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ABSTRACTS



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16th INTERNATIONAL PRAGMATICS CONFERENCE

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Pre-conference session on East Asian Pragmatics

Pre-conference session on East Asian Pragmatics

9:00-9:10 Welcome by organizers **Xinren Chen** (Nanjing University) and **Doreen Wu** (The Hong Kong Polytechnic University)

9:10-9:35 For **The Pragmatics Society of Japan (PSJ)**

Noriko Onodera (Aoyama Gakuin University)

Development of pragmatics in Japan and its contribution to the field

Since the introduction of Western linguistic terminology in the late 18th and 19th centuries, linguistics in Japan has tried to reflect the real state of Japanese. This introduction resulted not only in borrowings but also contributed original conceptualizations to the field of linguistics. For linguistics and pragmatics in East Asia, it is important to present our research not only through national languages such as Japanese, but also in English in order to play a role in the worldwide discussion. East Asia provides more than just ‘raw materials’ to the field.

A review of areas that draw special interests in current pragmatics in Japan will reveal that pragmatics, once called the “pragmatic wastebasket” (Bar-Hillel 1971), has taken full advantage of diverse concepts in a variety of related fields, coming into being as a new and plausible field exploring “on-going language and society.” A brief historical survey of the distribution of target languages in a subfield of pragmatics, historical pragmatics, will also be presented (cf. Onodera 2011).

[Noriko O. Onodera (PhD Georgetown University, 1993) is Professor of Linguistics and Pragmatics at Aoyama Gakuin University, Tokyo. Her research interests center on historical pragmatics, discourse analysis, grammaticalization, and constructionalization. Recently published books include *Rekishi Goyoron no Houhou* [Methods in Historical Pragmatics] (2018, co-editor), *Hatsuwa no Hajime to Owari* [Periphery: Where Pragmatic Meaning is Negotiated] (2017, editor), *Periphery – Diachronic and Cross-Linguistic Approaches* (Special Issue of *Journal of Historical Pragmatics* 17(2)(2016, guest-editor).]

9:35-10:00 For **The Discourse and Cognitive Linguistics Society, Korea (DCLSK)**

Seongha Rhee (Hankuk University of Foreign Studies)

From Pragmatics to Grammar: Recent and Future Research in Grammaticalization

Linguistic structures constantly emerge in micro-steps through a process known as ‘grammaticalization’. This crosslinguistically ubiquitous phenomenon occurs at various levels of grammar through diverse mechanisms. Among such mechanisms are pragmatic inferences as evidenced in a growing number of recent studies. This state of affairs points to the importance of pragmatics research not only on the level of synchronic, real-time language use but also on the level of diachronic, cumulative effect on grammar. This is particularly significant since pragmatics research to date has largely been focusing on the former. This talk presents some select examples of grammaticalization in which pragmatic inferences

played the crucial role and calls attention to the critical roles of pragmatics research in the future endeavor of identifying the forces operating in the emergence of linguistic structures.

[Seongha Rhee is Professor of Linguistics at Hankuk University of Foreign Studies, Korea. He received his Ph.D. in linguistics from the University of Texas, Austin in 1996. He served the Linguistic Society of Korea (president, 2013-2014) and the Discourse and Cognitive Linguistic Society of Korea (president, 2009-2011). He has published book chapters in *The Oxford Handbook of Grammaticalization* (2011, OUP), *Shared Grammaticalization* (2013, Benjamins), etc., and research articles in journals including *Journal of Pragmatics* and *Language Sciences*. His primary research interest is to identify cognitive and discursive mechanisms that enable language change from the crosslinguistic and typological perspectives.]

Kyu-Hyun Kim (Kyung Hee University, Seoul)

Conversation Analysis in Korea: A Pragmatic Approach to Language and Social Interaction

Since the publication of Sacks et al. (1974) in *Language*, conversation analysis (CA) has emerged as a globally-accepted pragmatics methodology, with its impact acutely felt in Korea starting in the 1980s as some linguists turned to CA's focus on the 'formal structures' of social interaction for 'supplementing' their linguistic analysis. Levinson's (1983) *Pragmatics*, translated by linguists (Lee & Kwon 1992), has contributed to promoting CA as a branch of pragmatics. In 1990s, Korean CA began to be practiced in a more concerted fashion by erstwhile linguists, mostly trained abroad as applied linguists/discourse analysts. In this presentation, some of the notable aspects of this development are examined, pointing out the need to appreciate more fully the rigorous empiricism of the CA's analytic mentality (as opposed to a reliance on taxonomy and 'psychologizing'). Calls are also made for a more thorough consideration of the 'emic' perspective for researching Korean conversational structures/practices.

[Kyu-hyun Kim is a professor in the Department of Applied English Linguistics & Translation Studies at Kyung Hee University, Seoul, Korea. He is a former President of the Discourse & Cognitive Linguistics Society of Korea and the Sociolinguistic Society of Korea. Specializing in conversation analysis and interactional linguistics, he has been an invited contributor to a number of academic journals and books. His other research interests include discourse-pragmatics, sociolinguistics, and Korean linguistics/language pedagogy.]

10:00-10:25 For Linguistic Society of Taiwan (LST)

Miao Hsia Chang (National Taiwan Normal University) and **Marie Meili Yeh** (National Tsing Hua University)

Linguistics research in discourse and pragmatics in Taiwan: State of the art

We provide an outline of linguistics research in discourse and pragmatics in Taiwan since the 1980s, focusing mainly on studies published in the last two decades (2000-2019). We conducted the survey by searching authors in the ROC Ministry of Science and Technology database under research fields "Pragmatics" and "Discourse analysis" in the "Linguistics" Discipline. The search yielded publications that can be further distinguished into two major subfields: Linguistics-oriented research and Applied Linguistics research. Areas of the

linguistics studies include discourse analysis of written and spoken discourse, with the latter accounting for a great majority. The topics of interest in pragmatics include Gricean pragmatics, speech acts, politeness principles, relevance theory and cognitive pragmatics; the analysis of spoken discourse focuses on emergent structure and constructions in natural language. The main language investigated is Mandarin, with only a few focusing on other vernaculars/languages in Taiwan such as Taiwanese Southern Min, Hakka and Formosan languages. As for Applied Linguistics studies, the research mainly encompasses move structure, genre analysis, cohesion and coherence, pragmatic markers, discourse forms, speech acts used by L2 learners, especially of English and Japanese, comparative study of L1 and L2, and their application to L2 teaching. Other related studies include critical discourse analysis, medical communication, English/Chinese for Specific Purposes, and pragmatic research in parallel corpus. While discourse and pragmatics research continues to thrive, a few growing trends can be further noted: the predominant use of corpus for data retrieval, the rise of neurolinguistic research in patient-based analysis, and the increasing use of internet-based materials as database for analysis.

[Miao-Hsia Chang is Professor of English and Linguistics at the Department of English, National Taiwan Normal University. Her main publications include discourse and pragmatics in Taiwanese and Chinese conversation and academic discourse. She is also interested in the application of discourse analysis and pragmatics to English and Chinese language teaching.

Marie Yeh is professor in the Institute of Taiwan Languages and Language Teaching, National Tsing Hua University, Taiwan. She is a life-time member of Linguistic Society of Taiwan and the editor of Journal of Taiwanese Languages and Literature. Her research interests include cognitive semantics and cognitive pragmatics in Formosan languages]

10:40-11:05 For The Linguistic Society of Hong Kong (LSHK) and The Hong Kong Association for Applied Linguistics (HAAL)

Winnie Cheng and Doreen Wu (The Hong Kong Polytechnic University)

Pragmatics research in Hong Kong: Past and future

The workshop aims to present a critical review of major pragmatics research studies that have been conducted in Hong Kong, including the important developments that have taken place, in the last ten years. It will cover a range of relevant topics, research questions and underpinning pragmatic theories, and more importantly, research methods that have been adopted in the Hong Kong-based pragmatics research reviewed. Drawing on the critical and up-to-date review, the workshop gives insight into potentially valuable and worthwhile pragmatics studies in the context of Hong Kong.

[Winnie Cheng is Adjunct Professor and former Director of Research Centre for Professional Communication in English (RCPCE), Department of English, The Hong Kong Polytechnic University. Her research interests include EAP, ESP, writing across the curriculum, pragmatics, corpus linguistics, conversation analysis, critical discourse analysis, critical genre analysis, and intercultural communication.

Doreen Wu is associate professor in the Department of Chinese and Bilingual Studies, The Hong Kong Polytechnic University. She is a life-time member and former treasurer of

Linguistic Society of Hong Kong. Her research interests include pragmatics, critical discourse analysis, transculturality and media communication.]

11:05-11:30 For China Pragmatics Association (CPrA)

Xinren Chen (Nanjing University) and **Min Li** (Jiangsu University)

Pragmatics Research in Mainland China: History and Development

Pragmatics research made its debut in China thanks to Professor HU Zhuanglin's introductory article of "pragmatics" in 1980, and owed its rapid spread to the publication of HE Ziran's textbook *A Survey of Pragmatics*, the first one of its kind in mainland China. Despite a history of near 40 years, its spread and development have rarely been made accessible to international colleagues mainly owing to the enormity of existing literature, lack of appropriate analyzing tools, difficulty in collecting related data, and above all the majority of the research published in Chinese. The inaccessibility has led to only partial or even scant knowledge and underrepresentation of mainland China's pragmatics research among the international pragmatics academia. Against this backdrop, this report, with the aid of the latest bibliometric tool of CiteSpace 5.3, attempts to present a diachronic description of pragmatics research in mainland China, including the role of China Pragmatics Association (CPrA) in promoting its development. The results of the survey indicate that: (1) pragmatics research in mainland China has increased dramatically since 1997, reached its climax in 2003, and showed a slight decline from the peak in recent years; (2) the research papers have mainly appeared in *Foreign Language Research* (《外语学刊》), *Foreign Languages and Their Teaching* (《外语与外语教学》), *Modern Foreign Languages* (《现代外语》), etc., with HE Ziran, RAN Yongping, CHEN Xinren, XU Shenghuan, XIONG Xueliang, ZHANG Shaojie, etc. as the most productive researchers and Guangdong University of Foreign Studies, Shanghai International Studies University, Nanjing University, Fudan University, and Henan University as the key research institutions; (3) in terms of topic areas, pragmatics research in mainland China mainly introduced the basic subject matter of pragmatics as a field in the first half of 1980s and focused on the speech act theory in the second half; explored conversational implicature in the first half of the 1990s and issues in cognitive pragmatics in the latter half; and addressed corpus pragmatics, interlanguage pragmatics, interpersonal pragmatics, Internet pragmatics, etc., with interface studies being the newest highlight, in the new millennium; (4) pragmatics research in mainland China is getting more and more internationalized, with a steady increase of international publications; and (5) pragmatics research in mainland China has benefited greatly from the active promotion of the CPrA, as manifested by its conferences, forums, monograph series projects, journal publications, training programs, and various endeavors to boost international exchange and collaboration in recent years.

[Xinren Chen is a professor of English and linguistics in the School of Foreign Studies at Nanjing University, president of China Pragmatics Association and co-editor of *East Asian Pragmatics*. His primary research interests include pragmatic theories and applications, foreign language education, and language policy and planning. He is author of *The Pragmatics of Interactional Overinformativeness* (2004), *Critical Pragmatic Studies of Public Discourse* (2013) and *Pragmatics Identity: How to Do Things with Words of Identity* (2018), and coauthor of *Contemporary Pragmatics* (2004), *English Grammar in Use* (2004), *Politeness Theories and Foreign Language Learning* (2013), *Pragmatics and Foreign*

Language Teaching (2013), *Linguistic Memetics: Theory and Application* (2014), and *Politeness Phenomena Across Chinese Genres* (2017).

Min Li is Associate Professor and Director of the Institute of Pragmatics Studies, Jiangsu University. His research interests include interlanguage pragmatics, corpus linguistics, and foreign language education studies.]

