Accordingly, when the value isotopies move , they cause semiocrisis.” (Tarasti, 2015, chapter 7 “Semio-crises in the era of globalization: Towards a new theory of collective and individual subjectivity” p. 133-144)

These theoretical ideas have their manifest counterpart in the contemporary world by cultural heritages which undergo transitions and shifts. Which kind of narratives are able to take into account these situations? One may state: it has been always like that. Ovidius said in Omsk that ‘culture is for the fugitives another sun’. Is that not true in the present cases of immigration movements in the world; they constitute an immense and acute challenge. Heritages are so to say ‘mapped’ into new cultural contexts.

But even in less dramatic forms heritages are under threat, like marginal and minorities everywhere and to them belong often also the socalled high-culture

phenomena in the society dominated by media and popular culture. It is no longer the other way around as some sociologists, like in the British cultural theory, try to argue.

The question dealt in this symposium will be therefore the following: what is the role of cultural heritages in our everyday lives in all their forms. The symposium as such should function like a kind of revival of 'Platonian' discussing academies, in which various standpoints are in constant dialogue, whose end result is unpredictable in the Bakhtinian sense.