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The New Paradigm of Existential Semiotics: Between Continental Philosophy and Semiotic Tradition

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The existential semiotics was never a return to the existentialist philosophy albeit it is reinterpreting many classics of the German and French thinking in this line from Kant, Hegel and Kierkegaard to Jaspers and Heidegger. The theory has developed into two main directions; to the reflections on transcendence and its relevance, and study on the nature of *Dasein*, portrayed by the so-called Zemic model. The Zemic model refers to the Z-like movement in two directions from body, person, social practice to values, and backwards; they are characterized as the two carrying semiotic forces. Yet, the existential semiotics also dwells in the semiotic tradition, and is synthesizing its various issues in the new theoretical constellation. In this passage it has received new impulses also from its empirical applications to most diverse fields (in different arts, sociology, culture theory, medicine, theology, media studies, cultural psychology and education theory). Thus it attempts to be a new alternative and more surrounding (*englobant*) theory of our contemporary world than previous ones.