

UNIVERSITY OF SZEGED
FACULTY OF HUMANITIES AND SOCIAL SCIENCES

Doctoral School in Linguistics

Director: Dr. Enikő Németh T.

PhD Program in Theoretical Linguistics

Director: Dr. Enikő Németh T.

Melinda Papp

**The role of the ostensive stimuli in the transmission
and interpretation of verbal stories**

The theses of the PhD dissertation

Supervisor: Dr. Ivaskó Livia
associate professor

Szeged

2021

The research was supported by the project co-financed by the EU, whose number is EFOP-3.6.1-16- 2016-00008 and the ÚNKP-19-3. New National Excellence Program of the Ministry for Innovation and Technology.

Introduction

Homo narrans means: the human being who tells the story. The concept of human being based on his specific behavior, storytelling habitus, was first used by Kurt Ranke (1964). Homo narrans creates, treasures, interprets stories, behaves through storytelling, and at the same time is guided by stories. Homo narrans is in possession of narrative experiences and narrative competence (Keszeg, 2002, 2011, 34). Mental and linguistic processes related to the transmission of stories, the motivations of the storyteller, the functions of storytelling and tale-telling are topics of interest to researchers and specialists in several disciplines, including narrative psychology, linguistics, literary studies, and ethnography. The dissertation approaches the interpretation and analysis of speech situations based on story and storytelling mainly from a pragmatic and cognitive linguistic point of view. The dissertation examines the role of attention control signals, ostensive stimuli in the transmission and interpretation of verbal stories in several age groups.

1. The subject and the theoretical background of the dissertation

In the dissertation, the role and effectiveness of auxiliary stimuli capable of arousing and directing different attention in a variety of storytelling situations are examined. In the perspective of the dissertation, based on the model of the natural pedagogy (Csibra and Gergely, 2006, 2009), we can say that stories (also) appear as special forms of human learning and teaching, during which the listener of a story expects from the storyteller that he conveys the culturally relevant information in a relevant way. During the research that can be considered the antecedent of the dissertation (Ivaskó and Papp, 2017; Papp and Ivaskó, 2017; Papp, 2018b), the peculiarities of this social learning system were also considered as a basic theoretical starting point. Of these, I mainly examined the role of specific communicative cues that trigger the transmission of knowledge, such as eye contact or the unique prosodic pattern of the motherese in storytelling situations. Signs expressing the intention to communicate make children's attention more focused, and these signs also draw their attention to the possibility of acquiring knowledge. These ostensive cues are also extremely important in storytelling situations where the more culturally prepared partner's, i.e. the storyteller's intention is to draw his partner's attention to the story as a set of culturally relevant information.

One of the most widespread and increasingly widely used cognitive theories of the post-Gricean approach is the relevance theory (Sperber and Wilson, 1995), which has the greatest influence on the theoretical linguistic background of the dissertation. The authors regard communication as an important mode of human cognition. According to the relevance theory,

we process the physical stimuli of the environment around us by continuously selecting them according to how much they are expected to affect us at a given moment. One of the key concepts of the dissertation is defined as ostension, a form of behavior by which the interaction partner wants to show something. In our previous publications (Ivaskó and Papp, 2017, 2020), we also considered it important to emphasize the statement of relevance theory that the interaction partner does not pay equal attention to all stimuli and does not make equal efforts to process them. He only pays attention to those stimuli that are expected to be relevant because he tries to minimize cognitive effort while maximizing cognitive effects. In social interaction, when the initiator wants to give some information to his partner and to share this intention with him, he must be able to choose the stimulus or a set of stimuli that allows him to effectively communicate his intentions to his partner (Sperber and Wilson, 1995).

Effective storytelling can take place differently on a verbal and non-verbal level, depending on the situation of the communication and the intents of the communicator while he tells the story to the communication partner. In the dissertation, I mainly deal with the role of the non-verbal communication of the storyteller (Buda, 1986, 81–93; Barra, 2014, 77; Aczél and Bencze, 2007, 231-233) in terms of the effect of individual non-verbal stimuli, such as emphasizing or maintaining eye contact to process the verbal stimuli of stories.

The dissertation attaches particular importance to a specific subtype of storytelling: that is, tale-telling. There are many misconceptions about tales in public consciousness, one of which I would like to highlight: tales are stories for children (Boldizsár, 2010, 13-16). Until the end of the 19th century, storytellers told stories primarily to adult audiences, which also means that from the very beginning, fairy tales were a very important means of imparting knowledge and information, in addition to entertainment. I regard fairy tales as narratives which are important for the transmission of culturally relevant information that can be used for both everyday and therapeutic purposes. The approach of the dissertation is in line with the view (Boldizsár, 2010) which argues that in all ages and all life situations there are tales that might be the most relevant to the life of the individual in that particular situation. No linguistic research was found during the review of the literature on the topic that would study the use of fairy tales (including metaphorical forms in fairy tales) for therapeutic purposes whatsoever. Through linguistic examples from storytelling situations based on the Metamorphoses Fairytale Therapy Method (Boldizsár, 2010, 2014), the notion of metaphorical language use is introduced, which views therapeutic storytelling as a special ostensive behavior, and metaphorical language use as a specific form of verbal ostension. I argue that these situations, which can be characterized as ostensive behavior, provide an opportunity for culturally relevant

representations to be shared with patients in order to provide them with information that can help them (Papp, 2018a, Ivaskó and Papp, 2019, 2020).

