

*EVERYTHING SEEMS SO
SETTLED HERE*

THE CONCEIVABILITY OF
POST-PEIRCEAN
BIOSEMIOTICS



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INTRODUCTION

How did we get here?

MAIN POINTS

(that I want to make, in general)

- Different projects don't require the same unit of analysis.
- In the varieties of biosemiotics, we should ask whether our conceptual differences are truly insurmountable.
- Diverse areas under the same banner may require bridge theories to operate together.
- Peircean concepts are **not** the only way of doing biosemiotics.

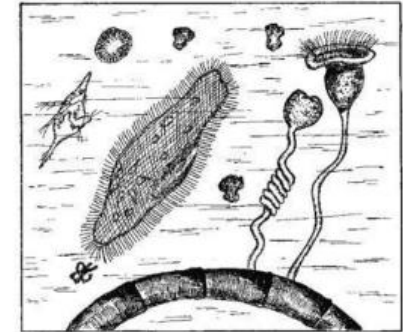


FIGURE 17. Surroundings and environment of

Of all the various surroundings, its environment, the same perception marks the paramecium, when stimulated to flee. The same perception always brings forth the flight. This consists in a lateral movement with subsequent lateral movement which the paramecium moves forward. The hindrance is distance. One may say th

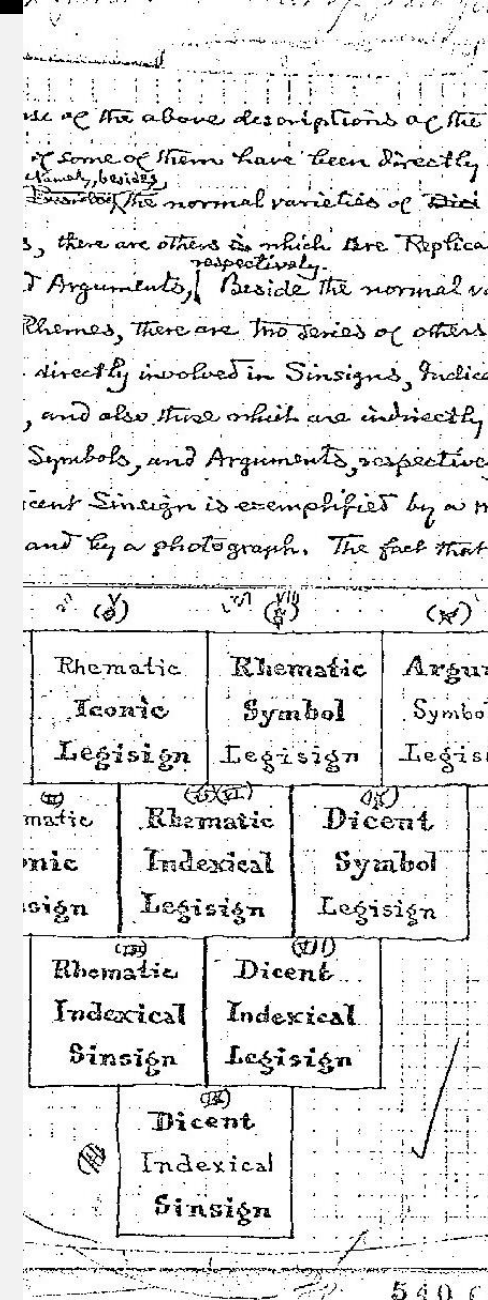
PEIRCEAN BIOSEMIOTICS

The gold standard?

HOW THE MAINSTREAM BECAME MAINSTREAM

a short overview

- How foundational is Peircean terminology to current biosemiotics?
- Peirce's sign concepts effectively give a framework for the semiotic where no reportability is possible.
- The sign is not the only element to have an impact in biosemiotics theories: categories, habits, relations, it all plays in different ways for biosemioticians.
- Commitment to Peircean metaphysics should act as a benchmark of Peircean biosemiotics theories.



