



5-7 September 2019



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The organisers reserve the right to amend the programme as and when necessary.

Conference Statement

The Conference on Language and Ecology: Towards a Shared Narrative in Interdisciplinary Research 2019 takes place at Hong Kong Shue Yan University on 5-7 September 2019. Following the ecological theme of last year's successful conference "The Anthropocene and Beyond: Towards a Shared Narrative in Interdisciplinary Research", the conference focuses on an interdisciplinary approach to research on ecology with a focus on language. The conference provides a platform for scholars to share their research work and ideas in areas spanning from biocultural diversity, biosemiotics, language ecology, and language acquisition to ecological discourse analysis.

The Conference promotes the studies of language and ecology in the following areas:

1. Biocultural Diversity
2. Biosemiotics
3. Ecocriticism
4. Ecolinguistics
5. Ecosystemic Linguistics
6. Eco-translation
7. Ecology of Language Acquisition (First/Second Language Acquisition)
8. Ecology of Language Education
9. Language Contact
10. Language Policy
11. Language Socialisation
12. Linguistic Ecology

Conference Schedule

| Day 1: 5 September 2019 (Thursday) | | |
|---|--|---------------|
| <i>Time</i> | <i>Event</i> | <i>Venue</i> |
| 10:00-10:30 | Registration | Foyer, C-Hall |
| 10:30-11:00 | Opening Ceremony | C-Hall |
| 11:00-12:15 | <u>Keynote Session I:</u> Chair: Josephine Yam Ecosystemic Discourse Analysis – EDA Prof. Hildo Honório do Couto | C-Hall |
| 12:15-13:45 | Lunch | Foyer, C-Hall |
| 13:45-15:15 | <u>Paper Session 1</u> Chair: Maria Chan Paper 1 An ecological approach to word-formation: Reflections from an English-Japanese contrastive perspective Vincent Renner and Akiko Nagano Paper 2 “[v] in Latin American Spanish: Contact, Bilingualism, or Language Internal Change?” Robert Marcelo Sevilla Paper 3 《詩經》草木花果英譯述論 江彥希 | C-Hall |
| 15:15-15:30 | Coffee Break | Foyer, C-Hall |
| 15:30-17:00 | <u>Paper Session 2</u> Chair: Michelle Chi-ying Chan Paper 4 Learning English in Hong Kong: the ecology of authentic children’s literature Kathleen Ahrens and Marija Todorova Paper 5 The Voice of Plants: examining the manifestation of the vegetal life conducted by the visual and verbal literacy of picture books Michelle Chi-ying Chan | C-Hall |

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| | <p>Paper 6 Understanding and Feeling Nature: Ecocritical Reading of <i>Haiku</i> and <i>Ukiyo-e</i> Cynthia Wing-nga Lam</p> | |
|--|--|--|

| Day 2: 6 September 2019 (Friday) | | |
|---|---|---------------|
| <i>Time</i> | <i>Event</i> | <i>Venue</i> |
| 09:50-10:00 | Registration | Foyer, C-Hall |
| 10:00-11:15 | <p><u>Keynote Session II:</u> Chair: Grace Leung</p> <p>Plants and Languages: In Search of Common Ground Dr. Michał B. Paradowski</p> | C-Hall |
| 11:15-11:30 | Coffee Break | Foyer, C-Hall |
| 11:30-13:00 | <p><u>Paper Session 3</u> Chair: Steve Weninger</p> <p>Paper 7 A Moroccan Public Service Announcement Towards the Protection of the Environment: Discourse and Semiotic Analysis Mohamed Miless and Mohammed Yachoulti</p> <p>Paper 8 An Ecolinguistic Analysis of Environmental Education in Moroccan English Textbooks Mohammed Larouz and Mounya M'rabti</p> <p>Paper 9 "Climate emergency" in the Portuguese Parliament: how the media portrays the debate. A discursive approach. Rui Ramos</p> | C-Hall |
| 13:00-14:30 | Lunch | Foyer, C-Hall |
| 14:30-15:45 | <p><u>Keynote Session III:</u> Chair: Sherman Lee</p> <p>Bilingualism in Biocultural Diversity Conservation: Language Shift and the Encoding of Traditional Ecological Knowledge Dr. David Stringer</p> | C-Hall |

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|--------------------|---|---------------|
| 15:45-16:00 | Coffee Break | Foyer, C-Hall |
| 16:00-18:00 | <p><u>Paper Session 4</u> Chair: Josephine Yam</p> <p>Paper 10 On preserving endangered languages and sustaining biocultural diversity: From mountain songs to fengshui forests – examples from the Hakka language and people Sherman Lee</p> <p>Paper 11 Revisiting Halliday’s (1990) “New ways of meaning: The challenge to applied linguistics”: What has changed and what still needs to be done? Locky Law and Christian M.I.M. Matthiessen</p> <p>Paper 12 The Anthropocentric Story We Live By: The Representation of Nature and Humans in Discourses on Economic Growth and Consumerism Josephine Yam</p> <p>Paper 13 Imagined landscape: A study of estate names in Hong Kong, behind the crazy names: the imaginations and representations of nature in the estate names in Hong Kong Yee-man Lam, Kwan-kwan Ng and Benson Lam</p> | C-Hall |

| Day 3: 7 September 2019 (Saturday) | | |
|---|---|--------------|
| <i>Time</i> | <i>Event</i> | <i>Venue</i> |
| 09:00 -11:00 | <p><u>Paper Session 5</u> Chair: Yau-ni Jenny Wan</p> <p>Paper 14 The Representation of the Bond between Food and Nature: An Ecological Multimodal Discourse Analysis of Current Food Packaging Man-yin Yeung</p> | C-Hall |