The dissertation considers the use of language as a social cognitive activity in the presentation and analysis of storytelling situations, so the fact that the participants of the discourse can reflect on the language activity itself and the dynamic meaning-making that takes place in this medium were taken into account as new aspects as well. When examining the metapragmatic awareness of tale-tellers (Verschueren, 1999, 187–198; Tátrai, 2011, 119–125), the ostensive stimuli used by kindergarten teachers and fairytale therapists as storytellers have been in the focus of this part of the research. These two target groups were chosen because the members of both study populations have years or decades of experience in effective transmission of stories.

Both therapeutic and ordinary tale-telling can be claimed to be created by a joint attentional scene if we look at the context of storytelling as a context understood as an intersubjective system of relations (Tátrai, 2017, 927–931). In discourses that function as joint attentional scenes, such as the situation of tale-telling and the processing of a tale, the participants' attention is focused on the events defined by the world of the fairy tale and its elements. The use of ostensive stimuli appropriate to the speech situation helps the listener of the tale (Papp, 2018b) to achieve an intense focused state of attention (Stallings, 1988) in which tales can reach an appropriate level of abstraction (Boldizsár, 2010). This condition is called a story-listening trance by Stallings (1988).

The dissertation revolves around the issues outlined above in detail by presenting and comparing the literature that can be considered relevant to the topic, describing empirical research results, and then formulating new theoretical approaches after synthesizing them all. 45 figures and 16 tables also facilitate the interpretation of the theoretical material consisting of 153 literature items and the presentation of the results of the empirical studies.

2. The structure and the method of the dissertation

The first chapter of the dissertation answers the question of what cognitive and language skills and abilities are needed to transmit and understand stories. In this chapter, the topics of relevance, attention, joint attentional scene, metarepresentational abilities, and the role of children's cognitive development in a storytelling situation are addressed. A model of the natural pedagogy is also presented here to provide evidence for its applicability in storytelling situations. The natural state described in the model is a characteristic of storytelling situations

as well: the listener of a tale expects the tale-teller to present (some) culturally relevant information to him in a relevant way.

Chapter 2, at the beginning of the dissertation, gives the definitions of two key concepts: the story and the fairy tale; and the relationship between them is also clarified here. In this section, the differences between ordinary storytelling and tale-telling from a communication and linguistic point of view is also discussed, as well as the pedagogical and therapeutic goals of well-conveyed stories and tales conveyed by appropriate ostensive stimuli.

In Chapter 3, the role of the storyteller's non-verbal communication in processing the verbal stimuli of stories is presented. From the toolkit of the nonverbal channel of communication, the dissertation focuses mainly on the role of gaze and eye contact, as well as the tools of vocal communication.

The state of story-listening trance as a result of storytelling accompanied by appropriate ostensive stimuli is dealt with in Chapter 4. Anthropologists, linguists, and psychologists also often refer to this state, but provide little guidance as to what actually happens in such an alternative state of consciousness. This section introduces Stallings' (1988) description of this state.

In Chapter 5, the peculiarities of effective storytelling in different speech situations are described. The effectiveness of the communicator's storytelling strategy largely depends on the intentions of the storyteller in a given situation.

In Chapter 6, the empirical research is presented based on the theoretical models and frameworks described earlier. To examine the ostensive stimuli appearing in the storytelling situation, two separate examination procedures were developed for two age groups and measurements were performed by means of them. First (in Section 6.1), the methodology developed for preschool children, the hypotheses for this age group, and then the data obtained and their quantitative and qualitative processing are summarised. In subsection 6.2, the methodology of the procedure for examining the efficiency of ostensive stimuli in a storytelling situation among young adults, the hypotheses for this population, and the quantitative processing of the data are described. In both cases, the data and the obtained results were treated anonymously in accordance with the usual ethical norms in linguistic research. Some of the experiments in the dissertation and their results had previously been published earlier (Papp and Ivaskó, 2017; Ivaskó and Papp, 2017; Papp 2018b).

In Chapter 7, issues related to the pragmatic and metapragmatic awareness of storytellers are addressed. In subchapter 7.1, the hypotheses, methodology, the obtained data, the process of statistical processing and the results of the research of the questionnaire study on the

ostensive stimuli used by kindergarten teachers as storytellers are presented. When compiling the questionnaire, the techniques and tools considered effective during tale-telling for preschool children (7.1.4.1), the preparation for tale-telling as a communication situation (7.1.4.2) and the extent to which tale-telling is considered a formal verbal statement as a form (7.1.4.3) were covered. A comparison of ostensive stimuli considered effective during storytelling is made in the 3-4-year-old and 5-6-year-old age groups in subsection 7.1.4.4. The subjects' responses on these topics testify to the pragmatic and metapragmatic awareness of kindergarten teachers about storytelling situations.

