Text and Context OTF Workshop 6

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@ Miyuki Kominkan, the Eifukuji Temple,
Kannawa, Beppu, Japan

OTF
Oita Text Forum

Text and Context Oita Text Forum Workshop 6
Venue: Kannawa Kominkan & The Eifukuji Temple

Day 1 29 November 2014

10:00-10:20   **Registration, Opening, and Morning Tea**

10:20-11:00   **Kris Ramonda**. (Kwansei Gakuin University). Killing two birds with one stone: Addressing both literal and figurative elements in pictorials to support L2 idiom learning. (Chair James Blackwell)

Metaphorical idioms tend to be problematic for second language learners because their figurative meaning cannot be easily deduced from the sum of their literal constituent parts. While some research has suggested that etymological elaboration can aid learners in recall (Boers et al. 2007), this method has been tested through etymological imageability generated by the learner. In the current study, in place of etymology, the effect of visual metaphorical pictorials supplied to the learner was examined. The semantic transparency of 222 English idioms was rated by 15 native speakers of English and assigned to either a high, mid, or low transparency category. From this pool of idioms, 27 target items were chosen based on transparency levels, imageability, lack of L1 equivalents, and considerations for literal constituent frequency bands. These 27 target items included 9 low, 9 mid, and 9 high-transparency idioms. For each of these idioms, an illustrator was contracted to draw two different kinds of illustrations. One illustration comprised only the literal parts of the idiom, while the other illustration comprised both literal and figurative elements in the pictorial. All illustrations were rated by native speakers of English to ensure they were categorized appropriately. 64 Japanese university students in a between group research design underwent a 50-minute PowerPoint treatment of the target idioms in which different idioms were met under one of three conditions: literal + figurative pictures, literal-only pictures, or no picture. The PowerPoint treatment included prediction, binary option, and recall phases. In the prediction phase, participants guessed at the meaning of idioms in one of the three conditions. In the binary option phase, learners matched idioms to key words and paraphrases. In the recall phase, participants were asked to reproduce the L1 paraphrases they had learned. Immediate and 2-week delayed posttests were given. On the posttests, participants were supplied the target English

idioms and learners had to reproduce an L1 paraphrase for the idiom. All paraphrases were translated into English and these posttest responses were categorized by native English speakers into one of four different categories (correct, partially correct, incorrect, blank). Results indicate that while the additive contribution of the literal + figurative pictures was significant for recall of higher transparency idioms, they also had the potential to cause over and under specification responses. The facilitative effect and the pedagogical implications will be discussed, as well as the interplay of transparency levels.

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Boers, F., Eyckmans, J., & Stengers, H. (2007). Presenting figurative idioms with a touch of etymology: More than mere mnemonics? Language Teaching Research, 11, 43-62.

11:00-11:40   **Shchepetunina Marina** (Osaka University). Thematic frame of ancient Japanese myth as the text suggests it: Structuralist analyses of The Records of Ancient Matters (The *Kojiki*). (Chair Kris Ramonda)

Mythology gives us insight about social institutions, cultural norms and rules as well as customs and rituals that shaped and defined the lives of ancient societies. The object of this study is myths of the first book of "The Records of Ancient Matters" ("The Kojiki") (712) and texts of "The Chronicles of Japan" ("The Nihon Shoki") (720) which correspond to them. Our main objective here is to follow up the correspondence between the different cosmologies and cultural contexts found in the single text of Japanese mythology.