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| | <p>Paper 15 Childhood Anthropocentrism: An initial study of Animal Metaphor in Cantonese and Minnan Nursery Rhymes Yau-ni Jenny Wan</p> <p>Paper 16 The Ecosophical Perspectives of Confucianism, Buddhism and Daoism Justin Kwan</p> <p>Paper 17 Expecting Water: Biosemiotics and a Feeling for Life in <i>Children of the Sea</i> Chun-kit Perkus Leung</p> | |
| 11:00 – 11:15 | Coffee Break | Foyer, C-Hall |
| 11:15 – 12:30 | <p><u>Keynote Session IV:</u> Chair: Amy Chan</p> <p>As the Tree Greens: Deleuze’s Form~Event Assemblage and Chinese Ideograms in a Biosemiotic Ecosystem Prof. Kin-yuen Wong</p> | C-Hall |
| 12:30 – 12:45 | Closing Ceremony | C-Hall |

Keynote Speaker (Day 1)

Prof. Hildo Honório do Couto, The University of Brasília



Hildo Honório do Couto works in the Department of Linguistics of the University of Brasília as Professor Emeritus. He has published a few ecolinguistics books in Portuguese, among which are the following: 1) *Ecolinguística: estudo das relações entre língua e meio ambiente* (Brasília, 2007): the first introduction to the discipline in Portuguese; 2) *Linguística, ecologia e ecolinguística* (São Paulo, 2009): an ecolinguistic view of language contact; 3) *O paradigma ecológico para as ciências da linguagem* (Goiânia, 2016): an anthology containing practically all the "classical" essays on the subject (Sapir, Haugen etc.) besides some recent ones, in a total of 18 essays/chapters (427 pages). He created an Ecolinguistics website, an online journal and organizes the Brazilian Meetings on Ecolinguistics (EBE), which takes place every two years. The first one was in 2012. He has a blog in English with seven texts as well as one in Portuguese containing 27 texts. He also has an Ecolinguistics list, with 330 members. His production also includes several articles (in Portuguese and in English) as well as the supervision of several M.A. and PhD. theses.

Ecosystemic Discourse Analysis – EDA

Abstract: Ecosystemic/Ecological Discourse Analysis (EDA) emerged around 2012, in the context of the Brazilian version of Ecolinguistics called Ecosystemic Linguistics (EL), which has this name because it is part of Macroecology, whose central concept is ecosystem. Ecosystem's defining property is interaction (I), not the population (P) of organisms or their territory (T). There are interactions between organisms and their territory (organism-world interaction) as well as between/among organisms (organism-organism interaction). The same obtains in the **linguistic ecosystem**, which is formed by a people (P) living in its territory (T) and its members communicating by the usual way of communicating, their language (L). The first type of interaction is **reference**, whereas the second is **communication (communicative interaction)**. According to EL, language is not an instrument of communication; it is communication. After all, it is the equivalent of the interactions (I) of the **biological ecosystem**. Therefore, the nucleus of language is the **interactional rules** (around 15). **Systemic rules** (grammar) are part of them because they, too, exist to make understanding possible.

Since EL looks at language from an ecological-holistic point of view, **texts-discourses** are also dealt with. This is done through its branch called **Ecosystemic Discourse Analysis (EDA)**.

Since EDA is part of EL, its practitioner may use any and all of EL's concepts such as holism, interaction (cooperative or competitive), diversity, evolution, adaptation, porosity/openness and so on. However, EDA also has its specific concepts. Many of them are inspired by Naess' (1989) Deep Ecology, and Martin's (2004, 2006) Positive Discourse Analysis. It was also highly influenced by Mahatma Gandhi's philosophy of life, Hinduism, Buddhism and Daoism (Stibbe 2015, Couto 2012). Traditional Discourse Analyses emphasizes ideology and power relations in the analysis of texts-discourses, whereas EDA looks at them from the perspective of the **ecological view of the world**, defending all forms of life and fighting avoidable suffering by living beings.

Let us see the case of a woman who suffers in the hands of a drunken husband who beats her almost every day, calls her words and, eventually, kills her. EDA defends her not because she is a woman, but a human (and animal) being who is avoidable suffering. Defending her from the point of view of ideology could be a kind of discrimination from the wrong way round. According the principles of EL/EDA, the husband's offense may be physical (when he beats her, or kills her), mental (when he tortures her, calls her words), or social (when he ridicules or slanders her inside the family or the community). But, there are degrees of suffering. A pinch (physical suffering) is much less offensive than a sexual or a moral harassment. Torture may cause psychical, mental or physical suffering. Of course, suffering is part of life. However, as Arne Naess said "you shall not inflict unnecessary suffering upon other living beings!" (Naess 1989: 171).

The same principles apply to the other cases of defense of life like infanticide among some ethnic groups, racism, ethnocentrism, androcentrism/sexism, homophobia and so on. EDA is against all these practices. In the case of infanticide, some anthropologists might say that we should not interfere because it is an ancient cultural practice. Not allowing the group to follow its customs would amount to inflict (social) suffering on the community as a whole. However, cultural practices can change over time, whereas death is irreversible. EDA always stays on the side of life. Therefore, we ought to save children from this practice whenever possible. In the case of unacculturated and uncontacted groups, if they still exist at all, we must leave them alone. However, even in this case, if it is possible to rescue a child who is condemned to sacrifice, why not do it? After all, according to ecoideology life comes first. Finally, as can be seen in Couto, Couto & Borges (2015), EDA does not exclude other types of texts-discourses, such as scientific/academic, philosophical and so on -- an excerpt of Chomskyan text and a syllogism are analyzed --, as traditional Discourse Analyses usually do. EDA/EL is radically holistic, but always from the ecological view of the world. After all, Ecology is part of Biology, the science of life.

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Keynote Speaker (Day 2 morning)

Dr. Michał B. Paradowski, University of Warsaw



Michał B. Paradowski is an Associate Professor at the Institute of Applied Linguistics, University of Warsaw, a teacher and translator trainer, and a language teaching consultant for television. His interests include English as a lingua franca, second and third language acquisition research, foreign language teaching, bilingualism and bilingual education, embodied cognition, educational technology, and complexity science. He has given over 140 invited lectures, seminars and workshops in Europe, America, Africa and Asia, many in universities from the top of world rankings. His recent edited volumes are *Teaching Languages off the Beaten Track* (2014) and *Productive Foreign Language Skills for an Intercultural World* (2015); his latest (2017) monograph appeared under the title *M/Other Tongues in Language Acquisition, Instruction, and Use*.