In several chapters of the dissertation, the use of fairy tales for therapeutic purposes arises, therefore it is considered reasonable to briefly introduce the Metamorphoses Fairytale Therapy Method itself (7.2.1) so that the examples subjected to linguistic analysis can be interpreted in the given speech situation. In subchapter 7.2.2, the metapragmatic awareness of fairytale therapists as storytellers is examined by means of qualitative interviewing. During the interview, the issues relevant to the dissertation are addressed, i.e. the comparison of the ostentative stimuli of storytelling for children and adults (7.2.2.1), the conditions for the occurrence of trance in storytelling groups (7.2.2.2) and the preparation of the storyteller for storytelling as a social interaction.

In Chapters 8 and 9, the focus shifts to a type of verbal ostensive stimulus, that is metaphorical language use. In Chapter 8, first a possible cognitive linguistic approach (8.1) to metaphor following Kövecses (1998, 2005, 2006) and Lakoff–Johnson (1980, 1999) is presented. This is followed by the introduction of the approach of metaphors in the relevance theory (Sperber and Wilson, 1995) (8.2), which had a major impact on the development of the theoretical background of the dissertation. It is then justified why the metaphorical forms of language use can be considered verbal ostensive stimuli in a therapeutic storytelling situation in Section 8.3. Chapter 8.4 presents the hypotheses, methodology, and results of a subtest for metaphor processing embedded in a storytelling situation in an experiment with young adults described earlier. Subchapter 8.5 examines the role of metaphorical language use in the Metamorphoses Fairytale Methodology by analyzing metaphorical language use first in examples cited from published studies, and then in a qualitative interview. Subchapter 8.6 discusses in detail what intentions the storyteller actually has in a therapeutic tale-telling situation, and then examines the question of whether therapeutic tale-telling is ostensive-inferential communication in terms of relevance theory (Sperber and Wilson 1995). In this section, a new, cognitive linguistic approach to this particular ostensive behavior is described.

Chapter 9 presents a dynamic model that I consider suitable for describing the interpretation of metaphorical elements that appear in therapeutic tale-telling situations. The operation of the model is described in Section 9.2 with the help of a specific case study through the example of the Star-Eyed Shepherd. (The Star Eyed Shepherd is one of the most well-known characters of Hungarian folk tales.) The dissertation contains three outlook chapters which are not organically related to the main theoretical direction of the research work carried out, but it might be important to mention these exciting approaches offering new perspectives.

The research presented in the dissertation was based on a mixed methodology (Cohen, Manion and Morrison, 2013), because it was found crucial to make use of the benefits of qualitative and quantitative research for the more thorough and deeper understanding of the topic of the dissertation. Quantitative research, as a structured method, is suitable evidence for the statistical characterization of the studied population and the quantification of the identified correlations (Neulinger, 2016), and qualitative research can point to contexts that may not be statistically significant, but it can also highlight those aspects of the research questions that quantitative methodology would not be able to identify.

3. Hypotheses of the dissertation and the research results

“How do we understand the stories we are told? On what basis do we pay attention to certain elements of the stories? What helps us with this, and when does the ability to do so develop in children? ” - the following questions were asked in Chapter 1 of the dissertation. In the 11 chapters of the dissertation, which is based on relevance theory, combining theoretical and empirical research, answers are given to these questions. The forms of behavior and ostensions are mainly examined, with the help of which the speaker wants to show something to the interaction partner during storytelling. The basic propositions of the relevance theory, as well as its conception of metaphors (Sperber and Wilson, 1995), have also been the subject of many criticisms in recent decades, as a result of which the authors themselves have refined and modified their theory, taking into account the suggestions of Robyn Carston (2002), among others, but still maintain their basic ideas (Sperber and Wilson, 2008; Wilson and Carston 2008; Wilson, 2018). Although the starting point of my train of thought was the relevance theory in several studies, I found it necessary at some points to think further about the theory (this issue is discussed in detail in the relevant chapters) and to apply it to a specific form of language use, i.e. therapeutic storytelling. As a result, I introduce a new definition of therapeutic tale-telling from a cognitive linguistic perspective, as well as a dynamic model for the interpretation of metaphorical elements emerging in therapeutic tale-storytelling situations.

First the role of nonverbal stimuli was examined in the interpretation of verbal stimuli in storytelling on the basis of a number of literature items and experimental and questionnaire methodologies. The experimental research focused on preschool children and young adults, and the questionnaire research focused specifically on the susceptibility of preschool children to ostensive stimuli in tale-telling situations. Among the nonverbal stimuli, special attention was paid to the role of eye contact and emphasis pattern.