11:30-11:45 For the journal **East Asian Pragmatics (EAP)**

Daniel Kadar (Hungarian Academy of Sciences/Dalian University of Foreign Languages)

East Asian Pragmatics – Collaborative Vistas

East Asian pragmatics is one of the conventionally most significant areas in sociopragmatics, as the number of publications and the number of academics working on East Asian languages indicate. At the same time, the East Asian field has largely remained a ‘testing ground’ for Western pragmatic models: except emancipatory work, such as that of Sachiko Ide and her colleagues in Japan, and Xinren Chen in China more recently, little attempt has been made to develop sociopragmatic models grounded in East Asian academic knowledge. In addition, unfortunately the majority of research has compared East Asian languages with English, in spite of the fact that a much more valid comparison could be made between lingua-cultures such as Chinese, Japanese and Korean (but see e.g. the work of Naoko Taguchi and her team as an exception to this trend). In the present talk I argue that – in order to fundamentally increase the citation figures and overall academic impact of the field – researchers working on East Asian language use will need to do more emancipatory and East Asian contrastive work. The best way of doing this is to form research synergies between East Asian teams: we cannot afford working in separate bubbles, i.e. Chinese, Japanese and Korean researchers, as well as foreign academics working on these languages, need to engage in more active collaboration. The journal *East Asian Pragmatics*, and the recently-launched symposia series associated with the Journal, provide an opportunity to exploiting all these opportunities.

[Daniel Z. Kadar is Qihang Chair Professor and Director of the Centre for Pragmatics Research at the Dalian University of Foreign Languages. He is also Research Professor at the Research Institute for Linguistics of the Hungarian Academy of Sciences. With Xinren Chen he has edited the peer-reviewed academic journal *East Asian Pragmatics*. Daniel has long standing interest in the contrastive study of Chinese, Japanese and English pragmatics. He is author/editor of 22 volumes published by internationally leading publishing houses such as Cambridge University Press.]

Plenary Lectures

(Im)politeness and reciprocity

Plenary lecture

Prof. Jonathan Culpeper¹

1. Lancaster University

Over the last two or so years, I have been working on the notion of reciprocity, especially in the context of (im)politeness. A frequent dictum in many religions and legal frameworks, reciprocity has been discussed in social psychology and sociology in particular, a classic contribution being Gouldner (1960). My definition of reciprocity combines Gouldner's suggestion that it is underpinned by "a generalized moral norm [...] which defines certain actions and obligations as repayments for benefits received" (1960: 170) with the idea of politeness as a social payment (cf. Werkhofer [1992] 2005: 170-2, 182-7). Reciprocity is simply about maintaining a balance of social payments. A polite request makes a social credit that can be balanced by polite compliance; an insult makes a social debit that can be balanced by a counter insult.

Of course, interlocutors do not always comply with reciprocity. Such deviations from reciprocity are of particular interest because they trigger further inferencing and/or reflect contextual constraints. I will map out and illustrate a matrix of reciprocity options, plotted according to the interlocutors' (im)politeness thresholds and whether they match or not. Matches might involve, for example, the performance of 'politic' behaviour or banter. Mismatches might involve, for example, a strong upshift as a means of seizing the moral high ground, or a strong downshift as a means of rejecting something and/or somebody.

I will also present a study of reciprocity in the context of requestive exchanges, a study which I have undertaken with Vittorio Tantucci. We developed a method for modelling pragmatic constraints and relationships. It involves coding requestive exchanges in corpus data, having substantiated our codings with an informant study, and then statistically plotting our results drawing on conditional inference trees, random forests (e.g. Tagliamonte & Baayen 2012) and distinctive collexeme modeling (e.g. Gries & Stefanowitsch 2004). This method aims at measuring the degrees of attraction amongst (im)polite requestive acts, subsequent (non)reciprocal responses and the contexts in which they are used.

Gouldner, Alvin W. 1960. The norm of reciprocity: A preliminary statement. *American Sociological Review*, 25(2): 161-178.

Gries, S. T., & Stefanowitsch, A. 2004. Extending collocation analysis: A corpus-based perspective on alternations. *International Journal of Corpus Linguistics*, 9(1): 97-129.

Tagliamonte, S. A., & Baayen, R. H. 2012. Models, forests, and trees of York English: Was/were variation as a case study for statistical practice. *Language Variation and Change*, 24(2): 135-178.

Werkhofer, Konrad T. [1992] 2005. Traditional and modern views: The social constitution and the power of politeness. In: Richard J. Watts, Sachiko Ide and Konrad Ehlich (eds.) *Politeness in Language: Studies in its History, Theory and Practice* (2nd edn). Berlin and New York: Mouton de Gruyter, pp. 155-99.

A multimodal corpus-based study of pre-speech children, autism and Alzheimer's disease: Substantiating Morris' lost behavioral semiotic pragmatics

Plenary lecture

Prof. Yueguo Gu¹

1. The Chinese Academy of Social Sciences

Charles Morris, the founder of pragmatics, writes: "By 'pragmatics' is designated the science of the relation of signs to their interpreters. [...] signs have as their interpreters *living organisms*, it is a sufficiently accurate characterization of pragmatics to say that it deals with the biotic aspects of *semiosis*, that is, with *all the psychological, biological, and sociological phenomena* which occur in *the functioning of signs*." (Morris, 1951 [1938]: 30; italics added). The italicized parts, having largely been filtered by linguistics pragmatics under the influence of analytic philosophy and exclusive concern with linguistic communication, are the focus points this paper attempts to revive.

This paper, drawing inspirations from the latest development of biosemiotics (see e.g., Uexkull 2010 [1934]), proposes an Umwelt-Innenwelt-Lebenswelt model (3-welt model), as a metalanguage to revive Morris' lost pragmatics. Umwelt is a here-and-now living environment constructed by an organism through multi-modalities and actions at a specific here-and-now behavioral setting. Innenwelt is a mental world built via perception signs, action schemas, relations, as well as emotional attachments. Lebenswelt is a world primarily constructed through human natural language.

Infants start with simple, largely undifferentiated Umwelt, whose Innenwelt consists of (1) preferences for human species and preference for the mother's speech, (2) perceptual signs derived from multimodal interactions with the environment, and (3) signs formed by proprioception, and reflexes about its own body (Rochat 2004). Typically developing infants, as becoming mature, upgrade, by enriching, their Umwelts-Innenwelts steadily, preparing for the emergence of their Lebenswelts. As for atypically developing infants, e.g., autism spectrum disorder children, their construction of Umwelts, Innenwelts and Lebenswelts is rather hazardous, and even described by Bettelheim (1967) as "empty fortress". Quite revealingly, neurocognitive degenerative patients, e.g. Alzheimer's disease patients, undergo some dissection of Umwelts from the corresponding Innenwelts and Lebenswelts. As a consequence, for instance, some get lost in the current here-and-now Umwelt, unable to be directed by the going-home action schema in the Innenwelt. Similarly some get entrenched in their Lebenswelt — murmuring to themselves, at the same time, being unable to find their life objects in the flat, i.e., the here-and-now Umwelt. All these discussions are not speculative, and are substantiated by audio-video data from our multimodal corpora for life course studies.

The 3-welt model as a metalanguage enables us to talk about animal behavior, typical and atypical children's behavior, typical and atypical behavior of aged people in a unified, consistent, coherent way. This is also one of Morris' original objective of semiotics as a unifying science.

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Fancy fence work: Harnessing the affordances of the periphery

Plenary lecture

Prof. Meredith Marra ¹

1. Victoria University of Wellington

For a number of years, the Wellington Language in the Workplace team has been exploring the sociopragmatic norms and discursive processes involved in boundary crossing, i.e. the ways in which language is used to cross, or fail to cross, linguistic, social and national borders in daily routines at work. The Community of Practice (CofP) framework has implicitly underpinned much of the discussion (both in our work and in the field more generally), including a default assumption that newcomers are willingly on an inbound trajectory from legitimate peripheral membership to core membership of a particular community. It is argued that members are able to signal their status as core members by a variety of means, including through discourse, in order to be recognised as “one of us”.

Focussing on these transitions we have considered the ways in which CofP boundaries are acknowledged, maintained, patrolled and defended in interaction. Membership in a community is a joint achievement that can be thwarted by uncooperative in-group members. However, our analyses also indicate that some people simply do not wish to become central members of a group. Their goals are different; they choose to draw on the subtle power associated with operating at the periphery. Using data collected in a range of different workplaces and drawing on our analyses of the different strategies used by those who successfully claim peripheral status, I will challenge analytic and societal expectations that integration is the only desirable goal. By exploring the actions and enactment of norms of those who remain at the periphery by choice, our long term goal is to identify ways of empowering and providing alternatives to those who find themselves marginalised by others.

Postcolonial pragmatics and the discourses of the margins

Plenary lecture

***Prof. Eric Anchimbe*¹**

1. Universität Bayreuth

For a long time pragmatics as a field of study was dominated mostly by western, monolingual and monocultural theories and frameworks. This made non-western discourses to be interpretable only through the frames of these western theories. These discourses occupied only the margins of the linguistic pragmatics enterprise. Until recently, new frameworks have emerged that seek to approach non-western discourses using theories designed according to their societal set up. Postcolonial pragmatics is one of them. Its major premise is that just as colonialism led to the emergence of new varieties of colonial languages (cf. New Englishes, Postcolonial Englishes, etc.) it also triggered new forms of, and strategies in, social interaction that are peculiar to the mixes of languages, cultures, peoples, religions, etc. in these locations.

In this talk, I illustrate how the discourses produced in postcolonial societies could be appropriately and sufficiently approached using the postcolonial pragmatics (cf. Janney 2009, Anchimbe & Janney 2011a, b, 2018). The examples I use are drawn from various postcolonial contexts, and highlight the centrality of analytical components like age, gender, sociocultural norms, religion and kinship relations in understanding speakers' choices during communication.

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The frame-based approach to politeness: rationale and future directions

Plenary lecture

Prof. Marina Terkourafi¹

1. Leiden University

In their 1987 preface, Brown and Levinson state that “Grice’s CP...defines an ‘unmarked’ or socially neutral (indeed asocial) presumptive framework for communication” (1987:5). Yet, their framework also remains at one step of remove from actual language use. This is because it fails to acknowledge the different frequencies with which the strategies realizing each of their politeness super-strategies are used by members of different communities. Brown and Levinson list 15 strategies under positive, 10 under negative, and 15 under the off-record super-strategy. Of these, corpus-based findings show that only a subset are regularly used in community members’ daily dealings, while others much less so. This insight underlies the frame-based approach to politeness, which I have been developing since the late 1990’s (Terkourafi 1999).

The central insight of the frame-based approach is that lexico-grammatical expressions regularly used to achieve an illocutionary uptake in a certain situational context are automatically evaluated as polite. Note that, while the speaker’s face is constituted, the listener’s face may be constituted or threatened (Terkourafi 2008). Either way, through opting for the most frequently used expression in that context, speakers display their familiarity with the norms governing a particular interaction, and it is because of this – rather than because it is indirect—that their behavior is evaluated as polite (in a Politeness2 sense).

The frame-based approach thus decouples politeness from indirectness and substitutes conventionalization for the latter (Terkourafi 2015). Because conventionalization is a statistical rather than semantic property, a traditionally ‘direct’ expression (e.g., an imperative utterance type) can also be conventionalized, and hence polite, relative to a situational context. Politeness thus falls out as a by-product of doing things in an expected way. Such ‘expected ways’ are shaped by historical, social, and demographic dynamics that only large-scale analysis can uncover. Individual language users are not privy to these macro-processes and cannot take them into account each time they use language to get something done. That is why politeness is a matter of habit more than calculation. And also, why it relates to the same mechanisms that index our identity linguistically – though an outcome distinct from identity.

Clearly not all our activities are as predictable so as to support the formation of frames. Yet, those frames we are familiar with provide the platform for adapting our behavior when we are unsure about the norms governing the current interaction, as can happen in intercultural communication. Accounting for politeness evaluations in intercultural encounters is one area of expansion for the frame-based approach.

Another is the type of (linguistic) conventions involved. The frame-based approach developed out of the identification of lexicogrammatical expressions (akin to CxG’s form-function combinations) consistently achieving a particular illocutionary uptake in a situational context over large amounts of data. However, the longer chunks of discourse over which illocutionary uptakes are typically negotiated can also involve conventions of content rather than form. Detailed sequential analysis can help identify such conventions, which may well resemble CA preference formats. This is another fruitful avenue for future research.