Plants and Languages: In Search of Common Ground

Abstract: A growing body of 21st-century research has sought to integrate methods and techniques from disparate fields of science. Knowledge from different disciplines has been harnessed to address both long-standing and novel questions stemming from more recent topics of study. Inter- and transdisciplinary perspectives have likewise been on the rise, given their potential for mutual inspiration and innovative cross-fertilisation of ideas.

In this talk I will draw on several diverse phenomena from the biological world – primarily botany – that can find parallels in language, and thus successfully inspire both entirely novel and extension studies. We shall start by contemplating the taxonomies of species, and their dynamics from the perspective of the Darwinian “survival of the fittest”, a phenomenon notoriously misunderstood in popular discourse. These deliberations will propel us towards a more general discussion of the processes of evolution, change, and natural adaptation. The survival, growth, and evolution of plants are modulated by their exposure to the sun, water and nutrients, and is naturally imperilled by climate change.

Plants also communicate – indeed, existing in a biocoenosis where their survival often critically depends on others, they need to do so more than animals. This communication takes place not only with members of their own, but also other species, and is achieved both ‘in the open’ and underground, the latter achieved by fungal mycelia organised in mycorrhizal networks. In the process, plants also synchronise with their neighbours. Finally, we shall zoom in on how the periphery of a tree’s stem is a record of traces of past environmental influences, and on the anatomy of leaves, from the anastomosis of most broad-leaved plants to the dichotomous venation observed in isolates such as the ginkgo biloba.

Analogies to all these and other biological phenomena can also be found in language. Altogether, these and other phenomena underscore the importance of contemplating language from a deeply ecological perspective, rather than seeing it merely as an isolated mental phenomenon or just a medium of verbal communication.

Keynote Speaker (Day 2 afternoon)

Dr. David Stringer, Indiana University



David Stringer is an Associate Professor of Second Language Studies at Indiana University-Bloomington, specializing in bilingualism, language and cognition. His main research area is the acquisition of the mental lexicon, with a focus on both linguistic universals and cultural relativity. Recent projects investigate multilingualism in postcolonial societies, and biocultural diversity conservation, linking language revitalization in indigenous cultures to the conservation of ecosystems. He has also created community outreach programs through schools to raise awareness of linguistic and cultural projects to create sustainable systems of development.

Bilingualism in Biocultural Diversity Conservation: Language Shift and the Encoding of Traditional Ecological Knowledge

Abstract: This paper examines the links between linguistic diversity and biodiversity in the context of the current global experience of mass extinction of both languages and species. Geographical regions with extremely rich variation in languages overlap significantly with biodiversity hotspots, which are defined in terms of a multiplicity of threatened species. The growing international movement of biocultural diversity conservation explicitly links support for endangered languages and cultures to the preservation of ecosystems. In this light, I explore in some detail how traditional ecological knowledge is encoded in endangered languages. While mainstream accounts of folkbiology have emphasized universal aspects of human cognition, the lexical semantics of words denoting particular animals and plants varies cross-linguistically. Of particular interest here are cases of unexpected classification, often linked to folklore, which provide insights of ecological significance. I present a range of examples from traditional folk taxonomies that provide linguistic windows into both ecology and belief systems, and I propose an analysis by which the universalist and relativist perspectives are not in conflict. When woven together, separate threads of research in linguistics, anthropology, and folkbiology reveal a pattern in which the lexical encoding of ecological knowledge illuminates cultural and environmental diversity. While accepting the desirability of the bilingual ideal in current language revitalization projects, I also argue that the encoding of traditional knowledge is largely lost in translation and highlight the importance of indigenous language maintenance in postcolonial contexts.

Keynote Speaker (Day 3)

Prof. Kin-yuen Wong, Hong Kong Shue Yan University



Kin-yuen Wong is Professor and Head of Department of English Language and Literature, Director of Graduate School and Director of Technoscience Culture Research and Development Centre at Hong Kong Shue Yan University. His research interests include Anglo-American Literature, environmental ethics and ecocriticism, critical animal and plant studies, technoscience culture and Deleuzian philosophy. He has written widely in these areas in Chinese and English. He has co-edited *Science Fiction and the Prediction of the Future* (2011) and *World Weavers: Globalization, Science Fiction, and the Cybernetic Revolution* (2005), *Technovisuality: Cultural Re-enchantment and the Experience of Technology* (2016) and *Deleuze and the Humanities* (2018).

As the Tree Greens: Deleuze's Form~Event Assemblage and Chinese Ideograms in a Biosemiotic Ecosystem

Abstract: This paper relocates a set of Chinese ideograms which directly or indirectly contain some “woody” elements to construct a new ecolinguistics and ecocriticism uniquely Chinese in nature. Basing itself on Deleuze’s Form-Event assemblage, pragmatic linguistics, stratification of regimes of signs, and especially the rhizomatics, this paper proposes to develop an “eventful” biosemiotics hidden in the Chinese designs of pictorial imagery and language structure which challenge the privileged human exceptionism through its ideogrammatic designs. With the help of Spinoza’s philosophy of Affect, Jesper Hoffmeyer and Wendy Wheeler’s biosemiotics and also Michael Marder’s plant philosophy, it will then work out the ways such imagery linguistic structure can be contributing to the discussion of the recent philosophy of vegetal being in the West. Through detailed analysis of examples extracted from individual Chinese characters, samples of Tang poetry and poetics, and also with a focus on a number of “folded” characters, this paper purports to convince all of us that a critical plant studies, with claims that plants do think, communicate and express themselves, may well play an important role in our rethinking of what language means across all species on earth.