The research on the role of ostensive stimuli in the transmission and understanding of verbal stories was consciously built on a mixed methodology. In my studies, the effectiveness of this mixed-methodology research was demonstrated, among other things, in relation to the examination of the role of eye contact as an ostensive stimulus. (This will be discussed after presenting the verifiability of the hypotheses.) In the following section, the main results of the research of the dissertation with a qualitative methodology have been summarized in 4 tables.

| Hypotheses | Verifiability of hypotheses |
|--|---|
| <i>Hypotheses related to a storytelling experiment with preschool children examining the effectiveness of ostensive stimuli</i> | |
| H1: Motherese helps preschoolers process the tales they have heard and recall important content elements after telling a tale. At this age, omitting motherese features also impairs the children's performance of understanding the tale. | It has been confirmed. |
| H2: Eye contact during storytelling as an ostensive stimulus helps preschool children maintain their attention and recall the content elements of the tales. | It has not been confirmed in the tested sample. |
| H3: The more ostentative stimuli children receive during the processing of tales, the better they perform in solving comprehension tasks after the tales. Based on this, it is presumably expected that the most effective storytelling strategy is the one in which both eye contact and the use of the motherese are present as an ostensive stimulus. | It has been confirmed. |

| | |
|---|-------------------------------|
| <p>H4: The fewer ostensive stimuli children receive during listening to a story, the worse they will perform in solving comprehension tasks after the tales. Based on this, the storytelling strategy that is characterized by the use of neutralized emphasis and the avoidance of eye contact proves to be the least effective.</p> | <p>It has been confirmed.</p> |
| <p>H5: When a human agent transmits the tale, children perform better on the tale comprehension test than when they see a puppet on the screen while listening to a tale.</p> | <p>It has been confirmed.</p> |
| <p>H6: Children's storytelling performance improves with their age even though they do not always encounter the most effective storytelling strategy in terms of story transmission. Thus, test scores improve with age, meaning that older children score more points when answering questions than younger ones.</p> | <p>It has been confirmed.</p> |

Table 1: Hypotheses for an experiment with preschool children in storytelling situation examining the effectiveness of ostensive stimuli and the verifiability thereof (Papp and Ivaskó, 2017; Ivaskó and Papp, 2017; Papp 2018b)

| Hypotheses | Verifiability of hypotheses |
|---|--|
| <i>Hypotheses related to a storytelling experiment with young adults examining the effectiveness of ostensive stimuli</i> | |
| <p>H7: In the case of tale-telling for adults, there is not much difference between a story conveyed in speech with ordinary tone and a story conveyed with the specific tale-telling attitude in terms of how much the listener is able to recall from the content of the story.</p> | <p>It has been confirmed.</p> |
| <p>H8: In the case of tale-telling for adults, tales conveyed with the specific tale-telling attitude used by storytellers effectively convey the information preserved in the fairy tale. For the study, this means that those subjects score the highest points who listen to stories told with the specific tale-telling attitude.</p> | <p>It has been partially confirmed. Indeed, the information was effectively communicated through special tale-telling attitude, as subjects were able to answer a significant proportion of content questions after listening to the story, but the fact that subjects score the most points after stories passed with this type of storytelling strategy has not been proven.</p> |
| <p>H9: Both stories conveyed in speech with ordinary tone and the stories conveyed with specific tale-telling attitude are more effective in directing attention and knowledge transmission in adulthood than tale-telling with neutralized emphasis or tale-telling while using non-conventional stress on the irrelevant expressions of the text, because the use of ostensive stimuli is required in this age group as well. When a tale-teller uses neutralized emphasis, it is not clear what the tale-teller wants to point out in storytelling. When a tale-teller emphasizes irrelevant elements, it may even distract the listener from the story instead of helping maintain attention.</p> | <p>It has been confirmed.</p> |

Table 2: Hypotheses for an experiment with young adults in a storytelling situation examining the effectiveness of ostensive stimuli and the verifiability thereof

| Hypotheses | Verifiability of hypotheses |
|--|-------------------------------|
| <i>Hypotheses related to the metaphorical content subtest of the experiment with young adults in a storytelling situation</i> | |
| <p>H10: The answers to the question about the metaphorical content (the interpretation of “the big snake”) will show a heterogeneous pattern, which is a good example of how many interpretations of a metaphorical statement can be activated in respondents.</p> | <p>It has been confirmed.</p> |
| <p>H11: The answers to the question about the metaphorical content (the interpretation of “the big snake”) will be placed along a scale that supports the continuum nature of the metaphorical conception of relevance theory.</p> | <p>It has been confirmed.</p> |

