invocation, intertextuality, Cosmologies

exploring the analysis of invoked attitude by reference to the Context of Culture

alexanne don,
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To study intertextuality is to analyse the connections a community does and does not make among the meanings it produces. Lemke, J.L. 1995:109

Thus, two or more texts, which are in no way structurally related [e.g. not even the same genre] to each other, may operate or participate in a shared system of thematic-semantic relations.. Thibault, P.J. 1989:190
the notion of intertextuality

- Barthes (e.g. 1977)
- Bakhtin (e.g. 1986)
- Thibault (e.g. 1989)
- Fairclough (e.g. 1992)
- Lemke (e.g. 1995)
- Genette (e.g. 1982 [1997])
Why cite these people?
the notion of intertextuality: Genette

- Types of intertextuality by those who know... (SR+/ER-?)
  e.g. Gerard Genette 1982/1997

- Genette: calls it transtextuality of 5 types:
  - intertextuality
  - paratextuality
  - metatextuality
  - architextuality
  - hypertextuality

Which allows for 6 types of hypertextual practices, or ‘parody’:
- parody
- travesty
- transposition
- pastiche
- caricature
- forgery

Dependent on ‘stance’: playful/satiric/serious
the notion of intertextuality: Fairclough

- manifest
- constitutive
the notion of intertextuality: Thibault, Lemke

- Semantic thematic formations
...my perspectives on objects of study
“vertical relations”

I. STATUS /POWER:
   varies along a cline between: 
   equal and unequal 
   via reciprocity of:
   i. status: tenor (social hierarchy) 
   ii. prominence: mode (publicity) 
   iii. authority: field (expertise, classification, knowledge) 
   iv. control: genre (skill, manipulation) 
   v. power: ideology (access)

“horizontal relations”

II.a. CONTACT /FAMILIARITY:
   varies along a cline between: 
   close (“affiliated”) and distant (“unaffiliated”) 
   via a contraction ↔ proliferation of explicit and implicit 
   meanings

II.b. AXIOLOGY /VALUE SYSTEM:
   varies along a cline between: 
   aligned and disaligned [ → affiliation] 
   via reference to:
   i. logic (true/false) 
   ii. ethics (good/bad) 
   iii. morals (right/wrong) 
   iv. norms (appropriate/inappropriate) 
   v. sense (like/dislike)
status

contact

affiliation

alignment

epistemological

ascribed

earned

shared experience

axiological

Legitimate positions possible within social contexts/registers

context activates meanings

vertical relations

horizontal relations
positioning: “the stance triangle” angle
(with apologies to du Bois)

- addresser

 [evaluates]

target/ object

via
associations

positions

addressee(s)
resources for invoking attitude at less explicit end of a ‘spectrum of invocations’:
...a spectrum of invoked attitudes

Martin & White 2005:

1. experiential meanings, local references
2. grammatical metaphor, nominalisation, re-labelling
3. inter-textual references
4. extra-vocalisation, ventriloquy
5. intra-vocalisation, encapsulation, ref to previous, projection
6. local signals/markers, engagement, graduation, comparison
7. attitude tokens
8. lexical metaphor

eidon 2007:

invoke

evoke

invite

provoke

afford

flag
...the most invoked, less explicit end

Martin & White 2005:

1. experiential meanings, local references

eldon 2007:

2. grammatical metaphor, nominalisation, re-labelling

3. inter-textual references

4. extra-vocalisation, ventriloquy

5. intra-vocalisation, encapsulation, ref to previous, projection

6. local signals/markers, engagement, graduation, comparison

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8. lexical metaphor

invite
evoke
invoke
upper, less explicit end of the spectrum

1. experiential meanings, local references, referents privy only to members of the discourse community (e.g. technical, specialised language ER+ / SR+) or the community of practice (shared experiences, events and history in common ER-/SR+) ~affiliation relations~
   elite code/type of gaze? Or relativist due to reliance on social relations only?