Paper Abstracts (by paper session)

Sep 5, 2019 (Day 1 morning)

Paper Session 1

Paper 1

An ecological approach to word-formation: Reflections from an English-Japanese contrastive perspective

Vincent Renner and Akiko Nagano

Abstract:

The current decade has seen a growing interest in ecological approaches to English word-formation. In a series of studies (Lindsay & Aronoff 2013, Aronoff 2016, 2019), Mark Aronoff demonstrates that the distribution of synonymous affixes such as *-ness* vs. *-ity* and *-ic* vs. *-ical* is regulated by the law of natural selection and the ecological principle of competitive exclusion. Similarly, Rochelle Lieber (2016) deals with the formal and semantic diversity of English nominalizing suffixes as a manifestation of a linguistic ecosystem in which various suffixes interact within and between their habitats.

We believe that this approach can be fruitfully applied beyond cases of affixal rivalry, i.e. expanded to the macroscopic level, by looking at the general ecosystem formed by the more schematic word-formation (WF) processes themselves. The paper first delineates a novel model that outlines how the different processes (affixation, compounding, conversion, clipping, desuffixation, blending, replication) are used to convey the three main functional needs of speakers when they are coining new words – (i) changing the lexical category (transcategorical function) vs. (ii) the denotational meaning (transconceptual function) vs. (iii) the connotational meaning (evaluative function) of the input form. In the light of Aronoff's work on affixal rivalry, the model shows that there is no full-scale competition between processes and that a quasi-complementary functional distribution of the different processes can be sketched.

The English and Japanese WF ecosystems are then compared and it is highlighted that they are strikingly similar overall, with the availability of almost all the same processes in the two languages, and with identical functional aims in most cases, and that the absence of conversion and the possibility of transcategorical compounding in Japanese (e.g. *kura* 'saddle_N' > *kura.zuke (suru)* 'lit. saddle.put (do) = saddlev') are the two sharpest contrasts with the English ecosystem.

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Keywords: morphology, competition, onomasiology, English, Japanese

Paper 2

“[v] in Latin American Spanish: Contact, Bilingualism, or Language Internal Change?”

Robert Marcelo Sevilla

Abstract:

Phonological change is a process observed universally in all languages. Generally, changes originate from two sources: language contact or internal change. Latin American Spanish spans a wide area and is in contact with a large number of languages. This has resulted in a number of phonological changes, one of which is the presence of fricative pronunciation for orthographic <v> in Ecuadorian Spanish, which reverses a merger dating back to the Medieval period. Orthographic variants and <v> in Spanish represent the same phoneme /b/, with allophones [b] (word initially and after nasals) and [β] (elsewhere). Due to dual influence from English and conditioning from the orthography, the <v> grapheme develops a fricative pronunciation varying from [β] to [v] depending on degree of contact (higher for [v] as it does not occur in Spanish). For instance, the items *barco* ‘boat’ and *verso* ‘verse’ have the same initial consonant [b], but the latter can be pronounced [βerso]~[verso] in the speech of bilinguals or contact areas. The speech of four bilingual speakers of Ecuadorian Spanish-English with comparable proficiency in both languages is analyzed to determine the distribution of these sounds. Each speaker was provided a word-list with target sounds. Each speaker represents a position on a spectrum going from zero incidence of [v], to presence of [v] in every instance of <v>. Between these two extremes are speakers who have fricative pronunciations for <v> in word initial position but pronounce native [β]. It is concluded that a combination of factors is at hand; while degree of contact with English most likely conditions choice of fricative (whether [β] or [v]), the fricative pronunciation of <v> is additionally conditioned by internal factors such as hypercorrection due to the orthography, which suggests to learners that a distinction between orthographic and <v> is a phonological reality.

Keywords: language contact, Spanish, phonology, language change

江彥希

提要：

本文據陸璣《毛詩草木鳥獸蟲魚疏》擬定討論範圍，並以詹寧斯(William Jennings)、理雅各(James Legge)、偉利(Arthur Waley)等七種《詩經》譯本互相比對，探討其中草木花果英文翻譯與傳統訓詁、現今植物分類學的關係。本文有見譯者忽略傳統注解就風俗習慣、詩人立意的闡釋，以使其翻譯失於詩意。然而，訓詁非靈丹妙藥，假如訓詁本身存在兩可、分歧，又會引起英譯的其他問題，須要比較同一種植物在另一篇章、典籍的注釋來判斷翻譯是否準確。有時傳統訓詁交代植物的明細較為概括，譯者見狀，各出其謀，常見者如龐德(Ezra Pound)作出泛指式的描述，而高本漢(Bernhard Karlgren)則採取音譯。筆者認為箇中優劣，視乎訓詁資料之含糊程度，應盡可能避免音譯，以給外語讀者一個更形象化的解讀。有些翻譯的問題，如各譯本對同一句出現的物種有不一之翻譯，單靠訓詁未必能圓足解決，便要借現今植物分類學知識之助：透過比較物種之間所屬綱(class)、目(order)、科(family)、屬(genus)、種(species)等，作為各種譯法取捨之基礎。不過，古人看待植物種類與現今植物學分類未必一致，譯者若未有顧及兩者之差異，作出直譯，將有毫釐千里之謬。《詩經》英譯問題之分析，不單是翻譯原則與文學詮釋之事，更是開啟古代生活風貌的鑰匙。

關鍵字：英文翻譯、草木花果、《詩經》、訓詁、植物分類學

Sep 5, 2019 (Day 1 afternoon)

Paper Session 2

Paper 4

Learning English in Hong Kong: the ecology of authentic children's literature

Kathleen Ahrens and Marija Todorova

Abstract:

English is one of the official languages of Hong Kong, however, this subject has been one of the most difficult ones for Hong Kong students, and their performance has been gradually decreasing in the recent years. According to Biggs (1998) the situation regarding the learning of English in Hong Kong is such that “[s]tudents want to know English, which is good, but feel forced to learn it, which is not good” (1998, p. 419). A holistic approach to linguistics implies that language is not studied as an isolated, self-contained system, but rather in its natural surroundings, i.e. in relation to the personal, situational, cultural, and societal factors that collectively shape the production and evolution of language, ontogenetically as well as phylogenetically. Using the approach of ecolinguistics which prioritizes “the study of interactions between any given language and its environment” (Haugen, 2001, p. 57) the project suggests introducing as teaching materials the increasing number of books written in English language that portray the realities of everyday life for children in Hong Kong. Narratives shape the way children make sense and find their place in the world. In fact, children's literature contributes to “children's sense of identity, an identity that is simultaneously personal and social” (Watkins, 1992:183). English language education in Hong Kong can greatly benefit from using locally produced Anglophone literature in the curriculum because it will 1) provide motivation for students, and 2) build their intercultural skills.