Table 3: Hypotheses for the metaphorical content subtest of the experiment with young adults in a storytelling situation and the verifiability of these hypotheses

| Hypotheses | Verifiability of hypotheses |
|---|-----------------------------|
| <i>Hypotheses related to the questionnaire research developed to examine the ostensive stimuli used by the kindergarten teacher as a storyteller</i> | |
| H-I: Kindergarten teachers, as storytellers with extensive experience in transferring culturally relevant knowledge, provide relevant answers to the questions in the questionnaire about effective communication methods and tools used in tale-telling for preschool children. The ability of a kindergarten teacher as a storyteller to act self-reflexively in his or her own communication and to assess its effectiveness in accommodating the story demonstrates that metapragmatic awareness is present in the storytelling strategy he or she employs. | It has been confirmed. |
| H-II: The communication strategy of kindergarten teachers during tale-telling is adapted to the cognitive and linguistic maturity of the given group, i.e. they can mention the main differences between the communication techniques considered effective in maintaining children's attention during the storytelling in the age groups of 3-4 year olds and 5-6 year olds. | It has been confirmed. |
| H-III: In tale-telling for the children at the ages of 3 and 4 years, more types of helping stimuli are mentioned which are not related to direct human communication than for the 5-6-year-old age group, e.g. using objects and tools. | It has been confirmed. |

Table 4: Hypotheses of the questionnaire research developed to examine the ostensive stimuli used by the kindergarten teacher as a storyteller and the verifiability of these hypotheses

Based on the results of the questionnaire survey, a statistical difference was found between the two age groups in the case of the application of a slower speech rate and the emphasis pattern, which typically highlights the essential elements of the text: these techniques were found to be more effective in 3-4 years than in children aged 5-6 years.

Kindergarten teachers saw the use of higher pitch and eye contact as an equally important stimulus to help maintain attention in both age groups. After evaluating the data, we can state that in the answers of the interviewed kindergarten teachers not only metapragmatic signs in the storytelling situation, but also indications of their pragmatic awareness can be encountered/detected. (The preliminary assumptions in this regard have also been confirmed, a detailed explanation of it can be found in Chapter 7.1.5)

Among the qualitative methodology studies, I would like to highlight the importance of the qualitative interview with the fairytale therapist Andrea Sólyom. Several topics that appear in other chapters of the dissertation were mentioned in the interview, such as the comparison of the ostensive stimuli of storytelling for children and adults, the emergence of storylistening trance and the preparation for tale-telling as a social interaction. The statements made in all three topics confirmed the assumptions already discussed at the level of theoretical and empirical research, and supplemented the previous ones regarding the role of eye contact. Based on the answers given by kindergarten teachers, maintaining eye contact during tale-telling for children can be considered a helping stimulus; however, the experimental results did not prove that eye contact definitely helps to maintain the children's attention in a tale-telling situation and recall content elements.

On the basis of the research results, it seems appropriate to repeat the experiment with the children on a larger sample, but it must also be taken into account that there may be other reasons for the results. I became aware of these possible correlations during the analysis of the interview. Based on the therapist's experience, I think it is possible that maintaining eye contact during tale-telling for children is really important to some extent, but it may not be one of the most effective ostensive stimuli in this population to maintain attention, initiate internal imaging processes and create the trance state. It may also be an important consideration for further research to answer the question of how long eye contact can have paramount importance. It is possible that the use of eye contact as a means of connecting to the narrator will appear in such a speaking situation, and as the story progresses, its importance will diminish. The fact that many children rather encounter stories read aloud to them than stories told from memory, where the possibility of keeping eyecontact is less than in the latter case. What is more, children (as we can see the data of the questionnaire research) often listen to tales illustrated with puppets, where the role of eye contact is again relegated to the background. Based on all this, I see an exciting perspective in clarifying the role of eye contact in a storytelling situation for children in the design and implementation of further empirical research.

4. The role of metaphoric language use as an ostensive signal in therapeutic storytelling

The second half of the dissertation deals with the role of metaphorical statements, a type of verbal stimulus, in storytelling. In understanding tales as specific stories, the use of creative, fairy-tale metaphors has proved to be of great importance, which might even trigger therapeutic processes in a listener. Based on our previous work (Papp, 2018a; Ivaskó and Papp 2019), it can be said that the metaphorical term as a linguistically formed meaning-forming element is a unit with a particularly important meaning for participants in tale-telling situations, which requires the co-operation of several cognitive functions (Ivaskó and Papp, 2020). In this view, the use of metaphorical language can thus be interpreted as a specific tool for the functions of therapeutic discourse based on tale-telling. On the basis of the examination of storytelling situations for therapeutic purposes, it might be stated that/it can be stated that tale-telling for therapeutic purposes is an ostensive behavior, but it cannot be considered as an ostensive-inferential communication in the original relevance theoretical sense.