The role of pragmatics in the diagnosis of dementia

Plenary lecture

Prof. Louise Cummings¹

1. The Hong Kong Polytechnic University

Dementia is a large and growing public health problem that poses considerable economic and social challenges to many countries around the world. The emphasis of clinical intervention in dementia is to delay the onset of severe functional limitations that are associated with poor outcomes and large care costs. However, in order for this to be possible, clinicians must achieve earlier diagnosis of the condition than is currently the case. I argue that pragmatic language abilities have the potential to contribute to early diagnosis of the cognitive changes associated with dementia. These changes are often insidious, and are poorly characterized or overlooked by clinicians. Pragmatic language impairments are an untapped resource that may hold promise as significant behavioural markers of early cognitive impairment. As well as the need to achieve earlier diagnosis, clinicians must increase the accuracy of diagnosis. In order to improve the currently low diagnostic accuracy of many dementias, clinicians must have reliable clinical descriptions of all dementias, and not simply the most common dementia associated with Alzheimer's disease.

In this plenary, I report some preliminary data from a study of English-speaking clients with neurodegenerative conditions other than Alzheimer's disease. The participants in this study had confirmed diagnoses of Parkinson's disease, Huntington's disease, multiple sclerosis, progressive supranuclear palsy, and corticobasal degeneration. Although they all required some level of support and care, they were still living at home with family members. None of the participants had received a diagnosis of mild cognitive impairment or dementia, and yet their performance in discourse production tasks suggested they were experiencing early disruption of pragmatic language skills. In many cases, participants had successfully masked these difficulties through their reliance on others in conversation and by means of natural compensatory adjustments in a small number of predictable dyads. The pragmatic and discourse anomalies of these participants nearly always existed alongside well-preserved structural language skills. Implications of this work for the development of pragmatic language criteria that can supplement current diagnostic systems in dementia are discussed.

Panels

(Non-)referentiality' around the world: how do conversationalists use what their languages mark?

Panel proposal

***Prof. Sandra Thompson*¹, *Prof. Michael Ewing*², *Prof. Ritva Laury*³**

1. University of California, 2. University of Melbourne, 3. University of Helsinki

The field of pragmatics has seen much discussion of '(non-)referentiality', starting with philosophers such as Frege (1892) and Russell (1905), and continuing into the mid-20th century (e.g., Strawson 1950). To our knowledge, all of this research is based on constructed data and all of it is on English. As for scholarship based on data from everyday talk-in-interaction, there is literature on 'reference' and 'anaphora' in interaction, how we refer to persons or things (e.g., with pronouns, 'zero', proper names, etc.), how we 'establish' reference, reference to co-present vs. non-present participants, and reference repair (references available on request).

But there has been very little research based on data from talk-in-interaction from any language seeking to determine the ways in which actual speakers to talk about persons and things as categories in real time, including what distinguishes 'referential' from 'non-referential', 'specific' from 'non-specific', or 'generic' from 'non-generic', and how speakers make use of these distinctions. It is this gap which this panel seeks to address; we invite presentations that will delve into what role 'referentiality' plays 'on the ground' for speakers, bringing together researchers working on (non-)referentiality in conversational interaction in a variety of languages (including Japanese, Finnish, German, Mandarin, Garrawa, Indonesian, Polish, French, Yucatec Mayan, and English), addressing such questions as:

- What do distinctions around referentiality, specificity, and genericity offer speakers as resources for joint social action, especially as preliminary research suggests that a majority of noun phrases in conversational language have no clear referent?
- To what extent do other aspects of grammar - such as predicates, clause constructions, tense or aspect - contribute to (non-)referentiality and how it is deployed by speakers? E.g., are there grammatically 'generic' clause types expressing habituality?
- How do language users (and we researchers) determine whether a noun phrase (NP) is referential or not? That is, what interactional evidence do the data reveal to show that interactants attend to referentiality?
- Is referentiality a single binary feature or is it a cluster of features? Is there data to support the idea that there is no single defining feature, but that the more features of 'referentiality' a speaker uses, the more referential s/he intends it to be?
- Do conversational data reveal that languages differ in the ways in which they mark distinctions between 'referential' and 'non-referential' NPs? How universal are distinctions that seem to be useful for accounting for grammar-in-interaction in one language?
- If 'referring' is one of things that distinguishes the word class of nouns from verbs (Hopper/Thompson 1984), what do apparent 'nouns' that don't refer tell us about 'nouniness'?
- How does referentiality shift during an interaction and what is the motivation for such shifts, including subtle shifts between 'referential' and 'non-referential' understandings or ambiguity between them?

We anticipate that this panel will open up discussion among scholars who are working to understand the role of (non-)referentiality in the talk of people carrying out their daily activities in a range of languages across the globe.

(Re-)Shaping Social Identities in the Japanese Context

Panel proposal

Prof. Andrew Barke¹, Dr. Momoyo Shimazu¹

1. Kansai University

'Identity' has been described as something that is actively performed and carried out in social contexts (e.g. Butler, 1990; Kondo, 1990; Marra & Angouri 2011), involves the "social positioning of self and other" (Bucholtz & Hall 2005:586), and is continuously and dynamically negotiated (Schnurr & Zayts, 2011).

The purpose of this panel session is to bring together scholars interested in empirically exploring ways in which social identities in the Japanese context are not only linguistically (re-)constructed in everyday contexts, but reflexively (re-)shaped by speakers in response to external stimuli such as emotional reactions of other interactants, the stances they assume, and the informational content of the utterances they make. Such adjustments typically occur in contexts such as workplace training sessions (e.g. Cook 2018) or educational instruction within the classroom in which socialisation of the individual is a key goal of the interactive event. However, it can also take place in other situations in which the main aim of the interaction is less saliently linked to changing the behaviour of particular interactants. For example, Japanese university students engaged in job-hunting activities may adjust the way in which they linguistically construct their identities as potential employees in job interviews in response to reactions and responses from interviewers, or L2 speakers of Japanese may attempt to adjust the way in which they linguistically construct their professional identities in Japanese as a result of co-worker reactions during work-related discussions.

Contributors to this panel, while sharing a common social constructionist perspective (e.g. Ochs 1993), draw on and analyse data from a variety of sources including group discussions among job-hunters at various stages of their job-hunting process, interviews with heritage language learners of Chinese who have spent time studying abroad in China, and recordings and ethnographic observations of members of Toastmaster Club clubs in Japan, in order to illuminate the dynamic ways in which individuals reflexively adapt and reshape their identities in response to various external stimuli in their everyday lives.

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Adaptability in theories of pragmatics

Panel proposal

Prof. Yunlong Qiu¹

1. Northeast Normal University

Language usage of human beings is a continuous process of choice-making. While linguistic forms are chosen, language users need to adapt to participants and contextual correlates. Such adaptability is reflected on the dynamic interplay between linguistic forms and context. *Understanding Pragmatics* (1999), contributed by the Belgian pragmaticist Jef Verschueren, has served as a starting point for at least some work in pragmatics that uses the notion of adaptability. In the past 20 years, adaptability has been one of the central issues in pragmatic studies, explicitly or implicitly, and against the background of a diversity of theoretical positions. But also in the earlier literature on language its influence was present, often with references to the evolutionary basis of language. Relevant research has not only been theoretical, but also empirical, with applications varying from the study of specific structural-functional linguistic phenomena to the study of genre-related issues (including academic discourse, literature, etc.), translation processes, language learning/teaching strategies, and issues of discourse in society. This panel is intended to look back into the earlier studies on adaptability in theories of language (whether or not directly identified as 'pragmatic'), to reflect upon the merits and demerits of relevant studies and to seek the further research potential of this concept (especially with an eye to developments in new media of communication). Briefly, two types of contributions are aimed at: 1. theoretical reflections on adaptability in theories of language and language use, including accounts of relevant theories/frameworks, the disputes arising between researchers, and the relations between those theories/frameworks and other linguistic (especially pragmatic) theories/frameworks; 2. empirical studies relying on a notion of adaptability in accounts of aspects of language use.

Adapted and emergent practices in dialogic text-based CMC

Panel proposal

Dr. Katharina König¹, Dr. Michal Marmorstein²

1. Westfälische Wilhelms-Universität Münster, 2. Hebrew University Jerusalem

Text-based computer-mediated communication (CMC) is embedded in structural and social settings which affect the adaptation and innovation of dialogic practices, both temporal-sequential and interpersonal. In near-synchronous modes of interaction, such as IR chats, Twitter debates and WhatsApp chats, the dynamics of ‘turn’ construction and ‘turn’ taking is largely shaped by spatial-visual constraints and the technological mediation of temporality (e.g., ordered uploading of postings, speed of text production, display of time-stamps etc.). Stance-taking and the contextualization of different activity types are marked by verbal expressions and (ortho)graphic devices (Petitjean/Morel 2017). Moreover, technological affordances open up new practices of text construction and meaning-making (e.g., hyperlinking, voice messages). Coordination, intersubjectivity and texturing are thus facilitated and accomplished by a variety of semiotic resources – some imported from pre-digital modalities, some emergent (Herring 2013) – whose functions are (re)defined through their use, interpretation and conventionalization in specific digital communities (Jucker/Dürscheid 2012; Tagg 2015). Such resources include discourse markers, emojis, spelling, punctuation or meta-discourse. The panel sets out to explore the forms and functions of such resources in different platforms and across socio-linguistic systems, by describing particular practices and devices and elucidating the emergence of more general conventions. The panel is thus aimed at contributing to a broader pragmatic typology (Dingemanse et al. 2014) of CMC by addressing the following questions:

- Do users transfer discourse markers or other verbal(ized) devices from spoken interactions? To what extent do they adapt their use of these devices to technological affordances? Are there markers which have emerged as a reaction to these affordances and constraints and which are thus particular to CMC?
- What type of adaptations do written practices and devices undergo when introduced into text-based CMC? How do they evolve once used in a specific interactional mode?
- Which communicative problems do users solve with practices imported from pre-digital modalities? Do different formal or functional patterns of use emerge in different postings formats and across various platforms?
- Do we need new methods or can interactional and CA-oriented concepts be transferred to the analysis of computer-mediated discourse?

Prof. Dr. Andreas H. Jucker (University of Zürich) will be the discussant for this panel.

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Address practices in Italian

Panel proposal

Dr. Agnese Bresin ¹

1. La Trobe University

Addressing each other is a complex operation, in which speakers position themselves and their interlocutors in some form of relationship. With their strong link to the situational context and to the wider cultural context, but also to basic demographic features of interlocutors, address practices are seen as revealing in terms of perceived identities and human relations. Moreover, the study of address practices can speak about large scale societal changes, as well as about developments in relationships between individuals. Address research has produced a large body of studies from a variety of disciplines and involving various languages. The growing interest in this area is evident, for instance, from INAR, an International Network of Address Researchers, with its annual bibliography and regular conferences, and the launch of the dedicated book series *Topics in Address Research* by John Benjamins.

The Italian case is of particular interest in this field of study for a number of reasons, including the status and geographical distribution of “voi” in relation to “tu” and “lei”, the significant diatopic variation expected and the complex relationship between regional varieties of Italian and the so called “Italian dialects”. Address practices in Italian have so far received some attention from isolated researchers working in different parts of world, but there has not been an organised effort in this sense yet.

This panel brings together researchers working on Italian address practices from different perspectives and provides space for an informed and highly specialised discussion in this field, opening opportunities for future cooperation.