This project will offer English language teachers in Hong Kong primary schools a corpus of books that can be useful in the classroom, as well as suggestion how to use them most effectively, with a result of exposing young students to native English language in a familiar and motivating context, namely the environment of Hong Kong.

Keywords: English, acquisition, ecolinguistics, children's literature

The Voice of Plants: examining the manifestation of the vegetal life conducted by the visual and verbal literacy of picture books

Michelle Chi-ying Chan

Abstract:

‘Nature’ is an indispensable element in children’s literature. Fairy tales and animal stories, two of the main children’s reading materials in the golden age of the discipline, are infused with natural elements. The studies of the vegetal life are mainly focusing on pastoral settings and their relation to the Romantic child. It appears that the global trend of ecological studies becomes more comprehensive. Rather than treating the plants as ‘inanimate’ objects, criticisms are now reading them as key members of the ecological studies. Children’s literature itself has already equipped with multiple presentations of the plants from the very beginning of its history. They are included as settings, or symbolically, the signifiers of wilderness, freedom, human emotion and so on. In some cases, they are evinced with their own mentality and vitality. They are actively narrating the stories as much as human and other anthropomorphic characters do. Even though picture book is a relatively new subgenre in children’s literature, it has inherited the conventional image of the vegetal lives as well as developing its own complex manifestation through the collaboration of the visual and verbal literacy. It is hoping that this presentation will be able to address the ‘voice’ of the vegetal lives in children’s literature. While the depiction and the symbolic significance of them will be identified, their relationship with human as well as their responses to the world will also be discussed.

Paper 6

Understanding and Feeling Nature: Ecocritical Reading of *Haiku* and *Ukiyo-e*

Cynthia Wing-nga Lam

Abstract:

In this paper, I shall endeavor to contribute towards a developing area in ecocritical discourse; Japanese Ecocriticism, by discussing and analyzing traditional Japanese *haiku* (俳句), as well as *ukiyo-e* (浮世絵). Traditional Japanese *haiku* are one of the most commonly employed forms of poetry both in and outside of Japan. A *haiku*'s simplistic design makes it approachable to anyone from the layman to the specialist – yet – the aesthetics, power and pure sentiment it can convey, far exceeds its form. More importantly, traditional Japanese *haiku* are generally ecologically or seasonally themed; making it the perfect artistic-medium for our discussion on ecocriticism. The theme of nature is also commonly illustrated in another traditional Japanese art form: the *ukiyo-e*. The term *ukiyo* signifies the “floating world” to the Japanese people, and therefore encompasses everything in nature. These aspects of the *ukiyo-e* are more than worthy for discussion in the perspectives of ecocriticism, and as such, I would like to argue for these underlying representations in the main body of my work.

Ultimately, I shall examine how we, as humans, can understand “nature” through the lens of *haiku* and *ukiyo-e*, how we can connect to and feel nature with the concept of *mono-no-aware* (物の哀れ, the “pathos of things”) and the theory of affect. While this paper does not aim to conduct a sufficiently thorough analysis of *haiku* or *ukiyo-e*, it can serve as an inception point for introducing these Japanese art forms in a new paradigm of ecocriticism, offering fresh perspectives that might enrich the currently Western-dominated discourse. By revisiting different forms of traditional Japanese art, I hope to demonstrate a potential way to reconnect to and appreciate nature in the era of ecological crises.

Keywords: ecocriticism, nature, *haiku*, *ukiyo-e*, affect theory

Sep 6, 2019 (Day 2 morning)

Paper Session 3

Paper 7

A Moroccan Public Service Announcement Towards the Protection of the Environment: Discourse and Semiotic Analysis

Mohamed Mliless and Mohammed Yachoulti

Abstract:

In Morocco, public service announcement is a complex field in which various linguistic practices and semiotic representations collide. Hence, the aim of the present paper is to demystify the misalignment between language and visuals in the public service announcement in a video on the protection of the environment, namely towards forests. This paper adopts a discourse and a visual analysis to clarify the extent to which the interpretation of the announcement leads to misunderstanding and causes a lot of ambiguity. The study also shows that the trees and forests are linguistically reported as feminine constructs while the visuals portrayed them as masculine constructs. This study has a lot of implications for public institutions, advertising companies, and future researchers whose efforts are required to reconsider the pendulum between the linguistic and the visual in public announcements so as to effectively raise people's awareness towards environmental issues.

Keywords: Discourse analysis, narration, public service announcements, semiotics, visuals

Paper 8

An Ecolinguistic Analysis of Environmental Education in Moroccan English Textbooks

Mohammed Larouz and Mounya M'rabti

Abstract:

No one can deny the importance of incorporating Environment education in national textbooks. In Morocco, many textbooks pertaining to different teaching disciplines integrate environment education. For instance, English textbooks in high school include distinct units to promote the principles of environmental education and empower student's awareness regarding recurrent environmental problems. To this end, the aim of the present paper is to examine how environment education is portrayed in the National English Textbooks in high school. The study adopts a content analysis (CA) to examine how EE is portrayed in TEFL textbooks. Specifically, it aims at exploring the linguistic and visual features used to bring about environmental issues to the front in order to sensitize students to the potential threat that could be caused to the environment. The study similarly aims at examining how images are effectively and efficiently used in the textbooks to make them also aware of environment issues. In addition to this, a questionnaire has been designed for both teachers and students to examine the extent to which the textbooks used to teach English really foster environmental education. In other words, it is meant to determine whether the textbooks do have an effect in transforming and shaping both students' and teachers' perceptions of environment.