In a speech situation based on fairy tale therapy, metaphorical language is used in a different way from ordinary situations in that the therapist does not want to make his individual, mental representation mutually obvious about the interpretation of the given metaphorical expression, but leaves the partner with the opportunity to build a mental context that can allow the partner to find the individual interpretation of culturally obvious information that is relevant to him or her in the given life situation. During the processing of metaphorical forms of language use in therapeutic tale-telling, the individual makes cognitive efforts to find the interpretation that is optimally relevant to him or her. The therapeutic process achieves its goal when the individual is able to use the role of the elements, characters and locations important to him / her from the given tale to achieve his / her own goals in relation to his / her own life.

5. Dynamic model of interpretation of metaphoric language use in therapeutic tale-telling

In the last chapter of the dissertation, after elaborating on our previous findings (Papp, 2018a; Ivaskó and Papp, 2019, 2020), a dynamically operating model is presented, which is suitable for interpreting metaphorical elements that appear in therapeutic tale-telling situations. During the processing of therapeutic stories, contextual information can influence the development of the meaning of the given metaphorical language elements, which can be described in a dynamic model that allows finding a broader or a narrower meaning depending on the level of relevance of the participants and the recipient's attitudes. Metaphor processing

appears in several relations in a given situation: in the interactions between the therapist and the client, in the relation between the client and the chosen story, and in the connection between the client's own interpretations and changes due to therapeutic application. In group therapy cases, another dimension of metaphor processing is determined by the subprocess of interpretation that can be explainable in relation between group members. In this special speech situation, in order to describe the interpretation of metaphors, it seemed justified to introduce dynamism into the model itself, as it is not possible to record and show how processing happens in a one-plane system containing straightforward conclusions. Reflecting on the work conducted in this field, it is essential to point out that studies on both therapeutic storytelling and metaphorical language use in tales show the first few stages of a long-term research project. One possible direction of qualitative research in the future could be the approach of this topic from the direction of narrative psychology (László, 1999, 2005; Ehmann, 2002) and the introduction of NarrCat, the narrative categorical content analysis (Ehmann et al., 2014) technique to the analysis of narrative situations for therapeutic purposes.

6. The relevance of the research

With the theoretical and empirical research results of my dissertation, I tried to contribute to the research on linguistic and therapeutic storytelling related to the topic. I am pleased that my scientific publications on storytelling and the effects of storytelling on preschool children have also influenced special educational work such as research on different features of storytelling processes in children with cerebral palsy¹ with multiple injuries (Pintér, 2019). I hope that, in addition to scientific goals, some details of my dissertation may be useful for storytelling professionals, therapists, kindergarten teachers, or even parents who pay attention to the importance of storytelling. Finally, true to the topic of the dissertation, I would like to close my line of thought with two fairy-tale formulas from two different cultural circles:

„Who knows a longer tale
now he runs after the dragon.

Want to hear more?

You have to run after him!”

(Hungarian-Romanian fairy tale closing formula)

„That was our tale.

The old men left us, and we told you to preserve it's memory.”

(*Persian fairy tale closing formula*)

References

- Aczél, P. & Bencze, L. (2007). *Hatékonyág és meggyőzés a kommunikációban*. Budapest: Zsigmond Király Főiskola és L'Harmattan Kiadó.
- Barra, M. (2014). A beszédjellemzők és a testbeszéd-jellemzők összefüggései a közvetlen emberi kommunikációban. Doktori disszertáció. In *Eötvös Loránd Tudományegyetem Bölcsészettudományi Kar, Nyelvtudományi Doktori Iskola, Alkalmazott Nyelvészet Doktori Program*. Budapest.
- Boldizsár, I. (2010). *Meseterápia: Mesék a gyógyításban és a mindennapokban*. Budapest: Magvető Kiadó.
- Boldizsár, I. (szerk.) (2014). *Meseterápia a gyakorlatban: A Metamorphoses Meseterápia alkalmazása*. Budapest: Magvető Kiadó.
- Buda, B. (1986). *A közvetlen emberi kommunikáció szabályszerűségei*. Budapest: Animula Kiadó.
- Carston, R. (2002). *Thoughts and utterances: the pragmatics of explicit communication*. Oxford: Blackwell.
- Cohen, L., Manion, L., Morrison, K. (2013). *Research methods in education*. Abingdon: Routledge.
- Csibra, G., & Gergely, Gy. (2006). Social learning and social cognition: The case for pedagogy In Munakata Y. & Johnson M. H. (eds.): *Processes of Change in Brain and Cognitive Development: Attention and Performance* (249-274). Oxford: Oxford University Press.
- Csibra, G., & Gergely, Gy. (2009). Natural Pedagogy. *Trends in Cognitive Sciences*, 13, 144–153.
- Ehmann, B. (2002). *A szöveg mélyén. A pszichológiai tartalomelemzés*. Budapest: Új Mandátum Könyvkiadó.
- Ehmann, B., Csertő, I., Ferenczhalmy, R., Fülöp, É., Hargitai, R., Kővágó, P., Pólya, T., Szalai, K., Vincze, O. & László, J. (2014). Narratív kategoriális tartalomelemzés: a NARRCAT. In Takács A., Varga V., & Vincze V. (szerk.). X. Magyar Számítógépes Nyelvészeti Konferencia (136–147). Szeged: Szegedi Tudományegyetem, Informatikai Tanszékcsoport.