Aggression as (im)politeness on social media

Panel proposal

Prof. Marta Dynel¹, Dr. Valeria Sinkeviciute²

1. University of Łódź, 2. The University of Queensland

Social media platforms (e.g. discussion forums or networking sites) offer fertile ground for different types of interpersonal communication that includes various relationship-building and relationship-maintaining practices, as well as verbal aggression, and hence impoliteness (see Locher et al. 2015). Even though verbal practices and activity types that can be observed on social media are parallel to those outside digital platforms, internet users' (partial) anonymity, coupled with the spatial and temporal distance the Internet affords, can be said to instil a sense of impunity and lack of inhibitions in users. In addition, social media interactants' expectations and beliefs of what constitutes (in)appropriate behaviours might be different to offline communication (e.g. Nishimura 2008, Graham and Hardaker 2017). For instance, social media users can apply at least slightly altered rules to online communication, as a result of which they would be less likely to feel accountable for the effect they might exert on the target and the third party (Lea et al. 2001). Along the same lines, the frequency of aggressive communicative practices online may be explained by localised rules of interactional behaviour, where easily achieved anonymity and lack of face-to-face contact play a central role (see e.g. Bolander 2012). Fundamentally, those ever more present aggressive behaviours in online environments can occasion evaluations ranging from politeness to impoliteness. All this suggests not only that digital platforms are examples of specific communities of practice with their broad sets of discursive practices, but also that the interactional processes in such contexts are as multi-faceted as their offline counterparts are, additionally presenting a range of intrinsic characteristics subject to pragmatic investigation. Overall, social media not only are a rich source of natural publically available (im)politeness language data but also give rise to new communicative practices and new research questions.

This panel is meant to bring together researchers interested in the mechanics and select manifestations of aggression seen through the lens of (im)politeness. The papers, both theoretical and empirical, address the (im)politeness of aggression in diverse social media interactions.

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An apple a day... On the pragmatics of 'food for health' communication

Panel proposal

Dr. Sylvia Jaworska¹, Prof. Rodney Jones¹

1. University of Reading

In the richer parts of the world, in which many communicable diseases have been eradicated, health is increasingly seen as a matter of individual behaviour and lifestyle choices. Pressure mounts on individuals to achieve a state of wellness and display it to others through certain ways of behaving and speaking (Jones 2013). The consequence of this is an increasing medicalisation of many aspects of everyday life. Food and our relationship with food are prime examples of this trend.

As a source of energy, food is central to human survival. Beyond its biological properties, food and eating are the most fundamental manifestations of human sociality. We spend a substantial proportion of our everyday life thinking, buying, preparing, eating, watching and talking about food. As much as being an organic product, food is a *discursive practice* and as such involved in the construction and reproduction of social identities (*you are what you eat*). Applied linguistics and pragmatics have already contributed a body of research on the language of food, specifically naming practices of food and eating across cultures. Less attention has been paid to food as a discursive practice and its role in the larger discursive conglomerate of health.

This panel will bring together researchers interested in food and health communication. It is primarily interested in exploring the ways in which food is utilised discursively, pragmatically and multimodally to construct ideas around health, healthy eating and healthy lifestyles and what kind of social identities and practices are maintained, promoted or undermined in food for health communication.

Specific questions that will be explored:

- 1) What are the pragmatic means by which we are persuaded about food for health and how does food qua food talk persuade us?
- 2) How is food used as a threat or risk to health?
- 3) How is food for health used to construct communities and relationships (e.g. healthy foodies)?
- 4) How do food and health discursively intersect in new food trends and diets (e.g. clean eating)?
- 5) How does food for health construct and reinforce deeply-seated ideologies around social categories (gender, class, age) and everyday social practices (parenting, work and leisure)?
- 6) How is authority constructed in food for health communication?
- 7) How do social media and digital technologies use food and food talk to engage in health communication?
- 8) How is the materiality and multimodality of food (e.g. health claims on food packaging, menus) strategically exploited to promote healthy practices?
- 9) What kinds and to what extent are practices of sociality involved in food for health communication?

Abstract of max. 300 words should be submitted by email to Sylvia Jaworska (s.jaworska@reading.ac.uk) by 15 October 2018.

Anticipating margins as core competence. Pragmatics and discourses in the financial sector.

Panel proposal

***Mrs. Marlies Whitehouse*¹, *Prof. Henrik Rahm*²**

1. Zurich University of Applied Sciences, 2. University of Lund

Anticipating margins in order not to be marginalized is a core competence in the financial sector. Forecasting and pre-empting economic, legal and political changes while staying on the targeted track is vital to survive. This applies to both short-term and long-term changes. The Hongkong and Shanghai Banking Corporation (HSBC), for example, was based in Hong Kong from 1865 until 1992 when it moved its headquarter to London, shortly before Hong Kong was returned to China. This move had to be communicated to the stakeholders pragmatically and determinedly.

Our panel intends to enhance the understanding of such pragma-linguistic aspects of communication in finance as response to geopolitical changes. In line with the overall theme of the IPrA 2019 Conference, “The Pragmatics of the Margins”, the panel focuses on the key role of margins and strategies of growth vs. marginalization in finance. We analyze and discuss how these macro-structural aspects are reflected in linguistic micro-structures of discourses and text types as well as genres such as CEO letters, earnings calls, financial analysts’ recommendations, corporate announcements, and annual reports.

By doing so, this panel addresses theoretical, methodological and practical challenges of investigating the inter-textual and interdiscursive dynamics and linguistic strategies at the interface of verbal, visual, and numerical languages and their macro-structural context. Research frameworks combine innovative research questions with inter- and transdisciplinary approaches (Palmieri, Perrin, Whitehouse, 2018) that enable researchers to capture and understand the field’s complexity and dynamics. Methods and methodologies emanate from or are combined from e.g. text analysis, genre analysis, multimodal genre analysis, critical genre analysis, discourse analysis, critical discourse analysis, corpus analysis and writing research.

We intend to contribute to an enhanced understanding of the pivotal role of margins and marginalization in the financial sector. Key research questions include which communication strategies the stakeholders use, why they make their decisions as they do, and how the resulting practices are received in public discourse. By creating the opportunity for close interdisciplinary dialogue between complementary disciplines, the panel aims at developing a common agenda of joint research on communication in finance as a key to an economically shaped world.

Bridging the gap: pragmatic perspectives on written language use in old and new media

Panel proposal

***Dr. Imogen Marcus*¹, *Dr. Magdalena Leitner*²**

1. Edge Hill University, 2. University of Zurich

Language and new media is a rapidly emerging area of pragmatics which considers a number of topics, including, for example, pragmatic innovations emerging from the affordances and practices of digital communication, interactional phenomena and broader meta-pragmatic issues, such as code choice (Herring et al. 2013: 15). Research suggests that written language use in digital spaces is highly innovative in its forms and functions, on both a macro-linguistic level, in relation to larger units of discourse such as genre and on a micro level, in relation to structural features.

Our panel, 'Bridging the gap', provides a space in which researchers are encouraged to re-evaluate the assumptions and claims of digital communication research. It examines the extent to which digital practices really are 'new'. Are there precedents to be found in earlier periods? Are there practices that demonstrate continuity between the pre-digital and the digital age? Are there practices that constitute genuine innovation within digital spaces? As various scholars have pointed out, innovation and continuity in digital communication practices need to be more carefully traced and differentiated (e.g. Herring et al. 2013, Fritz and Jucker 2000: 1). Our focus is on written communication that involves asynchronous interaction between at least two participants, that is, participants do not have to be logged in simultaneously or be in the same physical space to communicate with each other. Examples range from letters on paper and letter-like exchanges in print to digital communication, such as email, instant messaging, text messaging, and the use of text on digital platforms such as Twitter. Papers will examine different digital and non-digital modes of written communication and discuss various topics, such as the silent orality of digital communication (cf. Soffer 2010), especially how it relates to the residual manuscript orality of medieval and early modern texts, non-standard language use, the content structure of messages, forms of discourse representation, and the discursive construction of face and social roles. The panel brings together speakers working within different historical periods who may not otherwise join in conversation to promote fresh discussions from a trans-historical perspective.

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Bullshit! The Pragmatics of ‘Post-Truth’ Phenomena

Panel proposal

Dr. Chris Heffer¹

1. Cardiff University

‘Post truth,’ a loose term referring broadly to the subordination of facts and expert opinion to emotional appeal, can encompass a number of pragmatic/discursive phenomena including bullshit (Frankfurt 2005), conspiracism (Coady 2006), tabloidization (Conboy 2006) and fake news. Although these phenomena have been the object of academic study in philosophy, political science and journalism, they have been marginalized by linguists and pragmatists. Yet these discursive phenomena are essentially violations of Grice’s 2nd submaxim of Quality: ‘Do not say that for which you lack adequate evidence’ (Grice 1975). And their violation of the evidence maxim has the same potential as violations of the sincerity maxim to undermine rational co-operation in society. Bullshitters, conspiracy theorists, tabloid hacks and fake news trollers are ‘epistemic free riders’ (Goldberg 2018) who depend on epistemically responsible agents to keep society functioning while playing fast and loose with knowledge themselves.

This panel is grounded in a monograph (Heffer *forth*) in which I argue that both discursive sincerity (sharing the truth) and epistemic responsibility (caring for the truth) are required to be truthful. In the case of post-truth phenomena, agents can be ‘epistemically irresponsible’ (where they have not taken sufficient care in establishing and conveying the facts) and, where there is a moral duty of epistemic care, they can be ‘epistemically negligent’. In my own paper in the Panel, I shall argue that while *bullshitting* can be a deliberate discursive strategy, *bullshit* can also be the unintentional excrementitious byproduct of a discursive pathology.

Psychologically underpinning ‘post-truth’ pragmatic phenomena such as bullshit is a dogmatic attitude: a failure to entertain alternative accounts or to question one’s own account. Conference panels are particularly at risk of being mini echo chambers simply re-affirming what one already broadly believes. For this reason, I kept the call for participation on this Panel entirely open, not prejudging the type of participants that might want to engage with it.

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Heffer, C. (*forth*) *Taken in Trust: Lying, Bullshit and the Analysis of Untruthfulness in Public Discourse*.^{*} New York: Oxford University Press. [*Provisional]

Chinese Impoliteness

Panel proposal

***Prof. Yongping Ran*¹, *Prof. Daniel Kadar*²**

1. Guangdong University of Foreign Studies, 2. Hungarian Academy of Sciences

Interpersonal pragmatics includes indispensable research areas of politeness and impoliteness. Interestingly, since Gu's (1990) seminal research, Chinese has been on the forefront of politeness research, as a language through which major ideas, such as the relationship between face and politeness (Mao 1994), can be effectively tested. In addition, with the global importance of Chinese language and cultures, various pragmatists such as Kadar (2007) advocated the study of Chinese politeness for its own sake. While Chinese politeness has remained somewhat underrepresented compared to English, ultimately one can argue that Chinese has been one of the key languages in politeness research. It is therefore a noteworthy phenomenon that Chinese *impoliteness* has received little attention in the field. While a number of scholars such as Chang et al. (2015) and Kadar et al. (2013) have addressed Chinese impoliteness-related phenomena, few scholars have studied 'mainstream' Chinese impoliteness. This lack might be due to various factors.

This panel aims to fill this knowledge gap, by bringing together contributions to some of the leading experts in the field of Chinese (im)politeness (and also by involving early-career colleagues via an open call). We hope that through this endeavour we can not only promote the study of Chinese for its own sake, but also identify key areas in which the study of Chinese impoliteness can contribute to impoliteness theory, and interpersonal pragmatics as well. We believe that currently there is a bias in the politeness field: while there have been attempts to bring East Asian languages to the forefront of politeness theory, to a certain degree languages such as Chinese and Japanese have operated as 'testing grounds' for theories that are either based on Western languages or Western academic understandings of (im)politeness. We aim to change this bias by delivering a selection of high-quality research papers, which examine key areas, such as the difference between Chinese and Anglo understandings of 'incivility'.

Co-producing sentences in conversation

Panel proposal

Ms. Mei Fang¹, Dr. Xinyang Xie²

1. The Chinese Academy of Social Sciences, 2. Shanghai University of Finance and Economics

Sacks, Schegloff and Jefferson's seminal paper on turn-taking (1974) proposed turn-constructive unit (TCU) as the basic unit for building turns in interaction. This has generated an increasing body of literature which explore the relation between TCUs as interactional units and syntactic constructions that are usable as TCUS, and the real-time production of syntactic constructions within and across TCUs and turns (Goodwin 1981; Auer 1992; Schegloff 1996; Ford & Thompson 1996; Ford, Fox & Thompson 1996, 2002; Tanaka 1999; Selting 2000; Luke 2004; Luke and Zhang 2007; Couper-Kuhlen & Ono 2007; Laury and Ono 2014; Couper-Kuhlen and Selting 2018). This panel invites papers which examine co-production of syntactic units across turns in talk-in-interaction.