2. grammatical metaphor, re-labelling of understood ideas, nominalisation, presupposition: thematic formations - Recognition of similar registers and situations, constitutive intertextuality not always dependent on local knowledge dependent on recognition of similar discursive formations. Lemke’s formations as formations?

3. intertextual referents: ‘manifest’ interdiscursivity . Needs to be privy to recognising elements of other discourses in wider community /system .
…a spectrum of invoked attitudes

Martin & White 2005:

eldon 2007:

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6. local signals/markers, engagement, graduation, comparison
7. attitude tokens
8. lexical metaphor
Associations: who are *they*? what do we think of *them*?

“Nor is it fair to bag *them* for all living in giant mansions overlooking the water. If *they* didn’t do that how would *they* be able to see the houses of Roosters supporters on the other side of the harbour?” [The Telegraph. Friday, September 30, 2011]

Roosters supporters live on the _other side of the harbour_
What harbour?
What does Roosters refer to?
So, where do *they* live?

‘nor is it fair to bag *them*’ = they are being bagged; they are bagworthy
Why? They live in giant mansions [overlooking the water]
What is living in a giant mansion really about?
but first, attitude is also flagged...

“Nor is it fair to bag *them* for *all* living in *giant* mansions overlooking the water. If *they* didn’t do that how would *they* be able to see the houses of Roosters supporters on the other side of the harbour?”

Attitude flagged by Graduation
but first, attitude is also flagged...

“Nor is it fair to *bag* them for all living in giant mansions overlooking the water. *If they didn’t do* that *how would they* be able to see the houses of Roosters supporters on the other side of the harbour?”

Attitude flagged by Graduation, and Engagement elements.
Associations: who are *they*? what do we think of *them*?

[they] all living in giant mansions overlooking the water.

Involves both Alignment AND affiliation:

- alignment against Manly supporters:
  - we may understand the constellation of values, but not necessarily agree/align

- affiliation calls on knowledge of Sydney, its football teams and their ‘identity’:
  - without being a ‘Sydneysider’ many of the local allusions will be lost
Associations: who are *they*? what do we think of *them*?

“‘cosmologies’ as a candidate for that word for understanding the differential valuation of practices, in studies of production, recontextualization and reproduction practices.” [KMaton, 2013]
Associations: who are *they*? what do we think of *them*?

[they] all living in giant mansions overlooking the water.

The ‘cosmology’ here appeals to both Alignment AND affiliation:
- alignment against Manly supporters [they, them]
- affiliation calls on knowledge of Sydney and its football teams and their ‘identity’

**Whole text** depends on both:
irony/joke can be understood (activated) by co-text:
  - ‘constitutive’ intertextuality is disrupted, expectation in phrases is countered
  - ironic comments are read off against what audience is positioned as knowing
Associations by cosmologies: who are *they*? what do we think of *them*?

Texts both draw on and construct sets of social values: constellations of values, around social groups.

..this whole text both assumes and recontextualises values held about Manly football team supporters --

‘we’ poke fun at Manly supporters (bag them) because:
- They are a minority (*recent research reveals that a small handful of Sydneysiders will also be going for Manly*)
- Manly may not be even part of Sydney (*it was not known that Manly was actually a part of Sydney. However local government divisional records from 1826 reveal that technically Manly is a “suburb”*)
- They resent outsiders (*We sent them greetings from Mother England and they echoed back in goode spyrit: “F*** off, we’re full.”*)
- They never leave Manly, are insular, and cannot cope with diversity (*many Manly supporters have expressed a degree of nervousness about having to interact with the rest of NSW during the finals season and have been known to panic when confronted with strange and terrifying objects such as train lines, female voters and Asian food*).
Associations activated by cosmologies: who are *they*? what do we think of *them*?

Texts both draw on and construct sets of social values: constellations of values, around social groups.

..this whole text both assumes and recontextualises values held about Manly football team supporters --

you do not have to follow football to understand that Manly residents are seen as silvertails, as wealthy but without the ‘taste’ that one expects from the well-to-do... but you do need to live in Sydney for some time to pick up on this axiological condensation of values around the gravitational signifier ‘Manly supporters’.

