ADAM MICKIEWICZ UNIVERSITY IN POZNAŃ

Faculty of English

Axiological ambiguity
of the CONTAINER and related schemas
in multimodal discourses of collective memory

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Road Plan

- What is the connection between cognitive linguistics and architecture?

- What does a reconstructed fragment of a cemetery tell us about remembering Jews in Poznań?
- How was the reconstruction reported in the press?
- How do the inhabitants of Poznań talk about Jewish heritage in the city?

- What do image schemata reveal about the meaning making in the multimodal discourses of collective memory?

What is the connection between cognitive linguistics and architecture?

Generalisation Commitment

Lakoff (1991: 53)

Language is multimodal

speech => verbal + gestural

Müller – Cienki (2009)

writing => verbal + visual

Forceville (1996)
Kress – vanLeeuwen (1996)

Semiotic systems:

language
architecture
landscape design
city development

Sudijc (2006)
Springer (2012, 2013)
Caballero (2011, 2014)
Gutierrez Marquez (2016)

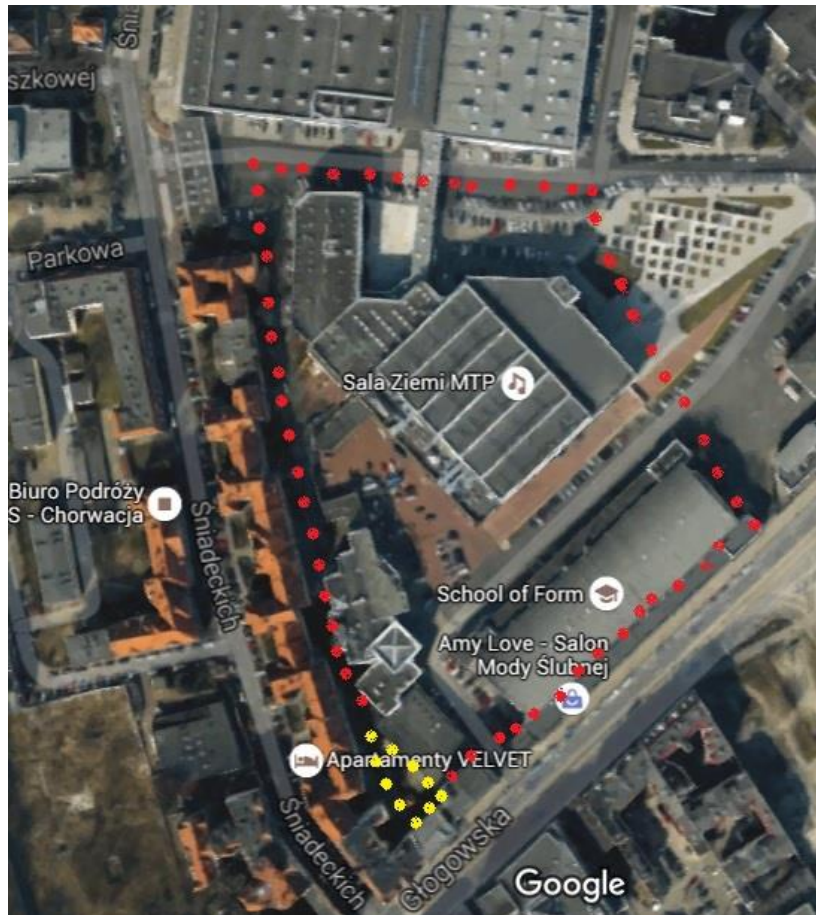# Case study: (Reconstruction of) the Jewish cemetary in Poznań

Data:

-Ethnographic observation of landscape architecture

-Newspaper articles about the reconstruction (GWlkp, GW 2003-2012, 7+17)

-Interviews with city inhabitants about Jewish heritage in Poznań (16 focus groups)

Questions:

➢How is meaning constructed in multimodal discourses of collective memory?

➢Are CL concepts developed for the description of language also useful for the description of meaning making in other semiotic systems?