It is found in English conversation that a single sentence may be jointly produced by two speakers (Lerner 1989, 1991, 1996). The entry of a second speaker into an on-going turn of the first speaker is furnished by the projection of a preliminary-component and final-component format based on the first speaker's sentence-so-far. In such cases, the second speaker can be seen as completing the sentence begun by the first speaker, displaying his/her understanding of the linguistic form and interactional function of the sentence-under-construction.

On a different line of inquiry, it has long been observed in spoken Chinese (Chao 1968; Shen 1989) that a speaker may construct a topic-comment sentence by combining a question-answer adjacency pair as one utterance. Or, the clauses of a complex sentence may be co-constructed by separate speakers. More recent studies (e.g. Fang 2012) have examined the types of relation between the co-produced clauses of the complex sentences. As an interesting contrast to the phenomenon studied by Lerner, in the instances analyzed by Fang (2012), a next speaker, upon a hearably complete turn, produces the next turn which, constructed as a subordinate clause (often marked by a conjunction), retrospectively makes the first speaker's turn the main clause, resulting in a complex sentence across two speaking turns. Such practice is found to facilitate topic continuity in Chinese conversation.

This panel explores possible ways of co-producing sentences in talk-in-interaction in Chinese and other languages. It brings together papers which analyze syntactic and prosodic characteristics of jointly produced sentences, and examine possible discourse effects and interactional functions of such co-production across turns. The panel will contribute to a better understanding of the complex issues involved in organizing and producing turns in real-time interaction.

The following are those who intend to present a paper at the panel. In view of the current number, we request 3 sessions.

Yini Cai (National Taiwan University)

Di Fang (Chinese Academy of Social Sciences)

Mei Fang (Chinese Academy of Social Sciences)

Yanmei Gao (Peking University)

Ritva Laury (University of Helsinki)

Xianyin Li (Beijing Language and Culture University)

Yaqiong Liu (Shanghai Maritime University)

K.K. Luke (Nanyang Technological University)

Xinyang Xie (Shanghai University of Finance and Economics)

Yao Yue (University of Xiamen)

Wei Zhang (City University of Hong Kong)

Wenxian Zhang (Peking University)

Contesting the news: towards a postfoundational media linguistics

Panel proposal

Ms. Jana Declercq¹, Prof. Geert Jacobs¹, Dr. Astrid Vandendaele¹

1. Ghent University

In the fields of (socio)linguistics, discourse studies and many other social sciences, there is a strong consensus that we live in a postfoundational world, in which groundings that used to be firm, solid and pervasive have become more fluid, political and contested. This panel therefore looks at how a postfoundational perspective on knowledge, ideology and reality is becoming increasingly widespread, not just in academia, but in wide-ranging institutional settings as well as with the public at large. In particular, we aim to explore what pivotal role the news media are playing here. In politics, for example, “protest movements and new political practices are dislocating longheld common sense about how politics work; more people are simultaneously accessing multiple, contradictory news stories, making the constructedness and ideology of particular knowledge claims more immediately visible.” (MacGilchrist 2016: 273).

With this panel we are interested in bringing together empirical research on how an awareness of postfoundational thinking has permeated journalism. In particular, we are interested in analyses of how:

- news media professionals engage in critical (self-)reflection on how foundations in society as well as in their own professional routines (including long-standing key concepts like objectivity, validity, framing, ideology) have become fluid, dynamic and contingent.
- the critical (self-)reflection referred to in a) impacts on the news media professionals’ practices and on the news production process (for example in fact-checking, construction of expertise and interaction with the audience in an age of fake news).
- new professional practices, as identified in b), are reflected in news output (topic and content analysis, changing roles and identities of legacy media, etc.).

In addition to the convenors, the following scholars will contribute to the panel: Leon Barkho (Jonköping University, Sweden), Charles Briggs (University of California Berkeley, US), Colleen Cotter (Queen Mary University, UK), Lauri Haapanen (University of Helsinki, Finland), Marcia Macaulay (York University, Canada), Daniel Perrin and Aleksandra Gnach, (Zurich University of Applied Sciences, Switzerland), Thomas Jacobs, Catherine Bouko, Olivier Standard (Ghent University, Belgium), and Felicitas Macgilchrist (Georg Eckert Institute, Germany).

Counterfactuals in Chinese Languages

Panel proposal

Prof. Mingya Liu¹, Dr. Yan Jiang²

1. Humboldt University of Berlin, 2. University of London

Counterfactuals are a topic key to the understanding of language and thought. In the earlier literature (e.g. Bloom 1981), it was claimed that Mandarin Chinese lacked grammatical means of counterfactuals and thus speakers of Mandarin were less capable of counterfactual thinking. This aroused mixed responses in experimental works such as Au (1983/1984) as well as in linguistic works (Wu 1994, Feng and Yi 2006, Jiang 2000/2014, Jing-Schmidt 2017) that documented Mandarin counterfactual expressions. However, a systemic description of the distributional, syntactic, semantic and pragmatic properties of these expressions is still lacking. Formal accounts of the identified counterfactual expressions only focus on a small range of related data (cf. Hsu 2014, Ippolito and Su 2014). Furthermore, most of the studies focus on Mandarin Chinese in comparison to for example, English – the other Chinese languages and the comparison of them with languages other than English have been largely neglected, whereas these are crucial in making any claim about cross-linguistic and cross-cultural differences in counterfactual thinking.

The workshop aims at identifying the form and meaning of counterfactual expressions (e.g. counterfactual optatives such as “If only I were rich!” in English, counterfactual conditionals – “If I were rich, I would buy an iPhone.”) in Chinese languages and the formal modeling thereof.

Creating and sharing public humour across the media

Panel proposal

***Mr. Jan Chovanec*¹, *Prof. Marta Dynel*²**

1. Masaryk University, 2. University of Łódź

Humour is an inseparable part of many communicative situations. Its functions range from being an accessory to information transmission to an entirely purposeful activity in itself. While many forms of typically conversational humour are intended to make sense only to the interlocutors present in the communicative act, humour in the media is, by default, public and much less audience-specific. This holds both for the traditional media and social media, where a huge amount of user-generated content is circulated, thanks to digital technology and Web 2.0.

In this panel, we aim to explore the forms and functions of humour in traditional as well as social media, being interested in how speakers, interlocutors and users design and make sense of humorous messages in public and semi-public, technology-mediated contexts. The papers will explore diverse issues in the quickly developing field of pragmatics of humour.

Overall, this panel is meant to offer a platform for linguists studying the pragmatics of select forms of verbal and multimodal humour in traditional media and on social media. The submissions address these topics from all manner of pragmatic approaches in order to better understand the specificity of humour in traditional and social media across a range of genres of mediated communication, including non-humorous televisual and telecinematic genres, humour in television series and films, conversational humour in social media interactions, memes and other multimodal humour in the social media.

Cross-Cultural Pragmatics on Discursive Practices of Marginalisation

Panel proposal

***Prof. Xinren Chen*¹, *Prof. Daniel Kadar*²**

1. Nanjing University, 2. Hungarian Academy of Sciences

Marginalisation is a social issue that has a negative impact on societies worldwide. As a social-cultural concept, it has been studied in sociology, in particular in the context of social exclusion and inequality (Razer et al. 2013:1152). With the emergence of discourse analysis, it has also been explored as a discursive practice situated in public discourses such as news and interviews (e.g. Hartman et al. 1974; van Dijk 1989). Mainly owing to van Dijk's influential work (e.g. van Dijk 1989, 1991, 2000, 2012) on how the media discourse represents marginalised groups, discursive aspects of marginalisation have become widely studied in pragmatics and discourse analysis, with researchers exploring the discursive marginalization of groups like black people, refugees, immigrants, and homosexuals in public discourses such as news and interviews. Yet, while existing research on the issue of marginalization has largely remained an Anglo-domain, inadequate effort has been dedicated to the cross-cultural/culturally-situated issue.

This panel aims to fill this knowledge-gap, by bringing together a variety of studies that examine the discursive practices of marginalisation in different language and cultures: along with Anglo-societies, we are interested in a) the ways in which such practices operate in other societies, and b) the cross-cultural differences between such practices. Aside from our (cross-)cultural focus, we are interested in various empirical implications of this theme, in particular the following ones, e.g.:

- Discourse strategies as well as linguistic markers of marginalisation in different socio-cultural contexts;
- Ways of increasing people's awareness of marginalisation practices in public discourses;
- Methods to uncover the socio-cultural motivations behind (self) marginalisation practices in public discourses.

The panel will focus on discursive aspects of marginalisation in relation to diverse social groups in various genres of public discourses (e.g. news, interviews, political, legal and literary texts, academic papers, as well as talk shows and online commentaries). In addition, we intend to accommodate contributions with different theoretical backgrounds, spanning from Critical Discourse Analysis (e.g. Fairclough 1995) to Critical Pragmatic Analysis (e.g. Mey 1993/2001; Chen 2013).

Crying, responses to distress and embodied organization of emotion socialization

Panel proposal

***Prof. Asta Cekaite*¹, *Prof. Matthew Burdelski*²**

1. Linköping, 2. Osaka University

As one of the most basic and universal forms of human expression, crying is a pragmatic act that is manifested from the first moments of life. Children's crying has been traditionally examined from psychological and developmental perspectives as a manifestation of internal states, wants, and needs (see Vingerhoits 2012 for an overview). In various domains of inquiry focusing on language use in situated interaction, there has been a long-standing interest in how caregivers socialize emotions and in particular attend to children's crying and other displays of distress (e.g., Goodwin & Cekaite, 2018; Harkness & Super, 1985; Ochs, 1988; Schieffelin, 1990; Wilce, 1988;). These studies have suggested that children's crying and adults' responses to crying serve as a vehicle for inculcating children into culturally specific ways of thinking, acting, and feeling as part of what it means to be a member of a social group. In linguistic and ethnographic research on US and Swedish family life, Goodwin & Cekaite (2018) show ways in which caregiver responses to children's crying are embodied and highly affectively loaded, aimed to regulate and comfort children through the use of multiple modalities, such as touch and affect words. These responses are lodged within complex participation frameworks (Goffman, 1981; Goodwin & Goodwin, 2004) that can implicate multiple participants. Yet, there have been few studies that examine the linguistic, embodied and material features that constitute caregivers' and other members' responses to children's crying as a pragmatic act from a cross-cultural perspective.

The proposed panel seeks to contribute to the insights of earlier studies by adding a cross-cultural perspective and paying close attention to the linguistic, embodied, and material organization of young children's crying and responses to crying as a situated pragmatic act and social activity. The papers will span a range of societies (including Sweden, Japan and Namibia), child rearing contexts and ages of children. The panel aims to uncover the communicative practices across societies and their socializing potentials in relation to the sociocultural notions of affect, conduct, and cultural values. In doing so, this panel will demonstrate ways in which crying situations are sequential and locally organized, and tied to moral norms, social and institutional roles and responsibilities, and the wider societal notions of personhood and subjectivity.

Dealing with Marginality: Categories and Positioning in Interaction

Panel proposal

***Ms. Maria Klessmann*¹, *Dr. Rita Vallentin*¹, *Dr. Concha Maria Höfler*²**

1. European University Viadrina, Frankfurt (Oder), 2. Durham University

The question of *marginality* is more often than not conceptualized as one of (hegemonic) social and spatial exclusion (Leimgruber 2004; Weisberger 1992; Sassen 2016): individuals and/or perceived groups are marginalized by a societal majority and in the process they are portrayed as both voiceless and without agency.

The main aim of this panel is to complicate this notion by focusing on the interactional negotiation of “marginalization”. Taking a closer look at putatively marginalized “groups” often reveals a heterogeneity in negotiating local social categories of marginalization and positionings that is all too easily masked by terms like *marginality* or *exclusion*. This interaction-based perspective will enable a deeper understanding of *how* the so called “marginalized” organize and work with categories of exclusion and disadvantage. It will also ensure that individuals’ voice and agency are taken seriously rather than portraying “the marginalized” as objects of suffering and receivers of “help” (Bauman 2002).

