

Abstracts

Animals in Language and Linguistics

Das Tier in der Sprache

Freitag / Friday

Hörsaal 3

11.00 – 11.30	Wilhelm Trampe „Die ökologische Relevanz von Sprache im Umgang mit Tieren“
11.30 – 12.00	Alwin Fill “Animals in Human and in Animal Language. Animal Stereotypes and Forms of Linguistic Anthropocentrism”
12.00 – 12.30	Richard J. Alexander “The neoliberalization of nature: An ecocritical examination of the discourse of wildlife conservation”
12.30 – 14.00	Mittagspause / lunch break
14.00 – 14.30	Martin Döring “‘More than just animals...’: Farmer’s Framings of Cattle in the Aftermath the 2001 Foot and Mouth Disease in the UK”
14.30 – 15.00	Marlene Mussner „Pejorative Personenbezeichnungen auf der Basis von Tierbezeichnungen im Deutschen, Französischen und Italienischen“
15.00 – 15.30	Gerhard Rampl „Vom Ochsenbug zu den Luchsfallenschröfen – Mensch-Tier Beziehungen im Spiegel der Namenlandschaft“
15.30 – 16.00	Kaffeepause / coffee break
16.00 – 16.30	Daniela Francesca Virdis “Hybrid Animals and Hybridising Representational Strategies in R. Bach’s <i>Jonathan Livingston Seagull</i> : An Ecostylistic Investigation“
16.30 – 17.00	Francesca Zunino “Humans look like Animals, Animals Speak like Humans and both represent Gods: Inclusive Holistic Perceptions in Past and Present Mexican Narratives and Images”



Wilhelm Trampe, University of Duisburg, Germany

Die ökologische Relevanz von Sprache im Umgang mit Tieren

Aus ökolinguistischer Perspektive werden anthropogene ökologische Systeme primär als Kommunikationssysteme betrachtet. Zentrales Merkmal dieser Kommunikationsprozesse ist das Prinzip der Wechselseitigkeit: Mensch und Mitwelt sind wechselseitig aufeinander bezogen.

Wird die ökologische Krise auch als Kommunikationskrise im Umgang mit der natürlichen Mitwelt aufgefasst – und davon geht die ökologische Linguistik aus – , so kommt dem Sprachgebrauch eine wesentliche Rolle zu. Dieser ist Ausdruck unserer sprachlichen Lebensform (Wittgenstein). Nach Auffassung der ökologischen Linguistik liegt ein wesentlicher Grund dafür, wieso die sog. ‚ökologische Krise‘ nicht stärker in das Bewusstsein der Allgemeinheit dringt, dass sprachliche Perspektivierungen von Natur vorliegen, die von einem öko-/biozentrischen Standpunkt aus als naturfeindlich bezeichnet werden können.

Diesen Tendenzen wird in diesem Vortrag nachgegangen. Es wird eine Typisierung der Formen der Denaturierung des Sprachgebrauchs im Umgang mit Tieren vorgenommen und deren ökologische Relevanz thematisiert.

Wilhelm Trampe, Schwerpunkte: ökologische Semiotik, Informations-, Kommunikations- und Sprachökologie.

Alwin Fill, University of Graz, Austria

Animals in Human and in Animal Language. Animal Stereotypes and Forms of Linguistic Anthropocentrism

The words grass-fed meat, happy meat and green beef are attempts at making the killing of animals look like a biological and animal-friendly affair, and names such as Mickey Mouse, Dagobert and Flipper for meat and fish dishes for children are intended to arouse pleasant associations concerning the eating of animals.

Euphemising our use and cruel treatment of animals is just one of the several functions that our languages have developed in order to create relations between humans and animals. Among these functions are also the following:

- (1) Describing humans by comparing them with animals and using ‘animal stereotypes’
- (2) Naming and describing animals from the point of view of our use of them (linguistic anthropocentrism)
- (3) Setting humans apart from animals (distancing).

This talk will discuss these functions with the help of many examples. Since anthropocentrism manifests itself in different ways in different languages, an attempt will be made to compare languages with regard to their representation of animals.