- Ivaskó, L., & Papp, M. (2017). A kulturálisan releváns információk átadása mint az emberi nyelvhasználat egy sajátos formája. In Szécsényi T. & Németh T. E. (szerk.): *Stratégiák és struktúrák: Tanulmányok Kenesei István 70. születésnapjára* (21–33). Szeged: JATEPress.
- Ivaskó, L., & Papp, M. (2019). A metaforikus nyelvhasználat szerepe a terápiás történetmondásban. *Jelentés és Nyelvhasználat* 6, 85–95.
- Ivaskó, L., & Papp, M. (2020). A metaforák jelentésváltozásának szerepe a terápiás történetmondásban relevanciaelméleti perspektívából. In Simon G. & Tolcsvai Nagy G. (szerk.): *Nyelvtan, diskurzus, megismerés* (289-309). Budapest: ELTE Eötvös Kiadó.
- Keszeg, V. (2002). *Homo narrans. Emberek, történetek és kontextusok*. Kolozsvár: Komp-Press–Korunk Baráti Társaság.
- Keszeg, V. (2011). *A történetmondás antropológiája*. Kolozsvár: Kriza János Néprajzi Társaság, BBTE Magyar Néprajz és Antropológiai Tanszék.
- Kövecses, Z. (1998). A metafora a kognitív nyelvészetben. In Pléh Cs. & Győri M. (szerk.): *A kognitív szemlélet és a nyelv kutatása* (50–82). Budapest: Pólya Kiadó.
- Kövecses, Z. (2005). *A Metafora. Gyakorlati bevezetés a kognitív metaforaelméletbe*. Budapest: Typotex.
- Kövecses, Z. (2006). A fogalmi metaforák elmélete és az elmélet kritikája. *Világosság* 8–9–10, 87–97.
- Lakoff, G. & Johnson, M. (1980). *Metaphors We Live By*. Chicago: The University of Chicago Press.
- Lakoff, G. & Johnson, M. (1999). *Philosophy in The Flesh*. Chicago: The University of Chicago Press.
- László, J. (1999). *Társas tudás, elbeszélés, identitás. A társas tudás modern szociálpszichológiai elméletei*. Budapest: Scientia Humana/Kairosz.
- László, J. (2005). *A történetek tudománya. Bevezetés a narratív pszichológiába*. Budapest: Új Mandátum Könyvkiadó.
- Neulinger, Á. (2016). Több-módszertanú és vegyes módszertanú kutatások – Korreferátum Simon Judit „Kutatás-módszertani trendek a marketingben” című tanulmányához. *Vezetéstudomány - Budapest Management Review*, 47 (4).
- Papp, M. (2018a). A nem szó szerinti jelentések szerepe a Metamorphoses Meseterápiás Módszerben pragmatikai perspektívából. *Argumentum*, 14, 327–338.
- Papp, M. (2018b). Az osztenzív stimulusok szerepe a mesék átadásában és megértésében. *Anyanyelv-pedagógia*, XI. (4), 24–36.

- Papp, M. & Ivaskó, L. (2017). Hogyan mesélünk? A mesemondás mint természetes pedagógiai eszköz. In Prax L. & Hoss A. (szerk.): *Találkozások az anyanyelvi nevelésben 3. Szabályok és/vagy kivételek* (165–177). Pécs: PTE BTK Nyelvtudományi Tanszék – Film-Virage Kulturális Egyesület.
- Pintér, H. (2019). A mesemondás és a mesebefogadás hatásai az óvodás gyermekekre és a halmozottan sérült cerebrális paresises gyermekek mesélési folyamatainak tipikustól eltérő vonásai. *Tudomány és Hivatás 1*, 11–21.
- Ranke, K. (1967). Kategorienprobleme der Volksprosa. *Fabula*, 9 (1-3), 4–12.
- Sperber, D. (1996). *Explaining Culture: A Naturalistic Approach*. Oxford: Blackwell Publishing.
- Sperber, D. & Wilson, D.(1995[1986]): *Relevance: Communication and Cognition*. Oxford: Blackwell.
- Sperber, D. & Wilson, D. (2008). A deflationary account of metaphors. In: R. W. Gibbs, Jr. (Ed.): *The Cambridge handbook of metaphor and thought*. (84–105). Cambridge: Cambridge University Press
- Stallings, F. (1988). The Web of Silence: Storytelling's Power to Hypnotize. *The National Storytelling Journal* Spring/Summer.
- Tátrai, Sz. (2011). *Bevezetés a pragmatikába: Funkcionális kognitív megközelítés*. Budapest: Tinta Könyvkiadó.
- Tátrai, Sz. (2017). Pragmatika. In Tolcsvai Nagy G. (szerk.): *Nyelvtan* (899–1058). Budapest: Osiris Kiadó.
- Tátrai, Sz. (2019). A kontextualizáció perspektivikussága és metapragmatikai reflektáltsága az elemi és az összetett mondatokban. In Laczkó K. & Tátrai Sz. (szerk.): *Kontextualizáció és metapragmatikai tudatosság*. Budapest: ELTE Eötvös József Collegium.
- Verschueren, J. (1999). *Understanding pragmatics*. London, New York, Sydney Auckland: Arnold.
- Wilson, D. (2018). Relevance Theory and Literary Interpretation. In T. Cave & D. Wilson (eds.): *Reading Beyond the Code. Literature and Relevance Theory*. Oxford: Oxford University Press.
- Wilson, D. & Carston, R. (2008). Metaphor and the „emergent property” problem: a relevance-theoretic treatment. *The Baltic International Yearbook of Cognition, Logic and Communication*, 3 (3), 1-40.