The panel will discuss research focusing on the negotiated, processual, contingent quality of interactions, rather than an alleged stability of groups and identities. Contributions examine the tensions and dynamics between categories and positions that are established as dichotomous, such as marginalized/integrated, in/out (social), center/periphery (spatial), before or after historical turning points (temporal). Of special interest is research probing the heterogeneity and potential tensions arising from different positionings in “marginalized” communities.

Methodologically, contributions draw on (ethnographically informed) conversation analysis (Deppermann 2000) and finely grained linguistic discourse analysis (Spitzmüller, Warnke 2011) to explore the categorizations established by members of the so-called marginalized groups, their organization and emergence within social interaction and the effects produced by either clearly drawn boundaries or fuzzy in-between-ness (c.f. Jungbluth, Rosenberg, Zinkhahn Rhobodes 2015).

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Deppermann, A. (2000): “Ethnographische Gesprächsanalyse: Zu Nutzen und Notwendigkeit von Ethnographie für die Konversationsanalyse”. *Gesprächsforschung - Online-Zeitschrift zur verbalen Interaktion*, 1, 96-124.

Leimgruber, W. (2004): Between global and local. Marginality and marginal regions in the context of globalization and deregulation. Aldershot: Ashgate.

Rosenberg, P.; Jungbluth, K.; Zinkhahn Rhobodes, D. (eds.) (2015): *Linguistic Construction of Ethnic Borders*. Berlin/Bern/New York: Peter Lang.

Sassen, S. (2016): At the Systemic Edge. Expulsions, in: *European Review*, 24 (1), 89-104.

Spitzmüller, J.; Warnke, I. H. (2011): *Diskurslinguistik. Eine Einführung in Theorien und Methoden der trans-textuellen Sprachanalyse*. Berlin/Boston: de Gruyter.

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Deception in public discourse

Panel proposal

Dr. Martin Gill¹

1. Åbo Akademi University

In 2016, Oxford Dictionaries chose ‘post-truth’ as international word of the year. The choice seemed to confirm a widely shared perception that, just as the free-for-all of social media was marginalizing authoritative news sources, so rational public discourse was being eroded by a tide of popular unreason. This perception was reinforced by the Brexit debate in the UK and the election of Donald Trump in the US, both characterized by polarized opinions, propagation of ‘fake news’, and often blatant disregard for facts, as well as extensive use of social media and rising levels of incivility.

To some, the currency of concepts such as ‘post-truth’ and ‘alternative facts’ reflects a crisis of confidence in evidence-based discourse, threatening the norms, institutions and discursive practices, as well as the mutual trust, that inform civil society, if not democracy itself (Brennan 2017). According to Enfield (2017), “post-truth discourse may be one of the most pressing problems of our time”. Yet, disinformation for political ends has a long history, and appeals to emotion rather than reason are familiar persuasive techniques. Likewise, distrust of utterances in the public sphere and scepticism about the truthfulness, sincerity and motivation of those making them long predates the ‘post-truth’ era. It is therefore timely to ask: to what extent is the present exceptional in this respect? If it is, what are its characteristics, in what specific forms and modalities are they realized, and in what contexts? How do they differ from those of earlier times?

Deception has been studied from a variety of perspectives (e.g. Galasinski 2000; Hancock & Gonzales 2013). This panel will explore the nature of deceptive discourse in the public sphere (cf. Koller and Wodak, 2010), on and off line. Papers will discuss deceptive language and discursive strategies in political discourse in a range of historical and present-day contexts, as well as in advertising. They will consider both theoretical dimensions and implications for the nature and conduct of democratic debate under ‘post-truth’ conditions. It is hoped that the issues raised will open up many lines of discussion for which ample time will be included.

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Diachrony of politeness in East Asia in modern times: What has shifted in the way people communicate?

Panel proposal

***Prof. Masato Takiura*¹, *Prof. Michi Shiina*²**

1. The Open University of Japan, 2. Hosei University

This panel welcomes research presentations displaying interests in shifts of politeness strategies in East Asian modern languages.

Many languages in East Asia have honorifics, which make them sensitive to human relations in communication. Aside from the fact that honorifics developed in feudal society, it is intriguing that they have acquired a more pragmatic nature as the nations have modernised. To take examples from three East Asian languages, i.e., Japanese, Korean, and Chinese, we can see a curious coincidence in the way their preferences in politeness strategies have shifted during the last hundred years or so.

In Japanese, the axis of honorification largely horizontalised in the postwar period, which has made honorifics devices to express human relationships more pragmatically. Moreover, the people do not seem to be satisfied with this, but go so far as to prefer benefactives to honorifics, wanting to express things in relation to the 'benefit' exchanged among participants, especially that given from the addressee. This benefit does not even need to be real, and the use of benefactives is becoming more pragmatic.

In Korean, the emergence and spread of the informal polite speech level, called *haeyo* (해요) style, in the early 20th century, has enabled people to express politeness in other ways than in the traditional formal polite speech level, called *hamnida* (합니다) style. Whereas the latter basically reflects the order of seniority in society, the new one indicates more of the social and/or psychological distance between interlocutors. In addition to this, Korean seems to be becoming more hearer-oriented, as there are times when the referent honorific, *si* (시), is used in ways that cannot be interpreted in the normative framework of 'subject honorifics', and so has begun to function as an addressee honorific.

The circumstances are different in China, which experienced revolutions in this period that had substantial influence on the people's use of honorifics. After the 1911 revolution, the use of honorifics decreased significantly, and during the communist revolution after the foundation of the PRC, honorifics almost went out of use. The economic reforms after Mao Zedong's death, however, took a facilitating role in the reintroduction of honorifics, and the honorific 2nd person pronoun, *nin2* (您), came into wide use, in addition to its plain counterpart, *ni3* (你). What interests us with *nin* is that it is used as a device functionally similar to a polite speech level, reflecting the social and/or psychological distance between interlocutors. *Nin* differs from honorific 2nd person pronouns in European languages in that the latter tend to be used in a rather fixed way according to the state of the human relations in question.

What is common to all these phenomena is that they are pragmatic devices which originally developed from sociolinguistic customs. These languages should offer a good field for research in the diachrony of politeness in modern times, and in ways which cannot be observed in European languages. It is in this sense that this is a distinctive attempt from East Asia, one of the world's margins.

Digital Marginalization, Inclusion, and Invisibility

Panel proposal

*Dr. Sage Graham*¹, *Dr. Najma Al Zidjaly*²

1. University of Memphis, 2. Sultan Qaboos University

Since linguistic research on digital communication began in the 1990s, scholars have acknowledged online ‘spaces’ as environments where people from around the globe could come together, bringing their localized perspectives to the global table and forming new understandings and communities on a large scale. Peripheral individuals who might not otherwise have access to one another can use the internet to find other members of the same marginalized populations and find inclusion. The digital environment, therefore, provides peripheral groups the opportunity to renegotiate their marginalization (through expanding community presence and influence on a large scale) and move toward the standardized/privileged norm.

In redefining or challenging their marginalization, however, peripheral groups must also challenge embedded biases and practices that have become “normal, unmarked, and thus difficult to challenge or contest” (Salter & Blodgett, 2017:75). These unmarked norms may ultimately result in making marginalized populations invisible – a process which is complicated by the fact that invisibility is often encoded in the technological environment itself (e.g. through lurking).

Because of their global reach, then, digital environments

- a) have the potential to provide large-scale inclusion and community for marginalized groups as they use technology to connect with one another, but also
- b) may cause further marginalization due to (often 1st world) assumptions of standardized norms and technologies that reinforce invisibility of marginalized populations.

Building on previous research (e.g. Al Zidjaly, 2015), this panel will highlight digital and multimodal environments as settings that merge macro themes (e.g. globalization and cultural marginalization) with localized practice. Papers will examine the wide array of pragmatic strategies available in digital environments to construct or challenge identities ‘in the margins’. In navigating their separation from core groups, populations such as LGBTQ+, disabled, gender-disadvantaged, and socially-stigmatized religious or national groups use strategies such as humor, oppositional language, (im)politeness, and code-switching to (re)define the characteristics of the core group while at the same time protecting their distinctive, unique identities. The entanglement of core and peripheral group membership, however, complicates any (re)definition or transition from the margins to the unmarked center. This entanglement also calls into question whether, or to what extent, peripheral members even desire inclusion into a standardized norm.

Papers might address topics such as (but not limited to):

- o Digital rituals or conventions that support the margins v. the standard (e.g. sexist banter in online gaming)
- o Use of multimodal strategies in claiming inclusion or exclusion
- o Social network sites as inclusive/exclusive environments
- o Microblogs (e.g. Twitter) as declarative platforms for claiming core or peripheral identities
- o The role of anonymity and/or invisibility in opposing social norms
- o Agency in (re)defining in-group/out-group membership
- o Humor as a strategy for enacting inclusion/exclusion
- o Meta-discourse as a means of challenging/redefining the norm
- o Transitioning from peripheral to core group membership in (global) digital contexts

Al Zidjaly, Najma (2015) *Disability, Discourse and Technology: Agency and Inclusion in Inter(action)*. London: Palgrave.

Salter, Anastasia and Bridget Blodgett. (2017) *Toxic Geek Masculinity in Media: Sexism, Trolling, and Identity Policing*. Basingstoke, UK: Palgrave.

Discourse marker combinations

Panel proposal

***Dr. Arne Lohmann*¹, *Prof. Chris Koops*²**

1. Heinrich-Heine-Universität Düsseldorf, 2. University of New Mexico

This panel is concerned with the combinatory behavior of discourse markers (DMs), as seen in sequences such as English *but actually* or *you know I mean*. Speakers' propensity to combine DMs provides a source of insight into classic questions in DM research, as well as questions that have more recently come into focus in pragmatics research.

DM combinations have long been used as a tool in circumscribing an individual marker's meaning/function. For instance, Murray (1979) discusses the combination *oh by the way* relative to the dispreferred *well by the way* to argue that *oh*, but not *well*, has a topic introducing function.

Another theoretically relevant aspect of DM combinations is their varying degree of fixedness. While some combinations can be considered loose, *ad hoc*-formations, others show evidence of developing into fixed expressions, e.g. English *oh well* and French *bon ben*. Both of these combinations have been discussed as possible instances of univerbation, reflected in a non-compositional function of the sequence as a whole.

A third perspective on DM combinations asks why some markers tend to co-occur while others do not. It has been argued that speakers preferentially combine markers that are more general in meaning with more specific ones, as seen in combinations of English contrastive DMs, e.g. *but conversely* (Fraser 2013). A different motivation has been observed by Maschler (1994). She finds that modern Hebrew DMs, when used in sequence, combine discursive moves at specific, distinct levels of discourse, e.g. when the referential marker *axshav* 'now' is combined with the interpersonal marker *tagídi li* 'tell me'.

Finally, a growing number of studies use DM sequencing as a window on the discourse-functional structure of the left clause periphery. Given that most DMs show strong ordering restrictions relative to each other, DM combinations can be seen as revealing a larger system of paradigmatic slots. Models of DM sequencing slots for French (Vicher & Sankoff 1989) and English (Tagliamonte 2016) show that the ordering of DMs is surprisingly systematic and may indicate an "emergent syntax" of DMs (Vicher & Sankoff 1989).

Overall, the exciting and growing work on DM combinations shows that the phenomenon holds great potential for informing a variety of theoretical questions in pragmatics. For the proposed panel we invite papers addressing any aspect within this wide range of questions, including empirical or theoretical contributions.

List of participants:

Meaghan Blanchard & Lieven Buysse, Caroline Collet & Stefan Diemer, Mitsuko Izutsu & Katsunobu Izutsu, Christian Koops & Arne Lohmann, Helen Leung, Louise Mycock, Theodossia-Soula Pavlidou, Sali Tagliamonte

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Discourse structure and signaling devices: Diverse perspectives and current trends

Panel proposal

*Prof. Hongyin Tao*¹, *Prof. Ted Sanders*²

1. UCLA, 2. Utrecht University

This panel explores the relational and referential aspects of discourse structure, especially linguistic and multimodal signals of discourse structure and ways to interpret them.