For a long time, it was denied that animals have ‘language’. Aristotle and Descartes are among those philosophers who say that animals have no language and therefore no intellect. But ever since Darwin, the view that animals have their own communication systems, has gained more and more followers, among them Konrad Lorenz, Karl v. Frisch and people who have lived with animals, such as Jane Goodall. In this talk, it will be shown what special features these communication systems have and how they differ from human language.

Alwin Fill, 1980: appointed Professor of English Linguistics, Graz University, since 2007 Professor emeritus.

Richard J. Alexander, Vienna University of Economics and Business, Austria

The Neoliberalization of Nature: An Ecocritical Examination of the Discourse of Wildlife Conservation

Alexander (2009: 11-26) has discussed the way ecological issues have been 'integrated' or assimilated by, for example, business corporations. Greenwashing is a term used to discuss certain aspects of this process (Greer and Bruno 1996). This paper considers to what extent biodiversity and animal conservation have also been 'integrated' into media discourse and thus neutralized to a certain extent. Capitalism has marginalized animals (Berger 1977). The ecology movement has attempted to reclaim 'nature', which has been eradicated by 'culture' or the human domination of the environment (Stibbe and Zunino 2009).

Empirical analyses of a selection of texts broadly involving the discourse of wildlife and animal conservation will be provided. Texts from transnational corporations and conservation and wildlife protection organizations will be discussed.

Topics to be treated will include how humans talk about animals Alexander (1973), Comfort (1966) and Berger (1977) and how the close linguistic symbiosis is reflected in, for example, English lexis (Alexander 1978/1979 and Alexander 1987). How humans in capitalist society see animals nowadays will also be taken into account (Berger 1971, 1977, Stibbe 2012 and Kuha 2011). This entails a look at our ambivalence towards nature (Midgley 2003). Even conservationists are affected by this socio-cognitive configuration (Trimble and Van Aarde 2010). The interaction and cooperation between conservation societies (eg the WWF and Fauna & Flora International (FFI)) and the corporate world (eg Cargill, Chevron and the World Bank) will be reflected on. Examples of corporate greenwashing as displayed on corporate websites will be analyzed.

Richard J. Alexander is full professor of English for business and economics at the Vienna University of Economics and Business Administration (WU). He graduated from Jesus College, Cambridge, where he studied modern languages and has a degree in economics (B.Sc.(Econ)) from the University of London (1974). He has taught and researched English as a foreign language, business English and linguistics for over forty-six years in various parts of Europe. He has worked at several German universities and colleges and at Birmingham University, UK, at IULM in Milan, Italy, and in adult education in Valkeakoski, Finland. He has published widely in European journals and given papers at conferences on lexis, phraseology, verbal humour, business English, applied linguistics and the relation between language and ecology. He co-organized symposia on 'Language and Ecology' at AILA Amsterdam, 1993 and Jyväskylä, 1996. His publications include three monographs: *Elements of a Theory of Second Language Learning* (1979), *Aspects of Verbal Humour in English* (1997) and *Framing Discourse on the Environment. A Critical Discourse Approach* (2009, New York, Routledge). His current academic research is concerned with the corpus linguistic treatment and discourse analysis of environmental texts, especially corporate communications.

Martin Döring, University of Hamburg, Germany

“More than just animals...”: Farmer’s Framings of Cattle in the Aftermath the 2001 Foot and Mouth Disease in the UK

The foot and mouth disease (FMD) epidemic in the UK in 2001 had devastating consequences: millions of animals were slaughtered and huge losses to the life stock and tourism industry left visible traces in the countryside and emotional vestiges in people’s minds. Parts of the countryside were literally shut down and media images such as the pyres of burnt animal cadavers became a worldwide icon for the destructive effects of this animal plague, a questionable ‘culling policy’ favoured by governmental bodies and a problematic agricultural policy. Since the outbreak in 2001, the majority of research has focused on investigating the historical, veterinarian, socio-economic and political dimensions of the outbreak in order to derive lessons to be learnt for an efficient risk management and an improved risk communication. Some research has also been undertaken on how people on the ground coped with the epidemic in the aftermath (Convery et al. 2008, Nerlich/Döring 2009) while farmer’s framings of their cattle still represents a gap in research. This paper takes this gap of research as a starting point to investigate from an ecolinguistic and discursive point of view (Fill 1993, Mühlhäusler 2003) the often overseen or neglected relational bonding between farmers and cattle. The main aim is to unravel the – sometimes – shifting human-animal-relations (Ingold 1994, Haraway 2007) after the outbreak of FMD and to examine the changing landscapes of animal ethics in rural communities (Armstrong/Botzler 2003). This will be done by analysing the interpretative repertoires (Wetherell/Potter 1988) found in a representative corpus of 20 interviews with farmers in regions heavily affected by FMD. The paper, furthermore, aims at combining the findings with recent research in animal ethics and explores how an applied ecolinguistic and discursive analysis could improve animal ethics from an empirical point of view.