Re-constructed Jewish cemetery in Poznań

Axiological ambiguity of the CONTAINER

Jewish cemetery in Poznań

Negative polarity: the locked gate to the inner yard functions as BLOCKAGE, constrains access; results in the exclusion of the Jewish commemoration from the public space

Positive polarity: the Jewish past is a PART, safely integrated with the everyday life of the inhabitants of the housing estate, without which this everyday wouldn't be WHOLE; LINK between the Jewish past and the present.

(cf. Krzeszowski 1997)

SUPERIMPOSITION

„the project of **reconstructing** a fragment of the former cemetery"   GW 07.08.2003.

„the Jewish cemetery **vanished**. – but Eger's grave **remained**. It is somewhere below the beaten yard…"   GW 31.10.2003.

„But we are not talking about **constructing** a cemetery in this place. It has been there for 200 years. These people simply live in the cemetery."   GW 17.01.2005.

„…demolishing the garages, tidying the yard and **erecting** stone stelae with Hebrew inscriptions **imitating** matzevah"   GW 20.06.2007.

„… **visited** the Jewish cemetery, where Akiva Eger is buried…"   GWlkp 07.10.2010.

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Dynamic transformation
of synergic image schemas

Kimmel (2005) situated image schema acquisition; gestalt switches with double axiology

Bernardez (2006, 2007): synergic cognition

⬇

synergic image schemata

the Jewish cemetery **vanished**. – but Eger's grave **remained**. It is somewhere below the beaten yard…"

➡ 1950s-2003 perspective: the housing estate contains the traces of the Jewish cemetery

„But we are not talking about **constructing** a cemetery in this place. It has been there for 200 years. These people simply live in the cemetery."

➡ 1803-1940 perspective: the Jewish cemetery contains the housing estate

LINK

„This is an important day **both** for the Jewish inhabitants of Poland **and** for the city of Poznań."

GW 30.06.2006.

„He was **not only** involved with the religious affairs, **but also** built hospitals."

GWlkp 22.09.2010.

„Thanks to places like this Poznań is becoming an important centre for **both** Christians **and** Jews.

GWlkp 07.10.2010.

„Or the Yiddish song „Alle Brider", „All brothers". Its performance reminded about the fact that in Poznan Christians and Jews have always lived peacefully **together**…"

GWlkp 18.01.2011.

„Every day one may **meet** the pilgrims from all over the world there."

GWlkp 03.07.2012.

Gestures as epistemic markers of uncertainty

"Well, yes. Głogowska and
Śniadeckich there's this place
and there's a grave of **this**
rabbi from Poznań"