Discourse is of crucial importance to human communication. Over the last decades we have seen major progress in the interdisciplinary field of discourse studies. One widely shared insight by all linguists is that discourse is structured and that basic principles of referential and relational coherence are the building blocks of this structure. However, there is much to be gained by looking at discourse structure from a more diverse range of perspectives and using the latest technology. This panel wants to focus on the following four issues.

1) Genre differences. In what ways does genre impact discourse structure? Do the basic discourse structures remain identical across genres, or do they vary? How is genre signaled and constituted with different linguistic signals? While it is important to continue to work on the differences between, say, spoken and written genres, what about emerging new genres and multimodal genres in the age of the internet and mobile technology? Papers in this strand are welcome to explore the general patterns vs variances in the context of a wide range of traditional and emerging genres.

2) Modes of communication. Traditional studies have examined a wide range of signals in terms of lexis, phrasal units, and syntactic structures, and common devices such as discourse markers and discourse connectives. Recently, we seem to witness an emerging trend to take into account all types of semiotic resources, such as prosody, gesture, and other types of materials that play equally important roles in the communicative environment. While explorations in both a focused area and with a comparative perspective will be highly relevant, contributions will have to address fundamental questions on the way signals of coherence and structure are defined.

3) Cross-linguistic comparison. While there is a great deal of work that has been dedicated to individual languages, especially major Indo-European languages and East Asian languages, there is a clear need to conduct cross-linguistic comparisons across typologically diverse languages. For example, do typologically different languages use different types of signals for discourse structuring? Do different types of languages afford different resources for discourse structuring? Are there any pragmatic universals that transcend all languages in terms of structural signaling?

4) Finally, new technology. Recent advancement in technology has afforded researchers unprecedented opportunities for cross-disciplinary fertilization and new vistas to look into discourse structure. Electronic corpora, eye-tracking, fMRI, etc. are among some of the research tools that have gained wide acceptance, which have begun to bear fruit in terms of bringing in new empirical findings and theoretical insights.

Emancipatory Pragmatics: Probing language usage in diverse contexts

Panel proposal

***Dr. Scott Saft*¹, *Ms. Sachiko Ide*², *Prof. Yoko Fujii*²**

1. University of Hawaii at Hilo, 2. Japan Women's University

Emancipatory Pragmatics (EP) was first introduced at the 2007 IPrA conference as an area that urges researchers to include the voices of less frequently studied languages in their theories of language usage. Through subsequent IPrA panels in 2009, 2011, 2013, 2015, and 2017, as well as three special issues in the *Journal of Pragmatics* (Hanks, Ide, and Katagiri 2009, 2012, 2014), EP has considered patterns of usage in languages such as |Gui, Hawaiian, Japanese, Javanese, Korean, Mandarin, Laotian, Arabic, Mayan, Persian, Thai, and Tibetan and produced results that sometimes contradict prior research based mostly on western data. Sugawara (2012), for example, showed that multiparty interaction in |Gui commonly consists of prolonged overlapping and thus does not follow the basic turn-taking principle of “one speaker at a time.” Likewise, Saft (2017) described sequences of other-repetition in Hawaiian that extend beyond that shown in other languages, and Intachakra (2012) offered an indigenous Thai concept, abbreviated as KKJ, as a part of reconsidering western-derived theories of politeness.

As a part of focusing on language usage, EP also elucidates concepts from other cultures that aid in understanding how people organize social interaction. KKJ is one example, as is *ba*, a Japanese term translated into English as “field” that served as the focus of the EP panel at the 2017 IPrA. Developed by the philosopher Nishida and the bio-physicist Shimizu, *ba* does not assume a Cartesian division between body and mind nor does it consider the self as inherently separate from the other. Although comparisons are drawn to concepts such as “context” and “habitus,” *ba* goes beyond these western-based ideas in its belief that participants and the surrounding environment stand as components that may be indistinguishable from one another. The 2017 panel showed that *ba* enhances understanding of interaction in which participants place high value on connectivity with their surrounding environment, including interaction in Japanese (Fujii 2012, 2017, Ide 2011, 2017), Korean (Kim 2015), Hawaiian (Saft 2017), Mandarin (Mochizuki 2017), and Persian (Beeman 2017).

This panel intends to expand the breadth of EP by exploring the diverse ways language is used in interactional contexts in different parts of the world. The panel will again feature research on languages such as Japanese, Korean, Thai, Hawaiian, and Persian, but the organizers seek presentations focusing on language usage in various parts of the world that include but are not limited to Africa, East Asia, Southeast Asia, Polynesia, the Middle East, and the Americas. Panelists are expected to present an analysis of interactional phenomena, ground the analysis in the knowledge and belief systems of the participants, and consider how the analysis speaks to existing theories in pragmatics. Would a concept such as *ba* further inform understanding of hierarchically organized societies in the Middle East? Similarly, would a notion such as KKJ offer a better model for considering politeness in parts of Polynesia? These are examples of the types of questions that can push Pragmatics to explore conceptual frameworks that enable a deeper appreciation of language usage in diverse places.

Evidentials versus non-evidentials: in search for identification criteria of markers of evidentiality

Panel proposal

***Prof. Patrick Dendale*¹, *Mr. Dámaso Izquierdo Alegría*²**

1. University of Antwerp, 2. Universidad de Navarra

Evidentiality is a rapidly expanding field of research since Chafe & Nichols' volume (1986) and subsequent, highly cited, publications (Willett 1988; Aikhenvald 2004, Dendale & Tasmowski 2001, i.a.).

Substantial progress has been made in the description of markers in many languages and the understanding of the NOTION of evidentiality – defined as “the marking of the source of information, or the way the speaker acquired (or had access to) the information in the utterance” – and in its differences with its main neighboring NOTION, epistemic modality.

An important theoretical and methodological issue that has not received enough attention yet is the formulation of criteria, tests (in short the establishment of a unified procedure) to identify MARKERS of evidentiality and distinguish them from all sorts of what we call “non-evidentials MARKERS, in particular epistemic modal ones. The solution of this problem is crucial in order to establish reliable inventories of evidential markers for individual languages (cf. Marín-Arrese's EUROEVIDMOD-project; Wiemer & Stathi 2010).

In this panel we specifically focus on what we call the “IDENTIFICATION PROBLEM OF EVIDENTIALS” and on the ways in which evidentials can be distinguished from non-evidentials, i.e. items (grammatical or lexical) that somehow have to do with “acquisition of information”, but should not be included in an inventory of evidential markers:

- Markers like *s'avérer* (FR), *turn out* (ENG), *blijken* (Dutch): inferential evidentials or not?
- “Modal” adverbs like *certainement* (FR), *sicher*, *bestimmt* (GER), *zeker* (Dutch), *supuestamente* (ES): indeed modal markers or evidential markers or both?
- *Dizque*(ES): a modal or an evidential marker?
- Adverbs like *visiblement/visiblemente/visibly* (FR/ES/EN): evidentials, even when they are constituent adverbs? And: inferential evidentials or direct perceptual evidentials?
- Items like *seem*, *scheinen*, *must*, *might*: modal or evidential markers?
- German Konjunktiv I : reportive/quotative evidential or modal (commitment)?

Our panel will address some of the following issues:

- Criteria and tests to identify (grammatical-lexical) items as evidentials or modals (or exclude them as “non-evidentials”);
- The differences (or overlap) between the notions or semantic domains of evidentiality and epistemic modality;
- The question whether expressions can belong to both the class of evidentials and that of epistemic modals or whether they belong to one of the two, but with overtones, extensions, features of the other class;
- The repertoire of cross-linguistically relevant evidential values besides well-known: direct perception, inference, report;
- The influence of the type of notional definition of evidentiality (in terms of *source*, *evidence*, *access*, *acquisition*, *justification*) and the theoretical framework (e.g. formal semantics *versus* typological studies) on what will be considered evidential or epistemic-modal;
- The level (morpho-lexical, semantic, pragmatic or sublexical) of meaning at which the notional criterion of (a particular type of) evidentiality has to be expressed.

Expanding horizons in health communication: empirical and comparative studies of communication, language and pragmatics in Asia

Panel proposal

Prof. Bernadette Watson¹

1. The Hong Kong Polytechnic University

The proposed panel will bring together original and innovative research on health communication undertaken in Hong Kong, mainland China, Bangladesh, Singapore and Australia. Although both Western and Asian perspectives make significant contributions to the field of health communication, there is a lack of research into how the often diverse theories, methodologies and analytic approaches can be used in collaborative ways to inform and improve health care in Asia and internationally. The papers presented at this panel will address this gap by exploring the ways in which local languages and pragmatics influence understandings of health communication in acute and community care settings across Asia. The use of language and communication more broadly is explored in service areas including mental health, physiotherapy, counselling, oncology, public health, traditional Chinese Medicine and nursing. This proposed panel presents a unique opportunity to hear and learn about language and communication 'inaction' in health care. The integration of theoretical and empirical data and analysis in these papers extends the field of health communication by exploring how Eastern and Western perspectives can be used together for the benefit of a diverse range of communities.

The five papers included in this panel will focus on language and communication practices and discourses in contemporary health care across Western and Asian contexts. Specific papers presented during the panel will cover topics including public health communication, patient safety and clinical handover, doctor and patient communication, interactions in Western and Traditional Chinese Medicine and patient interactions across other health settings. The final paper will demonstrate how technology can be used to visually map and then compare communication. Most research in digital visualization and interaction uses English or transcripts that have been translated into English. However, this research is based on the analysis of Chinese data and results highlight how data from such communication analysis can be lost through the process of translation. All the papers draw on theoretical and empirical data to highlight similarities and differences in expectations about health and health issues and potential implications for effective decision making and delivery of health care.

The papers presented at this panel present strong arguments for expanding the methods and methodologies used to examine health communication in ways that reflect the richness and uniqueness of Asian cultures, language and pragmatics. Work on such approaches is developing but the field is currently dominated by Western perspectives. To take up this challenge, the panel session will conclude with an interactive discussion about ways in which future work can extend on the

papers presented to develop methods and methodologies that will expand health communication research in representative and diverse ways. Continued development will contribute to safe, innovative and responsive health care.

Face-work in online discourse: practices and multiple conceptualisations

Panel proposal

Prof. Tuija Virtanen¹, Dr. Carmen Lee²

1. Åbo Akademi University, 2. The Chinese University of Hong Kong

In researching the pragmatics of computer-mediated communication (CMC), the notions of ‘face’ and ‘face-work’ (notably Goffman’s theorization) are taken up in studies of identity construction and impression management in digital media (e.g. West & Trestler 2013; Locher, Bolander & Höhn, eds. 2015). While acknowledging the multilingual and transcultural nature of CMC, existing studies of discourse-pragmatic phenomena have been subjected to analyses informed by established pragmatic concepts and models, predominantly Western, and often from a contrastive perspective, Asian. Further, face-work practices in online discourse are still under-researched, despite the shift in new media from ‘connectivity’ to ‘connectedness’, as digital discourse is affected by varying degrees of ‘context collapse’ (Marwick & boyd 2010).

This panel approaches ‘face’ as a relational and identity-constructing notion, from the perspectives of local practices and multiple conceptualisations. The focus is on verbal and multimodal indices of face-work in online discourse. The studies included in the panel are concerned with micro-pragmatic and macro-pragmatic issues, and address questions such as: How are implicit or explicit conceptualisations of face-work manifest in online discourse? How do users strike a balance between their local contexts and the degree of context collapse that they are experiencing? How do they benefit from multilingual resources in their digital face-work practices? Other relevant questions concern users’ playful actions, as well as their projections of affect and emotions. The studies raise metapragmatic issues or question traditional pragmatic theories when applied to digital contexts, in light of users’ glocal face-work practices and the multiple conceptualisations that are manifest in the data.