According to Levi-Strauss (1996[1955]), structuralist analyses is the method to reveal the folk cosmology by elucidating objectively inner structure of the myth. Such studies of "The Kojiki" has been conducted by Francios Mase (1989) and Shimada Yoshihito (1998) among others. Mase (1989) in his "The structure of Kojiki myth", with the premise of political context to be the main, complains that the inner structure is represented by establishment of cosmic order, then establishment of human order, and the last – of Imperial order. While Shimada (1998) starts with the premise that in the text there should be reflection of cosmology of rice paddle society, and elucidates it as the inner structure of "The Kojiki". Thus we can see that the inner structure obtained by applying structuralist analyses to the same text may depend on a scholar. Therefore we can question the method's applicability to written compiled texts. It is recognized (Konoshi Takamitsu 1983, Kudo Takashi 2006) that the scrolls of Kojiki include stories of different tribes (such of Yamato, Izumo, Hayato) and some of them are fragmental. Therefore we can expect

several "inner" structures based on the topics and subcultures they belong.

In the study we question how to segmentate the text. According to Levi-strauss (1996[1955]), the myth is composed by the fundamental units of the myth which he calls mythemes, braking down the story into the series of sentences. We suggest that in case of a compiled text we need a more detailed method of how to elucidate the mythems. Russian scholar V. Propp (1998[1928]) suggests that the fairy tale specific structure lays in a series of sequences according functions of the prototypes, and R. Barthes (1979[1966]) divides all the elements of the text into two main types: those of "fonction cardinal (noyau)", which cannot be dropped without damaging the story, and "catalyse" which play subsidiary role. In this study we divide the body of mythologycal text of Kojiki into such "fonction cardinale» mythems and recompose them into single stories, basing on the relations between the methemes according to Levi-Strauss's theory and applying the fairy tale structure suggested by Propp.

Main attention was paid to how the text suggests topics. It might be a direct order of the Deity, a proposition of the Deity, a lack of something, indicated by action of crying, etc. The study revealed a range of topics which defined cosmology of ancient Japanese and several inner structures organized along different topics correspondently, and diachronically the stories create intra-cultural cosmologies.

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11:40-13:00　　　**Lunch**

13:00-17:00　　　**Haiku Workshop**

　　　13:00-13:30　　　*Haiku* Lecture: A general introduction to *haiku*

　　　13:30-14:00　　　*Haiku* in Kannawa (Mr. Kawano)

　　　14:10-14:40　　　Haiku Analysis

　　　14:40-16:30　　　Orienteering

　　　16:30-17:00　　　Presentation

18:30-20:30　　　**Workshop Dinner**

Day 2 30 November 2014

10:00-10:30　　　**Registration + Morning Tea**

10:30-11:00　　　**Junichi Toyota** (International Christian University). Linguistic supertype and register difference Register and functions of communication: linguistic orientation in interpreting register. (Chair Virginia Peng)

This paper examines the internal structure of spoken and written register from a typological perspective. We may take it for granted that many languages in the world have marked differences between spoken and written registers, but this point should be questioned once difference languages are examined, and this paper aims to answer why such a difference concerning register exists.

The main argument is based on a semiotic classification of world languages by Durst-Andersen (2011), known as linguistic supertype. This is a revised version of earlier works, stemming from the Saussurian tradition of *langue* and *parole*, and the principle of a ternary distinction of languages based on a semiotic triangle, first proposed by Bühler (1934). According to this approach, basic functions in communication are three-fold: describing situations, expressing one's personal view and transferring information to hearers. Each type can be termed as a situation-oriented type, a speaker-oriented type and a hearer-oriented type. This supertype allows us to classify the world languages in a new fashion, and it has a good potential to be useful in interdisciplinary studies concerning human language, and what has been previously overlooked can be highlighted using the classification of linguistic supertype.

Concerning the spoken and written registers, there are some differences according to each linguistic supertype, although these registers are often treated more or less identical in each language. Perhaps due to the Anglocentricism in linguistic studies in the past several decades, our standard is set on the English grammar, but this is very misleading. For instance, in some languages such as Russian (a situation-oriented language), there is no clear division between these two registers at the level of grammar or stylistics, but a choice of vocabulary can be an indicator of register difference. In English (a hearer-oriented language), on the other hand, there are clear differences between spoken and written registers at many levels. This shows that there is not much difference in register in situation oriented languages.