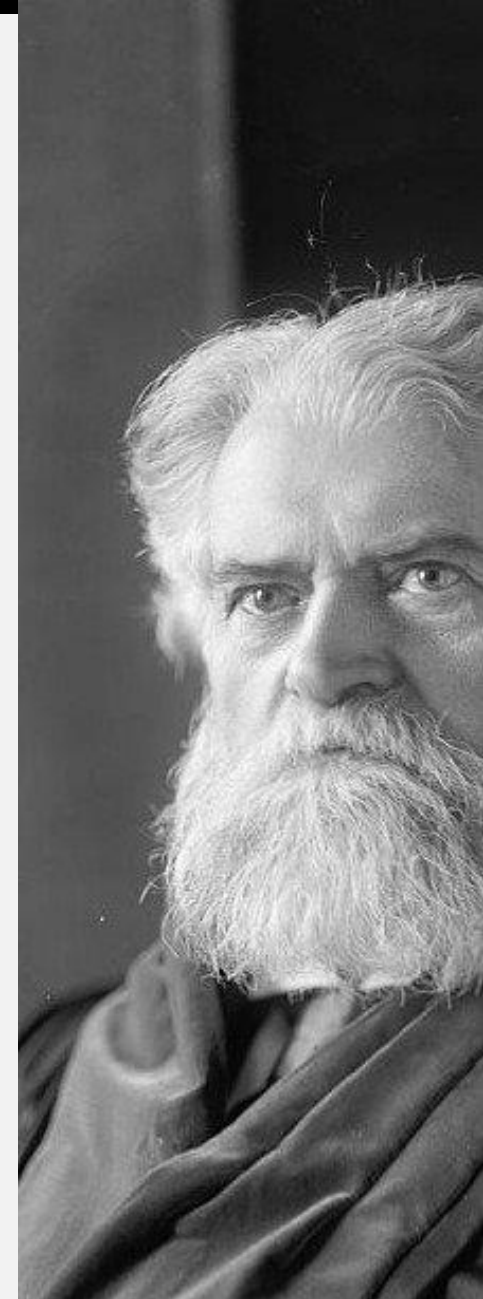
CRITICISM AGAINST PEIRCEAN BIOSEMIOTICS

*Objecting the common
project*

PHILOSOPHICAL OBJECTIONS

problems, problems

- Committing to the more complex concepts behind the sign is not as swift and easy as one would hope.
- Identifying sign types in lower levels of potential semiosis is hardly possible.
- If we assume that Peircean signs require interpretation, we ascribe analytic power to organisms that may outright lack it.
- Signs can become ad-hoc references for elements that may not prove to have any connection.



INSTITUTIONAL OBJECTIONS

and more problems

- The “Peirce industry” has allegedly taken over all the spaces of biosemiotics research.
- The language of creationism is actively applied by Peircean biosemioticians.



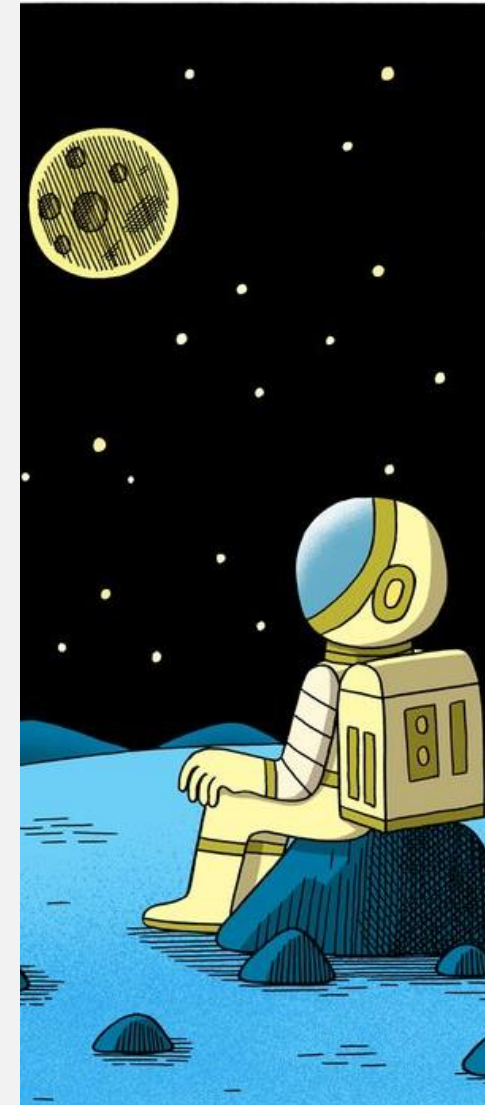
NON-PEIRCEAN BIOSEMIOTICS

Before, beyond, beside

WITHOUT PEIRCE

maybe we can do this too

- There is a biosemiotics that predates and/or circumvents Peircean scholarship.
- One can find alternatives in Pattee or in code biology.
- But how effective is a semiotic discourse that does away with such concepts?