Keywords: ecolinguistics, English textbook, environmental education, visuals

“Climate emergency” in the Portuguese Parliament: how the media portrays the debate. A discursive approach

Rui Ramos

Abstract:

The environment is ubiquitous in discourses of the public sphere in modern societies. So strongly present that it became an object of discourse. And so the perception that individuals have of the environment is largely overdetermined by the discourses on this subject. The environment has become "environmentalism," a "publicly dominant discourse" (Jung, 2001: 271), built by the friction of voices in public space and possessing the ability to substantially influence discourse, ideology, and actions of each citizen.

The present study aims at analysing the coverage and media treatment of a parliamentary initiative of two Portuguese political parties, who want the Government to declare a "climatic emergency" in Portugal. The state of "climate emergency" has already been declared in the UK (May 1, 2019) and Republic of Ireland May 10, 2019). A draft resolution urging the government to declare a "climate emergency" was delivered to the Portuguese Parliament on May 9 and the discussion was scheduled for May 15.

Discussions on this issue take place in parliaments and among policy makers, but the media filter, manipulate, dramatize, explain and expose the subject to lay public; in other words, they recontextualise political discourse. And, obviously, they do not do it in a neutral way.

Thus, we intend to observe the media treatment of this issue, between May 9 and 18, 2019, in the reference newspapers *Público* and *Diário de Notícias* and in the popular newspaper *Jornal de Notícias*. We adopted a discursive approach, aiming at identifying the lexical transference between the specialized discourse and the discourse of dissemination for the lay people, the modalisation operated by the journalist / mediator and the selection of the voices evoked in the discourse. We will describe the discursive genres presented and try to identify their pragmatic goals.

Keywords: Discourse, environmentalism, Portugal, media, climate emergency

Sep 6, 2019 (Day 2 afternoon)

Paper Session 4

Paper 10

On preserving endangered languages and sustaining biocultural diversity: From mountain songs to fengshui forests – examples from the Hakka language and people

Sherman Lee

Abstract:

Language loss and language death refer to the processes by which a language goes out of use and becomes extinct. This phenomenon has existed throughout human history as languages die and are replaced by others through language contact, language change and language shift. But recent decades have seen accelerated rates of language loss as a result of both external factors (e.g. economic, political and cultural subjugation) and internal forces (e.g. ceasing to use a language that one associates with a lack of prestige), leading to a growing alarm and awareness among linguists of the enormous threat of massive language extinction (Campbell &Rehg, 2018). Krauss (1992) warns that 90% of the world's approximately 7000 languages will be severely endangered, that is, doomed to extinction, by the end of this century. The consequences of this loss of the world's linguistic diversity would be devastating and irreversible.

This paper considers language loss and language endangerment from an ecolinguistic perspective, which emphasises the interrelationships that exist between a language, its speakers, and their sociocultural and natural environment. It examines the case of Hakka, a Chinese *fangyan* ('dialect') widely used in Hong Kong as recently as half a century ago but now an endangered language facing demise. Every natural language reflects a unique worldview and embodies the cultural wealth and knowledge accumulated by a people or community. Thus, losing a language is more than merely losing the words used for communication. I attempt to illustrate this by exploring some of the linguistic elements of the Hakka language, and some of the cultural practices and ecological traditions of the Hakka people. Finally, I discuss local and non-local preservation and revitalisation efforts aimed at saving Hakka from imminent disappearance. Through this paper, I hope to underscore the importance of valuing the diversity that still surrounds us today, making a case for both the protection of biocultural diversity and the preservation of sociolinguistic heritage.

Keywords: language loss and endangerment, linguistic and biocultural diversity, Hakka

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Paper 11

Revisiting Halliday's (1990) "New ways of meaning: The challenge to applied linguistics": What has changed and what still needs to be done?

Locky Law and Christian M.I.M. Matthiessen

Abstract:

Almost three decades ago, M. A. K. Halliday, the founder of systemic functional linguistics (SFL), presented a paper to AILA in Greece entitled *New ways of meaning: a challenge to applied linguistics* (initially published as Halliday (1990)), introducing the notion of an ecological study of language (Fill & Mühlhäusler, 2001). In this seminal paper, Halliday emphasizes that "language does not passively reflect reality; language actively creates reality" (cf. Halliday & Matthiessen, 1999) and that "lexicogrammar... shapes experience and transforms our perceptions into meanings." (p. 11) He identifies three 'problematic spheres' as foreseeable challenges – language planning, the register of scientific discourse, and the register of language and prejudice, involving the deployment of resources within the system that constructs sexism, racism, growthism and classism; and highlights the role of future applied linguists – "to use our theory of grammar... as a metatheory for understanding how grammar functions as a theory of experience," (p. 14) and "to learn to educate five billion children ... at such a time it is as well to reflect on how language construes the world" (p. 30), one that contains numerous ecosystems essential to the human survival.

Three decades later, at a time when we humans continue to destroy the only habitable planet known in the universe, "ecolinguistics" has been established and recognized as a field of research and activity (one involving ideological tensions, cf. Martin, 1986), drawing centrally on Halliday (1990), but is his challenge being met outside the academic community? We revisit the challenge and mission envisaged by Halliday in order to answer the questions, "What has changed?" and "What still needs to be done?" We adopt a corpus-driven systemic functional linguistics approach to investigate the questions in a wide range of registers where environmental issues are being processed semiotically and opinions are being formed, including examples from political discourse, news media, social media, and late-night talk shows on topics surrounding climate change, renewable energy, wildlife conservation and extinction, and economic inequality. We also pay attention to texts likely to be influential in the life of children and their gradual construal of their own world views with associated value systems (cf. Matthiessen, 2015).