Martin Döring, 2010 bis Oktober 2012 Projektmanager des Forschungsprojektes “Towards a Holistic Conception of Life: Epistemic Presumptions and Socio-cultural Implications of Systems Biology” (THCL); November 2006 bis Oktober 2012 wissenschaftlicher Mitarbeiter am Forschungsschwerpunkt Biotechnik, Gesellschaft und Umwelt im Teilprojekt IV „Krankheitsursachen und Prävention: Konkurrierende Hypothesen zum Verhältnis von Innen und Außen beim Metabolischen Syndrom“ (BMBF-Forschungsschwerpunkt „Präventives Selbst – interdisziplinäre Untersuchung einer emergenten Lebensform“); 2005 – 2006 wissenschaftlicher Mitarbeiter am GKSS-Forschungszentrum Geesthacht im Institut für Küstenforschung www.gkss.de; 2003 – 2005 wissenschaftlicher Mitarbeiter an der University of Nottingham im Institute for the Study of Genetics, Biorisks and Society www.nottingham.ac.uk/igbis; 2003 Gastwissenschaftler an der Radboud Universität Nijmegen im Centrum voor Duitsland-Studies; 1997 – 2002 wissenschaftlicher Mitarbeiter an der Universität Hamburg im Institut für Romanistik und am Zentrum für Medien und Medienkultur; 1989 – 1996 Studium der Romanistik und Kunstgeschichte an der Universität Hamburg und an der Université de Sorbonne, Paris; Arbeitsgebiete: wissenschaftlich-diskursive Konstruktion von Krankheit und Prävention (Schwerpunkt Metabolisches Syndrom); medial-diskursive Konstruktion biotechnologischer Innovationen und „bioethischer Kulturen“ (Schwerpunkt embryonale Stammzellen und Präimplantationsdiagnostik); sprachliche und mediale Aspekte des Umweltdiskurses; Minderheitensprachen und Sprachminderheiten in Europa.

Marlene Mussner, University of Innsbruck, Austria

Pejorative Personenbezeichnungen auf der Basis von Tierbezeichnungen im Deutschen, Französischen und Italienischen

Wir sprachbegabten Menschen reden über (fast) alles, vor allem auch über uns und unsere Umwelt. Dabei benennen wir uns gegenseitig auf alle möglichen Arten und Weisen. Besonders häufig ziehen wir dazu Tierbezeichnungen heran, mit denen wir uns in metaphorischer Übertreibung auf Menschen beziehen. Andererseits versehen wir auch Tiere, wenn sie uns nahestehen, mit Eigennamen – im Gegensatz zu den Tieren, die uns und sich selbst nicht benennen, zumindest nicht nach menschlichem Ermessen.

Laut Braun stellt die Tierwelt den größten Spenderbereich für Personenbezeichnungen im Deutschen dar. Besonders prominent sind Tierbezeichnungen bei abwertenden Personenbezeichnungen (cf. Braun 1997, 121). Vor diesem Hintergrund soll im Beitrag auf die Fragen eingegangen werden, in welchem Verhältnis Personen- und Tierbezeichnungen zueinander stehen und welche Unterschiede und Gemeinsamkeiten es in den drei untersuchten Sprachen diesbezüglich gibt.