The above mentioned point can be explained as follows: spoken register is concerned with the description of situations (i.e. here and now among interlocutors), while written register is based on the transfer of information (i.e. across place and time among communicators). Some languages such as English have an option to switch among these functions, but others such as Russian don't. What is available in Russian is only spoken register in hearer-oriented languages. This is why the register difference exists in some languages more clearly than in others.

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11:00-11:40   **Ju-han Chuang** (Taiwan National University). Exploring Metadiscourse in Social Media: A Corpus-based Study (Chair Junichi Toyota)

Metadiscourse has been used as an umbrella term that refers to aspects that are not directly related to the subject matter in the text but rather the author's arrangement or presence in a text. Hyland defines it as 'the linguistic resources used to organize a discourse or the writer's stance towards either its content or the reader' (Hyland, 2000).It is often considered the author's manifestation in the text to 'bracket the discourse organization and the expressive implications of what is being said' (Schiffrin, 1980). Metadiscourse is an important rhetorical aspect of persuasion and it reveals the author's belief and his understanding of the readers. Although there have been metadiscourse studies on genres such as academic writing, business letters, advertisement (Hyland and Tse, 2004; Aull and Lancaster, 2014; Hyland, 1998a; Fuertes-Olivera, 2001), there has been relatively little work on social media, perhaps because the structure of the text was not considered an important aspect of online data. In fact, persuasions and argumentation are very common on social media. Users constantly posts articles that justify their beliefs and seek consensus among fellow users. In this study, the usage of metadiscourse markers on BBS, a popular online forum in Taiwan, is examined. Users exchange ideas about political issues, gossips, and social or sports events here. Mass media like news channels often take reference from the most popular topics on BBS.I collected articles giving opinions about legalizing same-sex marriage, which was widely discussed at the end of 2013 because it was the closest Taiwan has ever come to actually passing the bill. The purpose of the study is to observe 1) how metadiscourse is used in social media context, and 2) how do people who are for or against an issue represent themselves differently through the use of these markers. A total of 20 articles were found, with a total number of 12000 words. The texts are manually tagged according to the criteria presented by Hyland (1998b), separating metadiscourse markers into ten categories based on their functions in the text. The result shows that some dominant categories such as the use of person markers and emphatics are shared among both positions. However, the type of markers they choose are different. People who are against same-sex marriage use markers that reveals more subjective emotions like detest and hate while people who are for same-sex marriage use words like 'respect' and 'wish'. The use of metadiscourse markers not only reveals the purpose of writer but also reflects the status quo in Taiwanese society, where same-sex marital rights is still viewed by many as unethical.

Reference

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11:40-13:00   Lunch

13:00-13:40   Keizo Nanri. (Oita University) A belief system is back in the GR model. (Chair Ju-han Chuang)

The present paper suggests the following: (1) within the framework of Martin's genre register (GR) model, the selection of lexico-grammatical interpersonal resources is determined primarily by genre, which in turn suggests that (2) the GR model may not be compatible with the foregoing Halliday's (1978) hypothesis concerning the relationship between social roles and the selection of interpersonal resources; and (3) the belief system of the text producer can be restored back in the GR model without causing any deterministic problem and abandoning Martin's (1986, 1992) hypothesis that text generation undergoes ideological constraint (Martin & Rose, 2003; Martin & Rose, 2008).

I will suggest these three points through an analysis of articles promoting women's clothing carried in the April 2014 issue of Japan's fashion magazine *CanCam*. The analysis picks up seven moods (which are lexico-grammatical interpersonal resources) realised by seven sentence-ending particles, *ka*, *ne*, *yo*, *yone*, *na*, *kana*, and *no*. The analysis shows in which part of the text those moods are allowed to appear and who use them (i.e., magazine editors or models). The former investigation leads to a discussion of the relationship between text structure (supported by ideological power allocation) and the use of moods in the text, and the latter leads to a discussion of the relationship between editors' (but primarily the chief editor's) belief system and the use of

moods in the text.