Publications in the subject of the dissertation

Publications:

- Ivaskó, L., & Papp, M. (2017). A kulturálisan releváns információk átadása mint az emberi nyelvhasználat egy sajátos formája. In Szécsényi T. & Németh T. E. (szerk.): *Stratégiák és struktúrák: Tanulmányok Kenesei István 70. születésnapjára* (21–33). Szeged: JATEPress.
<http://publicatio.bibl.u-szeged.hu/15093/>
- Ivaskó, L., & Papp, M. (2019). A metaforikus nyelvhasználat szerepe a terápiás történetmondásban. *Jelentés és Nyelvhasználat* 6, 85–95.
http://acta.bibl.u-szeged.hu/66348/1/jelentes_2019_002_085-095.pdf
- Ivaskó, L., & Papp, M. (2020). A metaforák jelentésváltozásának szerepe a terápiás történetmondásban relevanciaelméleti perspektívából. In Simon G. & Tolcsvai Nagy G. (szerk.): *Nyelvtan, diskurzus, megismerés* (289-309). Budapest: ELTE Eötvös Kiadó.
https://www.eltereader.hu/media/2020/09/Simon-Tolcsvai_Nyelvtan-diskurzus-megismer%C3%A9s_WEB.pdf
- Papp, M. (2018a). A nem szó szerinti jelentések szerepe a Metamorphoses Meseterápiás Módszerben pragmatikai perspektívából. *Argumentum*, 14, 327–338.
https://epa.oszk.hu/00700/00791/00015/pdf/EPA00791_argumentum_2018_14_327-338.pdf
- Papp, M. (2018b). Az osztenzív stimulusok szerepe a mesék átadásában és megértésében. *Anyanyelv-pedagógia*, XI. (4), 24–36.
<http://www.anyanyelv-pedagogia.hu/cikkek.php?id=756>
- Papp, M. (2020). A mese mint speciálisan emberi tanulási és tanítási forma különböző képességprofilú óvodáskorú gyermekek esetében. In: Lócsi T. & Pölcz, Á.(szerk.): *Disciplina in fabula: Közelítések a meséhez*. Budapest: ELTE Eötvös Kiadó.
https://www.eltereader.hu/media/2020/03/Disciplina_in_fabula_BELIV_ek_web_drotozo_tt.pdf

Papp, M. & Ivaskó, L. (2017). Hogyan meséljük? A mesemondás mint természetes pedagógiai eszköz. In Prax L. & Hoss A. (szerk.): *Találkozások az anyanyelvi nevelésben 3. Szabályok és/vagy kivételek* (165–177). Pécs: PTE BTK Nyelvtudományi Tanszék – Film-Virage Kulturális Egyesület.

<http://publicatio.bibl.u-szeged.hu/15095/>

Conference presentations, posters:

Ivaskó, L. & Papp, M. (2018). A mese mint speciálisan emberi tanulási és tanítási forma. Absztrakt. In Golyán Sz. & Lócsi T. (szerk.): *A mese interdiszciplináris megközelítései*. Nemzetközi Tudományos Konferencia. Budapest, Magyarország: Eötvös Loránd Tudományegyetem Tanító- és Óvóképző Kar, 12.

Ivaskó, L. & Papp, M. (2018). Effectiveness of storytelling depending on stress and other ostensive variables. Abstract. In *Olinco 2018: Olomouc Linguistics Colloquium: Book of Abstracts*, 84-85.

Papp, M. & Ivaskó, L. (2017). About the role of figurative language use in communicative and therapeutic storytelling In: Mario, Brdar (szerk.) *Third International Symposium on Figurative Thought and Language*. Eszék, Horvátország, 74.

Papp, M. & Ivaskó, L. (2018). Functions of ostensive communicative stimuli of storytelling for children. Poszter. X. *Dubrovnik Conference on Cognitive Science: Communication, Pragmatics, and Theory of Mind*. 24 May–27 May 2018, Dubrovnik, Croatia.