Marlene Mussner, Studium der Romanistik, Germanistik und Translationswissenschaft, Universitätsassistentin am Institut für Sprachen und Literaturen / Bereich Sprachwissenschaft. Ihre Forschungsschwerpunkte sind u.a. kontrastive Phraseologie und Lexikologie, deutsch-romanischer und innerromanischer Sprachkontakt bzw. Sprachvergleich sowie Tierbezeichnungen in Phrasemen/als Personenbezeichnungen.

Gerhard Rampl, University of Innsbruck, Austria

Vom Ochsenbug zu den Luchsfallenschröfen – Mensch-Tier Beziehungen im Spiegel der Namenlandschaft

In den Flurnamen Tirols finden sich zahlreiche Namen mit Bezug auf Tiere. Handelt es sich um ältere Namensschichten, so sind diese für den Laien nicht erkennbar (z. B. *Grafennspitze* zu kelt. **karvos* ‚Hirsch‘, *Hirzer* zu ahd. *hirz* ‚Hirsch‘ etc.). Dasselbe gilt für Namen, die mit Mundartwörtern (*Ochsenbug* zu mda. *bug* ‚Kniekehle‘) oder Fachtermini aus der Jägersprache (*Affenkopf*, *Affental* zu jägerspr. *affe* ‚junges Murmeltier‘) gebildet wurden. Etymologisch sind bereits viele dieser Namen erschlossen, was jedoch bis dato aussteht, ist eine Untersuchung dieser Namen im Hinblick darauf, ob sie Aussagen über die Mensch-Tier-Beziehung zum Zeitpunkt der Benennung ermöglichen. Die Ausgangsthese ist, dass (Flur-)Namen vor allem zweierlei Informationen zu diesem Thema widerspiegeln: 1) In Namen wird das (häufige) Auftreten bestimmter Tierarten festgehalten. Diese Namen spiegeln somit das Verbreitungsgebiet der Tierart wieder und sind somit indirekte (mahnende) Zeugnisse über den Umgang des Menschen mit Wildtieren. 2) Die Kultur Tirols war großteils bäuerlich geprägt, was sich in zahlreichen Namen widerspiegelt, in denen Tier(-körper)teile zur Benennung herangezogen wurden. Diese Benennungen sind teils wertend und lassen deshalb ebenfalls einen Rückschluss auf die Mensch-Tier-Beziehung zur Zeit der Benennung zu. Anhand der Datengrundlage, die durch das Projekt *Flurnamendokumentation im Bundesland Tirol* geschaffen wurde, lassen sich diese Informationen auch erstmals in einem geografischen Kontext tirolweit darstellen.

Gerhard Rampl, seit 2013 Senior Scientist am Institut für Sprachen und Literaturen/Sprachwissenschaft (Universität Innsbruck); 2011/12 Durchführung des Projekts *Communicating Location in Emergency Calls* an der University of California, Los Angeles (UCLA); 2004-2013 Anstellung bei der Österreichischen Akademie der Wissenschaften (Institut für Österreichische Dialekt- und Namenlexika), zuletzt als Senior Scientist; seit 2009 Koprojektleitung des Projekts *Flurnamendokumentation im Bundesland Tirol*; 2009-2010 Koprojektleitung des TWF-Projekts *Erschließung der Bibliothek und des Bergbauarchivs der Montanwerke Brixlegg*; 2008-2009 Projektleitung des TWF-Projekts *Kulturhistorische Namen-Dokumentation der Alm- und Bergnamen von Innsbruck*; 2007-2008 Mitarbeit im SFB Projekt *HiMAT – History of Mining Activities in the Tyrol*, project part 03: *Onomastics in Mining*; 2003-2004 Mitarbeit beim FWF-Projekt *Tiroler Namenbuch – Bezirk Landeck*.