“...constellations are understood here as groupings that appear to have coherence from a particular point in space and time to actors with a particular cosmology.” KM
many Manly supporters have expressed a degree of nervousness about having to interact with the rest of NSW during the finals season and have been known to panic when confronted with strange and terrifying objects such as train lines, female voters and Asian food.

Uber-Target: Manly supporters

Affect: (a degree of) nervousness
   (have been known to) panic (when)

Affected: Manly supporters

Target of Affect: about having to interact with the rest of NSW during the finals season; when confronted with strange and terrifying objects such as train lines, female voters and Asian food
many Manly supporters **have expressed** a degree of nervousness about having to interact with the rest of NSW during the finals season and **have been known to** panic when confronted with strange and terrifying objects such as train lines, female voters and Asian food.

Affect: *(a degree of)* nervousness  
Sayer: **Manly supporters have expressed**

Affect: **panic** *(when)*  
Senser: *have been known* *(by whom?)*

NB: both Graduated: by degree, and by extent: time *(during ~; when ~)*
many Manly supporters have expressed a degree of **nervousness** about having to interact with the rest of NSW during the finals season and have been known to **panic** when confronted with **strange and terrifying objects** such as train lines, female voters and Asian food.

**Uber-Target: Manly supporters**

**Appreciation:** reaction: quality: negative
**Target:** objects such as train lines, female voters and Asian food.

**NB:** countering expectation a token of ‘double-voicedness’, ventriloquy: ..targets are extreme examples of quotidian ‘modern’ life:  
= Manly supporters evaluated as insular, backward, old-fashioned.. readers positioned as aligned with this view
positioning: “the stance triangle” angle (with apologies to du Bois)

- addresser

 [evaluates]

target/ object

positions

via associations

addressee(s)

yes, but how do we arrange and link these positions/ stances wrt wider groupings of stances – how are they associated with processes in the context of culture
..cosmologies are constitutive features of social fields that underlie the ways actors and practices are differentially characterized and valued.

... where stances are tightly associated within two strongly bounded constellations, the adoption of one stance may appear to actors to necessarily entail adoption of other stances within its constellation and opposition to those from the other constellation.

[Maton, K. 2013: ]
The Royal Society – founded 1660; former motto "Nullius In Verba*" – this week strapped on a giant pair of waterskis and leapt over an enormous shark swimming in the pond in nearby St James's Park. The shark, whose name is Ed Davey, is believed to have been lured over from Westminster aquarium to perform bizarre tricks for the amusement and delight of the Royal Society's membership. Explained the speed boat's driver, Sir Paul Nurse, who thought up the idea:

"All that scientific method stuff: it's so old hat. I mean like, Newton and Wren and Pepys – what kind of name is that, anyway? – they wore these stupid long grey wigs and came up with these complicated theories and did boring experiments, probably, well some of them did and not one of them ever once sold the Socialist Worker or took money from the Rockefeller Foundation either which just shows how right-wing and socially unengaged they were. So what we're going to do now I'm running the show is ditch the Latin motto, which is so, like, waf waf, Eton crap, and we're going to cut way back on all that factually-based, empiricist bollocks and just generally make the Royal Society more groovy and relevant to the modern age. Our performance by Ed Davey, the talking shark is just the start of it.” [The Telegraph (UK),February 13th, 2013]

[* “take no one’s word for it!”; i.e., figure out what is true empirically, not on the basis of authority]
What is the cosmology being set up here?

ironic double-voice again: ER-/SR+

Who is being positioned (i.e. given a stance) within what constellations, with what values...

- The Royal Society
- Ed Davey (the talking shark?)
- Sir Paul Nurse
What is the cosmology being set up here?

- Ed Davey (the talking shark?)
What is the cosmology being set up here?

- Sir Paul Nurse?
What is the cosmology being set up here?