Martin's GR model appears to adopt Halliday's (1978) hypothesis that the social role of the text producer against text consumers in the context of situation determines which lexico-grammatical interpersonal resources to be selected in the text (Martin, 1992). (So the social role of magazine editor against readers, for instance, may demand the editor to select, as an unmarked choice, statements rather than questions in the text the editor is editing.) But the GR model has the component of text generation referred to as 'genre'.   Given this component, it should be noted that it is not social roles but genre that determines which lexico-grammatical interpersonal resources (e.g., statement and question) to be selected in the text. This makes even more sense when a belief system, which has been deleted from the GR model since Martin (1997), is restored back in this text generation model. The restoration is necessary in text analysis, because the unique belief system of the text producer may come to select a unique set of lexico-grammatical resources realising interpersonal functions in the text. The unique relationship between the belief system and lexico-grammatical selection, then, can be explained by assuming that the belief system controls genre and genre controls lexico-grammatical selection. (A belief system used to be incorporated in the GR model, but this system was not that of the individual text producer but that of the group of which he/she was a member. This collective interpretation of the text producer's belief system eventually caused a deterministic interpretation of the role of the text producer as a mere instantiation of a collective belief, and this was why the component of belief system was deleted form the GR model [Martin, 1997].)

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13:40-14:20   **Virginia Peng** (Ritsumeikan University). Brain functions and the language learning experience (Chair *Keizo Nanri*)

Of late, neurological functions and localization of brain structures to specific language use have become fashionable within the literature of second language learning bringing to mind the need for people to understand the workings of the brain. At the heart of this trend though is the simplistic idea that language is localized in one hemisphere. In the history of linguistics, language in the same way has been simplified as structural features when it has a dynamic nature changing with environments and interlocutors. Through a robust model of language, Systemic Functional Linguistics presents language as a dynamic resource in which meanings are negotiated in social interactions. SFL has been describing what Peng (1994) calls the social aspect of language. Features of context of situation are integral to the descriptions in SFL and should be in order to detail negotiations of meaning.

As the descriptions of the system network in SFL have become more delicate and have been expanding to include other semiotic systems, the cognitive sciences have been embraced. While cognitive sciences can bring an insight into what Saussure called an inchoate mass of ideas, the essence of meaning making must begin with more understanding of the brain itself. Thibault (2004), has been integrating cognition and neurology into SFL and has referred to the individual. In his 2004 publication, he refers to Deacon (1998) who sees the left and right hemispheres in particular as having different functions in producing language. While this explanation in Thibault takes into account a more holistic approach to language functions in the brain, there is a predominant focus on the distinctive functions of the two hemispheres. While lateralization exists to an extent, it is the cooperation of the two hemispheres as well as other structures in the brain that must be of focus. A more basic understanding of the structures and functions of the brain can help to describe what Peng (2005) calls the individual aspect of language.

In Peng and Peng (1996), and later in 2005, F. Peng presents a theory in which he describes the coupling and separation of sounds and impulses in production and reception. Peng refers to this process as catalytic mapping. In production there is the chunking of proto-meanings, sequencing of acoustic images, and linearization of sound images leading to language potentiation from the vocal apparatus. This uses the cortico-bulbar pathways and the cerebello-cerebral system. Then for reception there is segmentation of impulses, identification of impulses, coupling of linguistic meaning (or concept) with sound-image resulting in linguistic percept (which is a linguistic sign but is not further processed for production). This process is through the bulbo-cortical pathways.

The functions of the brain in language are not merely motoric but include memory and other areas of the brain. Fu

To better highlight this individual aspect of language, there will be a brief examination of language localization followed by Thibault's model of cognition, neurology and SFL. Then Peng's catalytic mapping will be described with examples from the author's learning of Taiwanese.

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14:20-15:00   Discussion & Closing