Daniela Francesca Viridis, University of Cagliari, Italy

Hybrid Animals and Hybridising Representational Strategies in R. Bach's Jonathan Livingston Seagull: An Ecostylistic Investigation

In several genres and text-types in both popular literature and global media, particularly in those texts explicitly aimed at children, animals are linguistically, visually and discursively represented mainly in two distinct ways. On the one hand, they are physically and mentally anthropomorphised. The most remarkable and famous instances of this first type of depiction are a number of Disney cartoons and films, whose main characters are animals standing upright that think, feel, behave and even dress like prototypically good or bad human beings (see the notion of 'disnification' (Baker 1993: 174)). On the other hand, they are physically described as non-human creatures, but they are attributed certain appealing or even human characteristics, especially Mental, Verbal and Behavioural processes in Hallidayan (Halliday & Matthiessen 2004) terms. An example of this second type of portrayal is a 1903 American reader for elementary school children (Jones 1903/04) I analysed a few years ago (Viridis 2009): the reader features such animal protagonists as a horse wishing for an apple, Mrs Seal looking at her baby, a big dog loving a baby. In my view, the latter type of animal representation and conceptualisation is the more notable of the two, since it is the more hybrid — a living being that is physically an animal but mentally and emotionally a human. This heterogeneous depiction actually and easily conveys a sentimental ideology and an idealised world where all creatures, both human beings and humanised animals, are necessarily happy, healthy and with no physical or mental disabilities.

In this paper, I would therefore like to examine a text showing such hybridity in animal description, namely, the well-known novella *Jonathan Livingston Seagull: A Story* by R. Bach (2003 [1970]), by applying the theoretical frameworks and the methodologies of ecostylistics (Goatly 2010; Wales 2010). Ecostylistics has recently developed as an independent investigational approach and research area combining ecolinguistics (Myerson & Rydin 1996; Harré, Brockmeier & Mühlhäuser 1999; Coupe 2000; Fill & Mühlhäusler 2001; Mühlhäusler 2003; Garrard 2004) and mainstream stylistics (Douthwaite 2000; Toolan 2001; Carter & Stockwell 2007; Leech & Short 2007 [1981]; Leech 2008; Jeffries 2009). Within the current cross-disciplinary scholarly debates on landscape and its human and animal dwellers, ecostylistics is particularly concerned with the stylistic examination of environmental themes in various text-types through diverse linguistic frameworks and methodologies (in this paper mostly, but not exclusively, functional grammar (Halliday & Matthiessen 2004; Thompson 2004)), and embraces such different issues as those ranging from the portrayal of, for instance, real or fictional countryside in literary and non-literary texts to academic environmental activism (see also the articles on critical ecolinguistics and ecocritical discourse analysis reprinted in Fill & Mühlhäusler 2001: 175-285).

Given the hybrid and ideological nature of animals in *Jonathan Livingston Seagull* and the scholarly militancy advocated by ecostylistics, the main research purpose in this paper will be to identify and scrutinise the linguistic, visual and discursive strategies which represent and conceptualise the inner being of animals as hybrid. Unscientifically and unobjectively, these strategies hide, disguise or even deny their distinctively animal aspects and qualities, and deceive the addressees of the novella into inclemently judging them by human standards of thought, feeling and behaviour.

Daniela Francesca Viridis holds a Doctorate in English Studies from the University of Genoa, and is a Lecturer in English Language and Translation at the University of Cagliari, Department of Philology, Literature and Linguistics, where she teaches Gender & the Media, Stylistics, Pragmatics, Functional Grammar and Structural Grammar in First and Master's Degree Courses. She is the author of the books *Serialised Gender: A Linguistic Analysis of Femininities in Contemporary TV Series and Media* (2012) and "A spectacle of strangeness": *Diavoli e streghe nel teatro giacomiano (Devils and Witches in the Jacobean Theatre, 2004)*, a co-editor of the volume *Ricerca e didattica nei Centri Linguistici di Ateneo (Research and Language Teaching in University Language Centres, 2006)*, and the editor of the Italian translation of B. Jonson's *The Devil Is an Ass* (2003). She has published widely, both nationally and internationally, on the language of English Jacobean plays and treatises about witchcraft and demonology, and the characters of witches, devils and women in those texts, and, more recently, on the language of contemporary American films and TV series, and the conversational styles of their female and male protagonists. She is currently researching language & sexuality, national-ethnic stereotypes and ecostylistics.