Keywords: systemic functional linguistics; register; social media; talk shows; climate change; ecolinguistics

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Paper 12

The Anthropocentric Story We Live By: The Representation of Nature and Humans in Discourses on Economic Growth and Consumerism

Josephine Yam

Abstract:

“Stories are cognitive structures in the minds of individuals which influence how they perceive the world” (Stibbe, 2015:6). The choice of words and syntactic patterns play an important role in our perception and interpretation of meaning. When the term “greenhouse warming” was first introduced, some people who lived in the Nordic countries thought that “warming” was good in cold places (Ellis, 2018). The use of the word “warming” plays down the adverse effects of the acceleration of temperature to our environment.

Korten (2006) claims that at the heart of western imperial civilisation, the four stories of prosperous, biblical, security and secular meaning have profound ecological implications. These stories lead to environmental destruction and alienation from life. He describes the defining story at present is a fabricated Sacred Money and Markets story. “We live in indentured service to money-seeking corporate robots and relate to Earth as if it were a dead rock for sale” (Korten, 2015:3). Economic growth is of prior importance. Discourses that convey such a message is ecologically destructive.

Applying a critical discourse analysis approach, this paper examines the representation of nature and humans through a range of local advertisements, newspaper articles, and reports from public and private sectors on economic growth and consumerism in the construction of the Sacred Money and Markets story.

Keywords: Anthropocentrism, Stories, Critical Discourse Analysis, Nature and Humans

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Imagined landscape: A study of estate names in Hong Kong, behind the crazy names: the imaginations and representations of nature in the estate names in Hong Kong

Yee-man Lam, Kwan-kwan Ng and Benson Lam

Abstract:

“L’ Aquatique”, “Ocean Supreme”, “Corinthia By The Sea”, “2gether”, these are some of the estate names in Hong Kong. Although some may find these names “crazy” (Cheung 2017), these estate names in fact carry cultural meanings and may even reflect human’s perception of nature and the environment. As natural scenery, such as ocean and greenery, is regarded as one of the key elements in the composition of “home” in Hong Kong, nature is very often incorporated in the names (or the advertisements) of both private and public estates. The aim of the paper is to examine the ideology and cultural needs reflected in these estate names in Hong Kong. Through studying both private and public estate names and their respective TV advertisements from 1950s onwards, the following questions will be asked: What characterizes Hong Kong estate names? In particular, what is nature to us, as revealed in these estate names? How do we position nature in our idealization of home? Are there changes in our perception of nature, especially in the relatively environment-conscious 21st century Hong Kong? In the paper, we will first investigate these estate names with the help of Python for the word count. We will then study the results from the perspective of lexicology and metaphor studies, complemented by text analyses of their respective TV advertisements. We find that although more and more green policies are implemented in the 21st century Hong Kong, and that Hong Kong citizens are reported to be more environmentally aware, the estate names in Hong Kong seems to suggest otherwise— we love nature, but we are moving away from them.

Keywords: nature, environment, lexical study, discourse analysis, estate names, Hong Kong

Reference:

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Sep 7, 2019 (Day 3 morning)

Paper Session 5

Paper 14

The Representation of the Bond between Food and Nature: An Ecological Multimodal Discourse Analysis of Current Food Packaging

Man-yin Yeung

Abstract:

In humans' alienation from nature, eating might link humans and nature the most. Eating is also most important to people as the Chinese saying goes "eating is as important as the sky for people", and it represents the relationship between human beings and nature. Also, in the capitalistic society, food packages are always the medium between people and food in terms of their perception. However, how food-related issues or food packaging represent the relationship between humans and nature is often neglected, and food may often be forgotten as an ecological element/source in the industrialized society. In this study, it is believed that the discourse on food packages is rather designed than arbitrary. This study adopts multimodal discourse analysis (MDA) to investigate how ecological is the representation of food on the packages from around the world in the current market. It is discovered that food packages can be divided into four main types, on a scale of conveyed ecological awareness. The first type shows only texts or a refined image of the product itself, that the link to nature is cut. The second type shows the picture of the ingredient and hence reminds the consumers of the ecological source of the food. The third type directly shows/mentions the relationship between the food and nature, like how red wine goes from vine planting to brewing. The fourth type links the relationship between the consumers and nature, like mentioning "nutrients directly from nature", which is considered to be the most ecologically aware one.

It is believed an ecological(ly aware) representation can ideologically enhance people's respect towards nature and food, and let human understand their position, bonding and give-and-take relationship in nature. It is also found that food products from the West ranked higher on the scale while those from China ranked lower.

Keywords: Ecolinguistics, Multimodal Discourse Analysis, Food packaging

Childhood Anthropocentrism: An initial study of Animal Metaphor in Cantonese and Minnan Nursery Rhymes

Yau-ni Jenny Wan

Abstract:

Nursery rhymes, created and spread in the society, verbally describe lifestyle and project the imagination of people. These nursery rhymes are of immense historical value and can be viewed as a complex of linguistic resources: they are sung to comfort and nurture children in their early childhood with spry chant and plentiful emotional phrases. In these nursery rhymes, animal metaphor is a significant category for their rich images and intimate relationship with human beings. Animals are possessed personalities like human and to behave like them. However, very often, these non-human animals are referred to an inferior status owing to the concept of anthropocentrism. Anthropocentrism refers to world-view placing human and human interests above those animals of the rest of the natural world (Wolloch, 2016). It is realized that comparatively little linguistic attention has been paid on this kind of unequal human-animal relationship. The present study will explore the anthropocentric attitudes embedded in these nursery rhymes. Halliday (2001) suggests an eco-linguistic approach to applied linguistic community: how language construes the world can create dangers to human and non-human life on earth. The present study thereby aims to analyze the linguistic manifestations of ecological perspectives on the level of discourse, which construes the anthropocentrism realized in the strata of lexicogrammar. The data selected are nursery rhymes from Guangdong and Southern Min regions. This is because they preserve a large proportion of the remarkable language characteristics that has long history in the Mainland China. Findings are discussed in relation to classism, instrumental value, utility naming, emotional distance, claims of superiority/inferiority and syllabic features in the Cantonese and Minnan nursery rhymes. The present study hopes to provide insights into this innovative eco-linguistic discourse and to conserve the significant historical value of the Cantonese and Minnan nursery rhymes.