Debras and Cienki (2012): head tilts
and shoulder shrugs as markers of
uncertainty
Müller (2004): PUOH as marker of
uncertainity in East European Jews
(after Efron 1941)
Streeck (2009): raised shoulders as
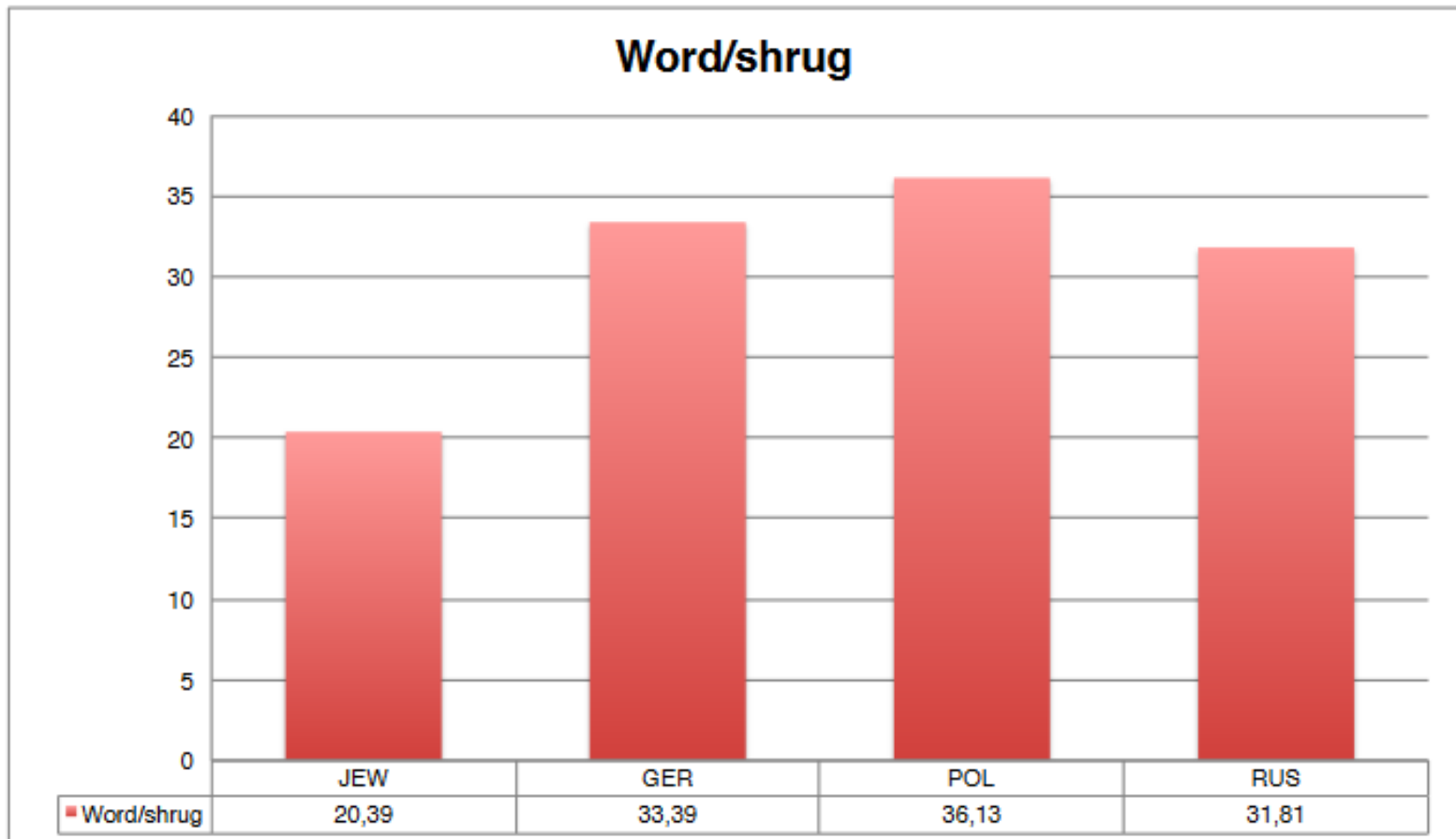gestures of uncertainity

Cienki (2005): both gestures and
image schemas are analogue >
Image schemas underlie gestures

Uncertainity gestures motivated by
COMPULSION/RESISTANCE schemas
from the FORCE cluster

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COMPULSION/RESISTANCE

Word/shrug

	JEW	GER	POL	RUS
■ Word/shrug	20,39	33,39	36,13	31,81

What do image schemata reveal about meaning making in the multimodal discourses of collective memory?

	Positive polarity	**Negative polarity**
CONTAINER (cf. Hart, Musolff, Charteris-Black)	perspective from within the safety of the container > SOCIAL INCLUSION	perspective from without the container > SOCIAL EXCLUSION
SUPERIMPOSITION / synergic image schemas, dynamic transformations	Transformation of the construal of the place as a cemetery – yard – memorial/cemetery > POLYFUNCTIONALITY OF PLACE	
LINK	group linking > MUTUAL BENEFIT	broken links > MUTUAL LOSS
COMPULSION/ RESISTANCE	Social expectations as compulsion > INTEGRATION MINORITY VOICES	Resistance to these expectations > FRAGMENTATION OF COLLECTIVE MEMORY, SOCIAL DIVISION

If you want to see the place for yourself…

… come to the Polish Cognitive Linguistics Association
Conference
in Poznań in September 2018