WHAT COUNTS AS 'POST-PEIRCEAN'?

*And is it even
conceivable?*

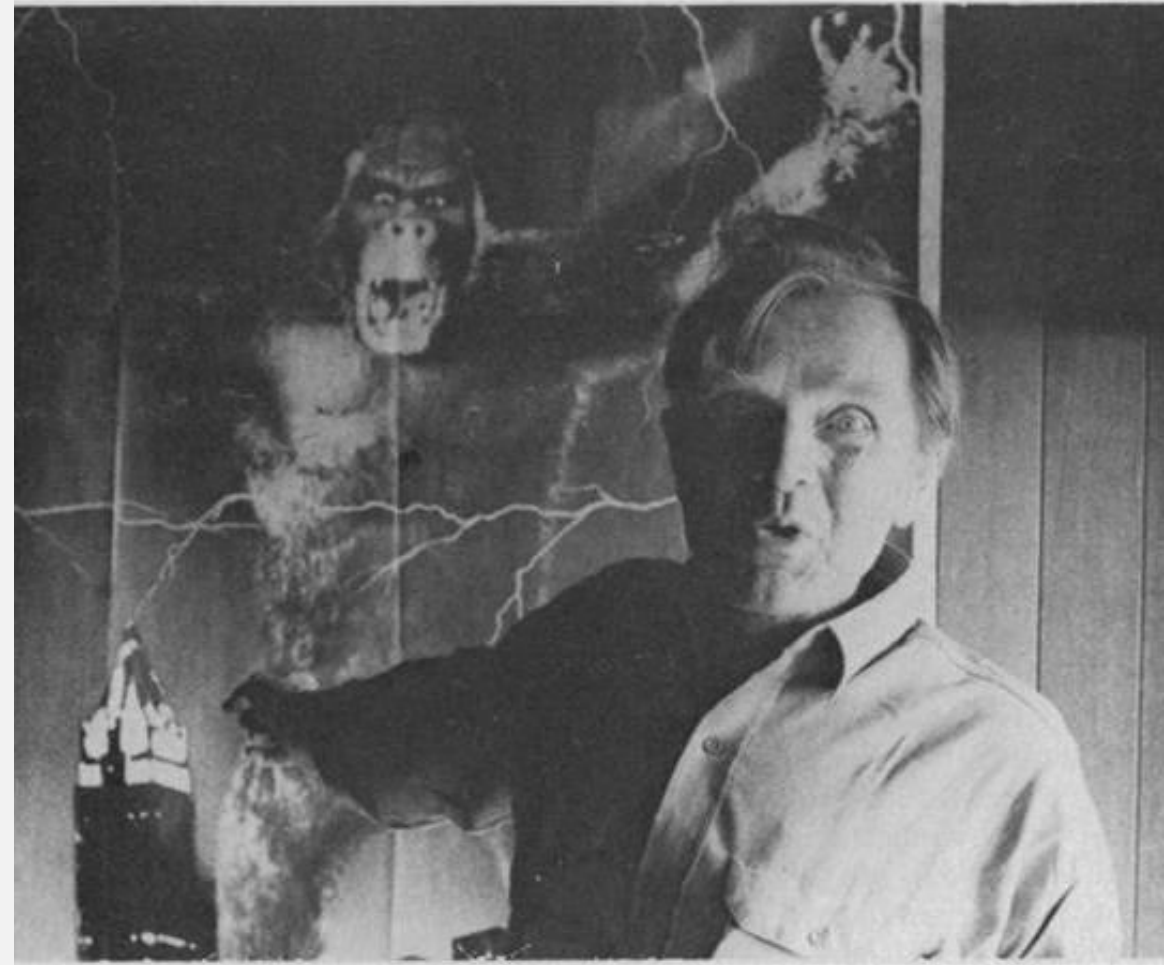
THEORY CHANGE AND COALESCENCE

Maybe we can put some pieces together

Opening up the Post-Peircean space

- Beyond sign as logic, unto the illogical varieties of semiosis.
- Theoretical pluralism at its core.
- Instead of a radical scientific post-semiotics, biosemiotics counts with tools to incorporate elements from traditional scientific practice.

Is theoretical
pluralism possible
within this context?



'Why do I like the King Kong poster? Because I have sympathy for the poor creature. There he is, living peacefully, and they pick him up and subject him to their own bloody rules. Besides, it's a nice picture.'

Photo by W. J. Brown

THANK YOU

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