Keywords: Anthropocentrism, Cantonese and Minnan nursery rhymes, Eco-linguistics

References:

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The Ecosophical Perspectives of Confucianism, Buddhism and Daoism

Justin Kwan

Abstract:

My study explores the philosophy of ecological harmony and equilibrium preached by Confucianism, Buddhism and Daoism by using qualitative review and meta-analysis of their literature. I argue that the traditional faiths praised and practiced for generations in China and other Asian countries contain profound wisdom of deep ecology in their ideologies about heaven, earth and humans. Their teachings provide great insights into the physical, social and cultural relationships between people and their environment. My findings and interpretations are based on the excerpts of the Yijing, the Book of Rites, the Analects, the Great Learning, the Doctrine of the Mean, the Mencius, the Dazang Jing and the Daode Jing. The core principles of Confucianism of benevolence (ren), righteousness (yi), propriety (li), wisdom (zhi), integrity (xin), loyalty (zhong), filial piety (xiao) and the doctrine of the mean (zhong yong) aim to enable people to achieve universal and global harmony when interacting with all living and non-living things in the environment. In Buddhist scriptures, the cosmic law and order are denoted by the word “dharma”, which means that all Buddhists should treasure and uphold the ecological codes of nature and universe and take volitional actions to comply with these rules to earn good “karma” in their next life. For Daoism, integrating heavenly morals and human virtues (Tianren Heyi) and developing inner sanctity for self-actualisation and outer righteousness for administering the country and its people (Neisheng Waiwang) form the cornerstones for realising ideal human interactions with the physical, social and cultural environments, which are timelessly governed by the principles of Yin and Yang within the realm of Taiji and Wuji. I hope that my study can raise people’s awareness of how our intelligent ancestors vowed to cherish and conserve the inherent and intrinsic values of all creatures, chattels and the entire ecosystem.

Keywords: ecological harmony, Confucianism, Buddhism, Daoism

Paper 17

Expecting Water: Biosemiotics and a Feeling for Life in *Children of the Sea*

Chun-kit Perkus Leung

Abstract:

In *Expecting the Earth* (2016), Wendy Wheeler writes that “all organisms human and nonhuman expect the Earth”, looking forwards to developing a “symbiotic semiotic relation in which we make, and make again, the worlds of art, stories and technology” (p.212). Stories here may not need to be confined to literary works; they are also what we live by. In his *Ecolinguistics: Language, Ecology and the Stories We Live By* (2015), Stibbe defines stories as “cognitive structures in the minds of individuals which influence how they perceive the world” and stories-we-live-by “the stories in the minds of multiple individuals across a culture” (p.6). This paper turns to the stories of biosemiotics for exploring a non-anthropocentric understanding of languages, minds and matters. While recent research has validated the point that animals and plants have their unique systems of semiotic communication, Masaru Emoto has also shown in his scientific experiments that water too communicates. Water “speaks” to us through water crystals! It is therefore the aim of this paper first to bridge biosemiotics with Emoto’s findings about the formation of water crystals. By doing so, the paper proceeds to analyze how imageries of water in literature provide the readers an affective attunement with semiosis of water crystals.

Keywords: Water crystals, Biosemiotics, Affect

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Hong Kong Shue Yan University

Shue Yan is the first private university in Hong Kong. The Department of English Language and Literature was established at the inception of what was then Shue Yan College in 1971. The department has placed an emphasis on interdisciplinarity over the past ten years and has been able to attract students who are both linguistically competent and culturally sensitive. The department's Bachelor of Arts (Honours) in English programme contains four strands: English Literature, Linguistics, Translation and Cultural Studies, with the 'interdisciplinary' elements of the programme performing the role of bridging between the strands. The department's taught MA in Interdisciplinary Cultural Studies programme was launched in 2013, and was designed in response to the network culture of the 21st century, where interconnectedness has become a new model for higher education systems. The department also began offering accredited MPhil and PhD programmes in English from the 2018-19 academic year. <https://www.hksyu.edu/english/>



Institute of Applied Linguistics

The University of Warsaw

The University of Warsaw, founded in 1816, is the largest (over 45,000 students) and, according to the latest Shanghai Ranking, the best higher education establishment in Poland, positioned among the top 3% of the world's best universities. It boasts a well-established tradition of active international research. The university promotes interdisciplinary approaches integrating research methods from diverse fields and facilitates the creation of multidisciplinary research teams able to tackle combined projects exceeding the competences of individual departments or institutes.

University of Warsaw's Applied Linguistics has repeatedly been listed in Quacquarelli Symonds World University Rankings by Subject, with high scores for H-index citations, employer and academic reputation. It is at once the only Linguistics program in the country to have received that distinction, and has been recognised as the best Foreign Language major in the domestic academia.

The Institute of Applied Linguistics is located in the heart of the capital, hailed a ‘World Class City’ by the Lonely Planet’s Best in Travel and regularly recommended by numerous other travel websites and channels as one of the top go-to destinations. Once known as the ‘Paris of the East’, Warsaw is a city of astonishing contrasts, with its historic roots deeply embedded in multiculturalism and multilingualism. Almost completely destroyed during World War II, the metropolis lifted itself from the ashes and, with a population estimated at nearly 2 million residents, is now a vibrant European city with rich history and a lot to offer to visitors. Split by the Vistula river, it has two sides with differing atmosphere and attractions. Warsaw’s downtown, located on the north side of the river, is the centre of business, art and entertainment, replete with shopping areas, museums, theatres (including the Grand Theatre-National Opera, built as the largest in the world), cinemas, galleries, skyscrapers, fine restaurants, bars and hotels, and a glamorous riverbank is bustling with energy and activity. The picturesque Old Town, reconstructed after World War II, was designated a UNESCO World Heritage Site. The bohemian Praga districts across the Vistula in turn offer numerous attractions off the beaten track, alluring tourists to taste the unique atmosphere, admire the innovative street art and visit alternative theatres. Being a city full of surprises, Warsaw is worth a look beyond the surface. <https://www.ils.uw.edu.pl/?id=254>

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