Francesca Zunino, University of Modena and Reggio Emilia, Italy

Humans look like Animals, Animals Speak like Humans and both represent Gods: Inclusive Holistic Perceptions in Past and Present Mexican Narratives and Images

In this age of symbolic digital ‘Apples’, iconic birds’ ‘Tweets’ and online ‘Squirrel Mail’ systems that are helping to construct power discourses, ideologies and social praxes, the ecosphere and particularly animals are being “erased from our consciousness” (Stibbe, 2012). Our Western natural vs. cultural spheres opposition is culturally determined and implies artificial dichotomies (Bang 2007) constraining deeper identity perceptions and a reconnection with ‘other’ beings and the planet’s life (Bang and Døør 1993). This duality often leads to destructive social-environmental practices, institutionalizing contrasting moral and aesthetic binary options (Harré et Al. 1999:37-40). My analysis examines a range of originally pre-Hispanic and contemporary Mexican indigenous myths, stories, place glyphs and iconography from the Nahuas, Totonac, Mayan and Mixtec communities (CoNaCultA 1994; 1996; 1997; 1999). It aims at showing how they provide an integrated, non-anthropocentric perspective (Fill 2007) of the animal-human conceptualization and a synthesis of one contextualised nature-culture ecosystem perspective (Latour 1993; Döring and Zunino in press) along the lines of deep ecology (Naess 1973). Non-European thought, language and meaning creation systems can often offer an alternative “greenspeak” (Harré et Al. 1999: VII) that does not separate the human from the natural identity.

These diachronic narratives and images portray reality as a complex network of interconnected beings with a fluid natural-cultural relation: the animals speak and interact with humans at their same level, also representing the diverse gods and their characteristics. Iguanas, snakes, frogs, bats, humming birds, black vultures, felines are agential expressions of one syncretic identity with human, natural, and divine attributes: babies can be born from women and birds, goddesses and places are symbolically represented by dogs, the calendar months are called with animal names (rabbit, coyotes, ocelots), warriors become totemic animals (eagles, jaguars) also incarnating divine aspects, some men and women turn into powerful animal forms or nahuales and sometimes the reversing process can leave some animal parts, such as in the Nahuatl raccoon tale (CoNaCultA 1997: 40-45). A further step of this analysis will be a comparative study of the metaphoric use of animals in Aesops’ ancient Greek and Phaedrus’ Latin fables, in the iconography of Medieval bestiaries as well as in Francis of Assisi’s deep ecological “belief in humility’s virtue .. for man as a species” (White 1996:13) and his parallel perception of sisters birds and brothers wolves (Segre and Morini 2005).

Applying the philosopher R. Panikkar’s (1994; 2004) ecosophical cosmoteandrim’s perspective, that is integrating the cosmic-natural-animal, the spiritual-religious-philosophical and the human-cultural-social domains of our perception of reality and life, these stories underline how Mexican indigenous communities and other panenteistic (Boff 1993:52-63) traditions used to perceive the animal-human bond and still release animal and human elements from their “limited meaning or restricted identity” (Marmon Silko 1996: 266), portraying an inclusive Weltanschauung (Zunino 2013). With an anticipatory history perspective (DeSilvey et Al. 2011), this analysis shows that learning from alternative, constructive discourses (Stibbe 2012: 11) can assist our vulnerable times of resilience, adaptation and transition (Folke et Al. 2010; Adger et Al. 2012) for a much-needed natural-environmental, psycho-cognitive and social-cultural domains’ discursive re-integration into one networked bio-psycho-social ecosystem (Couto in press).

Francesca Zunino has been living between Italy, Mexico and the UK since a very early age. After a BA in joint Spanish and English Languages, Linguistics and Literatures (University of Turin), an MSc in Environmental Issues in Latin America (ILAS, now ISA, University of London) and an experimental PhD in Comparative Languages and Cultures: Spanish and Latin American Studies with Ecolinguistics (University of Modena, cotutored at the University of Gloucestershire), she is now lecturer and researcher in Spanish Language and Hispanic Studies at the University of Modena, Italy. Her research interests focus on joining historical and contemporary Spanish and Latin American linguistic, literary and cultural studies with social-ecological research, ecological linguistics, ecocriticism and ecoliteracy. After successfully organizing the first international symposium on ecolinguistics in Italy in June 2012, she is now editing a book of its proceedings with Alwin Fill for Cambridge Scholars Publishing. Please visit www.ecoling.net and her page on academia.edu for more information.