<table>
<thead>
<tr>
<th>old science/Royal Society</th>
<th>new science</th>
</tr>
</thead>
<tbody>
<tr>
<td>founded 1669</td>
<td>strapped on water skis</td>
</tr>
<tr>
<td>latin motto</td>
<td>ditching Latin motto</td>
</tr>
<tr>
<td>empiricism</td>
<td>[authority]</td>
</tr>
<tr>
<td>scientific method</td>
<td>employs speedboat driver as spokesman</td>
</tr>
<tr>
<td>old hat</td>
<td>[modern]</td>
</tr>
<tr>
<td>Newton, Wren, Pepys</td>
<td>Ed Davey, Sir Paul Nurse</td>
</tr>
<tr>
<td>names foolish</td>
<td></td>
</tr>
<tr>
<td>wore stupid wigs</td>
<td>sold ‘Socialist Worker’</td>
</tr>
<tr>
<td>[funded by ?]</td>
<td>took money from Rockefeller Foundation</td>
</tr>
<tr>
<td>came up with complicated theories</td>
<td>cut back on factually-based, empiricist bollocks</td>
</tr>
<tr>
<td>did boring experiments</td>
<td>uses sharks for entertainment</td>
</tr>
<tr>
<td>right wing</td>
<td>[left wing]</td>
</tr>
<tr>
<td>socially unengaged</td>
<td>more relevant to modern age</td>
</tr>
<tr>
<td>motto waf-waf, Eton crap</td>
<td>make RS more groovy</td>
</tr>
</tbody>
</table>

A double-voiced, parodic constellation of positive values
"It's the precautionary principle: that where the results of a new technology are still unknown, or where there is a lack of scientific knowledge or consensus regarding its safety, it's smarter not to use it," Greenpeace exhorts.

It was this attitude towards GM crops that prompted two Greenpeace activists in July 2011 to climb over a fence at CSIRO's plant research centre in Canberra and whipper-snip an entire trial plot of pioneering new wheat varieties bred using genetic engineering techniques.

[The Australian, January 18, 2013]
how associations cumulate, associate, become charged in instances.. clusterboosting?

<table>
<thead>
<tr>
<th>gravitational signifier: new technology</th>
</tr>
</thead>
<tbody>
<tr>
<td>associated signifiers for</td>
</tr>
<tr>
<td>‘against’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>GM crops</th>
<th>exhorts</th>
</tr>
</thead>
<tbody>
<tr>
<td>pioneering</td>
<td>[precautionary principle]</td>
</tr>
<tr>
<td>new (food) varieties</td>
<td>results [new technology] still unknown</td>
</tr>
<tr>
<td>research</td>
<td>lack of scientific knowledge</td>
</tr>
<tr>
<td>trial</td>
<td>lack of consensus</td>
</tr>
<tr>
<td>engineering techniques</td>
<td>(unsafe)</td>
</tr>
<tr>
<td></td>
<td>smarter to avoid]</td>
</tr>
<tr>
<td></td>
<td>[this attitude prompts]</td>
</tr>
<tr>
<td></td>
<td>(destructive action)</td>
</tr>
<tr>
<td>CSIRO</td>
<td>Greenpeace</td>
</tr>
</tbody>
</table>
central concern: how to account for potential attitudinal meanings as activated by context.

- Context of situation
- Context of culture

e.g. “An open system is not defined by public archives and open subscription, it is defined by how a family responds to its new babies and external influences.”

what is involved in accounting for my interpretation that this is a negative evaluation of the group who is being addressed -
    - one perspective involves noting epistemological and axiological charging of entities mentioned
resources for construing context, activating meanings

after Halliday (1999)
central concern: how to account for potential attitudinal meanings as activated by context.

Context of culture: Social structures, institutions, genres, material resources...

Cosmological analysis, subsuming Specialisation, and Semantics provides a framework for linking intertextual discursive formations which tend to invoke Attitude - either 'constitutive' or 'manifest' - to what SFL calls the Context of Culture.

Analysis of attitude shows patterns of evaluation of targets in a text, but while this allows description, it does not offer explanation: such interpretations are left to individual analysts to make an account of how meanings are activated in lexis, clauses, whole texts, or corpora.
thanks for listening