A total of 10 papers will be presented in this panel, with a panel introduction and a concluding discussion. The contributing papers address three broad thematic areas: (i) explicit and implicit (re-)conceptualisations of face-work (Lee & Chau, Matley, Lehti & Sihvonen), (ii) negotiation of norms and identities (Vásquez, Kapoor, Huang, Cenni & Goethals), and (iii) performances of face-work through micro-texts and multimodal means (Virtanen, Nishimura, Kersten & Lotze). The panel includes studies of multiple languages (e.g. Cantonese and Mandarin Chinese, Dutch, English, Finnish, French, Italian, Japanese, Indian English) and online platforms (e.g. blogs, Facebook, Instagram, TripAdvisor, Twitter, and YouTube). The studies adopt a wide range of quantitative and qualitative research methods as well as discourse-analytic approaches, with an aim of analysing particular linguistic resources or face-work practices online. The concluding discussion, led by Discussant Jannis Androutsopoulos, will identify crosscutting themes across studies as concerns the pragmatics of face-work in online discourse. Taken together, the practices and multiple conceptualisations identified in the studies are expected to have a bearing on the decentralization of pragmatic theory, disclosing infelicitous constraints inherent in established concepts and models, and suggesting new avenues for the study of face-work in digital environments. The panel adds to the understanding of emerging linguistic and/or multimodal behaviour of online users of various backgrounds who are engaged in face-work and identity construction in and across new media platforms.

Folk pragmatics: Understanding the demarginalizing potential of the Word of the Year

Panel proposal

Prof. Daniel Perrin ¹

1. Zurich University of Applied Sciences

Word of the year initiatives can increase society's awareness of the role language plays in everyday life. By reflecting on the public discourse of the previous twelve months, the word of the year can shed light on what moved people most and what makes a society tick. The public interest in such folk pragmatics contributes to demarginalizing (applied) linguistics and pragmatics in public discourse. Therefore, it comes as no surprise that academic conferences on the topic, e.g. the "Key Words Conferences" in Warsaw 2017 and 2018, demonstrate the growing interest of scholars in this area where academic disciplines and fields such as applied linguistics and pragmatics are tangible for society at large.

In our panel, we critically discuss risks of word of the year initiatives as a form of folk pragmatics. First, processes based merely on public or language professionals' propositions are highly engaged with society at large but lack grounding in empirical data and transparent evaluation methods. Second, processes that exclusively draw on corpus data and research methods risk excluding the topical view of society at large and language professionals. Third, the inherent need for funding and promoting word of the year initiatives bears the risk of being absorbed by exhaustive engagements with social media and community management.

The contributions of this panel define key concepts of word of the year initiatives; explain evaluation processes for the words of the year in specific, mostly national contexts; analyze the interplay of stakeholders such as academic and non-academic institutions (e.g., publishers and media), communities (e.g., subscribed followers of initiatives), resources (e.g., linguistic databases), and processes (e.g., corpus-based evaluation methods) involved. We conclude the panel presentations by discussing advantages and difficulties of transgressing disciplinary boundaries and combining (folk) linguistic epistemes in and beyond academia with popular word of the year initiatives.

Formality and Informality in Online Performances

Panel proposal

Dr. Sofia Rüdiger¹, Prof. Susanne Mühleisen¹

1. University of Bayreuth

In his seminal work on life as a stage, Goffman uses the concept of *performance* “to refer to all the activity of an individual which occurs during a period marked by his [or her] continuous presence before a particular set of observers and which has some influence on the observers” (1959: 22). Performance as a “mode of speaking” (Bauman 1975: 290) has a long tradition in ethnographic linguistic work and is characterized by a number of rules by which performance is signaled, among them also “disclaimer of performance” (Bauman 1975: 295). We argue that the performance framework can be productively applied to many of today’s contexts on the world wide web, where users ‘perform’ specific personae online. One just needs to think about Facebook or Twitter, for example, where the user profile created and the content posted represent a careful curation and management of one’s presentation of self: in Goffman’s terms the ‘front stage’ of the performance (Goffman 1959).

An essential role in performances on “society’s newest stage” (Shulman 2017: 215), the internet, seems to be the blurring of the front and back stage or, more specifically, pretending to show the back stage while the audience still observes a carefully arranged event. This collapse of front and back stage (Shulman 2017: 219) is often connected to the conscious use of and play with formality and informality. While notoriously difficult to define, informality is reflected in the breaking of the systematic organization of a speech event (Irvine 1979), which of course makes informality heavily context-dependent. From a language in use point of view, notions of formality and informality have so far been neglected in analyzing and explaining performances online and it is still unclear what it means to be ‘informal online’. This panel redresses this situation by placing emphasis on the performative nature of online interactions.

The panel involves a series of presenters whose work addresses formality and informality in a variety of online contexts. The focus is on empirical studies of verbal and multimodal aspects and their role in performing an online persona. We particularly examine markers of online performances and what role formality and informality play in the very production of this performance. The aim of the panel is to open up the discussion of conceptualizing online behavior within a performance framework and relate this to linguistic notions of formality and informality.

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Gender, employment, language, regionality and class transition

Panel proposal

***Dr. Lidia Tanaka*¹, *Dr. Claire Maree*², *Dr. Ikuko Nakane*²**

1. La Trobe University, 2. The University of Melbourne

The relationship between language and employment, regionality and class has been widely researched within the UK and North America (e.g. Chambers, 2009; Labov, 2006). Longitudinal studies suggest a strong correlation between further education, employment and the adoption of 'prestigious' variants. This indicates that individual speakers demonstrate an understanding of linguistic capital (see e.g. Chambers, 2009; Bourdieu, 1991) and the intersections of language and identity (Agha, 2009). Looking in the Asian region, fewer longitudinal studies explore the intersections of employment, regionality and class.. Although Japanese dialects have been thoroughly studied (e.g. Kobayashi & Shinozaki, 2003), little is known about the influence of employment, or social class, on language use over different life stages. Notable exceptions are Smith's (1992) study on the dilemma faced by women executives when talking to male subordinates, Sunaoshi's (2004) work on dialect and standard language use by female farmers, and SturtzStreethran's (2006) investigation of Japanese male office-workers and personal pronouns. Other studies such as Smith-Hefner (2009) on Indonesian and Javanese language, examine issues of language choice. And work such as Yang (2007, 2010) investigates the influence of political change on language and gender in contemporary China.

This panel will focus on research that explores the relationship between employment, regionality and class in the language of working class women (and men) who have grown, live and work in regional districts. It seeks to explore language emerging from the margins of regionality, gender, sexuality and class in the Asia-Pacific region and/or global south. We encourage presenters engaged in longitudinal and age-grading studies to reflect critically on these themes and explore shifts and changes in language style, but also in interrelationships between dialect and standard language. In doing so, this panel aims to contribute to generate non-Eurocentric scholarship and engage with data from the margins.

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Grammar-body interface in social interaction

Panel proposal

Prof. Leelo Keevallik¹, Prof. Simona Pekarek Doehler²

1. Linköping university, 2. Neuchâtel University

During the past two decades, the increased focus on naturally occurring language use, facilitated through the availability of audio and video recorded data for linguistic analysis, has led to fundamental reconceptualizations in the field of language sciences. Grammar is no longer dominantly seen from a bird's-eye view (cf. Hopper 2011) as an autonomously structured inventory of items and abstract combination rules, but is understood as a usage-based, temporal, and ever-adaptable resource for interaction. As such, grammar is increasingly studied in its natural habitat, i.e. social interaction. Yet, it is only recently that the workings of grammar have started to be systematically related to the complexly structured multimodal ecology of social interaction (but see Goodwin's 1981 seminal work on the issue).

A few recent studies in interactional linguistics and conversation analysis (CA) have shown how speakers' use of grammar is inextricably intertwined with other, namely embodied, semiotic resources, such as gaze, gesture and bodily movements (Keevallik 2013; Mondada 2014; Stoenica 2018) and how the real-time production of an utterance's syntactic trajectory may be affected by such embodied conduct (Mondada 2009; Sorjonen & Raevaara 2014). Such evidence paves the way toward more holistic understandings of the functioning of language within the complex ecology of social interaction.

In this panel we bring together studies that scrutinize how grammar interfaces with bodily conduct as a resource for social interaction. The studies embrace well-established methods in CA and interactional linguistics by analyzing speaker use of grammar in light of the sequential organization of social interaction (Schegloff 2007) and of temporally emerging and negotiable turn-constructive units (Sacks et al. 1974). At the same time, they draw on the recent "embodied turn in research on language and social interaction" (Neville 2015) by targeting the emergence of grammar as affected by body movements – such as gaze, posture and gesture –, both locally and in the form of routinized structures. The studies cover a range of grammatical constructions at different levels of granularity and abstractness (from grammaticalized discourse markers through complex syntax to abstract constructional schemata), across a number of languages stemming from a variety of language (sub) families (Indo-European, Finno-Ugric, Semitic, and Sino-Tibetan). Based on the cumulative evidence provided by the studies, the panel seeks to contribute to a better understanding of how embodied behavior should figure in our description of grammar.

Grammar-pragmatics interface in Japanese: Some examples

Panel proposal

Dr. Mutsuko Endo Hudson¹

1. Michigan State University

The papers of the panel investigate the grammar-pragmatics interface in Japanese at morphological, semantic, syntactic, and discourse levels employing different methodologies. The presenters give evidence that “it is not linguistic forms... that carry pragmatic information..., but the facts of their utterance,” or “the **act** of using the form” (Green 2006).

Lee discusses recent changes in the use of *-tachi*, traditionally regarded as a non-obligatory plural marker attached to animate, especially human, nouns; e.g. *ano-hito-tachi* ‘those people.’ Its use with nonhuman animate and inanimate nouns is on the rise; e.g. *Ranju Tomu-san-no-guzzu-tachi* ‘Ranju Tom’s goods.’ Although it generally marks the noun as “specific” (Lee et al. 2018), nonspecific reading is recently becoming common with animate nouns. With inanimate nouns, it indicates speaker’s emotional involvement similar to “empathy” (Makino 2007), as well as specificity. There seems to be a tendency that the higher in the animacy hierarchy (human > animal > inanimate countable > abstract) the noun is, the more *-tachi* functions simply as a grammatical marker, suggesting an on-going grammaticalization process.

Semantic factors affecting morphological complexity in Japanese transitive/intransitive verb pairs have been well recognized (Jacobsen 2016, Matsumoto 2016, Pardeshi 2018). Situations more “normal” in human experience tend to be expressed more frequently, and consequently involve less complex linguistic forms (to achieve economy of effort). Jacobsen argues that pragmatic factors may also play a role: intransitive expression may be chosen over transitive expression even for events “normally” associated with a human causer if (a) the speaker is not in a position to know who caused the event (epistemological factors) or (b) transitive expression would assign responsibility for an event to an agent in a way that would cause loss of face (politeness factors).

Hudson examines the use of the reason markers *kara* and *node* ‘because,’ traditionally distinguished as “subjective” vs. “objective” (Asami 1964, Makino & Tsutsui 1986). These views are re-examined, and politeness is shown to be an important factor in the selection of *kara* and *node*. In the data of 20 role-plays, no speaker used *karato* ‘professor’ or *nodeto* ‘close friend.’ The differences between the reason markers can also be partially accounted for by the theory of the Territory of Information (Kamio 1990, 1994). Reason is expressed differently whether spoken or written (Kawanishi & Iwasaki 2018). Pragmatic factors such as politeness, information status, and context must be incorporated into our analysis.

Sadler explores the interactional and performative meanings of the negative form verb-*nai* (e.g. *ike-nai* ‘cannot go’) in conversation using the usage-based grammar approach (Bybee 2007). Negatives “are not simply a reversal of the truth value of the corresponding affirmatives” (McGloin 1986); they also express notions such as textual/contextual expectations (Yamada 2003). The study demonstrates that what has been considered ‘grammatical’ is actually pragmatically-oriented as well. Speakers use negatives not only to express their emotional and personal stance on a (particular) story or event (Takano 2008), but also to create interpersonal space with other conversation participants and to involve them in the story or event (Yamada 2003).

Historical Politeness in Europe

Panel proposal

Prof. Gudrun Held¹, Dr. Annick Paternoster², Prof. Daniel Kadar³

1. University of Salzburg, 2. university of Lugano, 3. Hungarian Academy of Sciences

Although im/politeness theories – applied to all kinds of cultures, languages and communication events all over the world – are more than ever in the focus of pragmatics, Europe, as a historically grown cultural community in a loose geographic area, however, is still getting comparatively marginal attention, whilst English is overrepresented. Though the volume *Politeness in Europe* (2005) set an important research agenda, it mainly neglected the historical point of view. The panel invites further investigations of the European tradition from Antiquity to dynamically trace common cultural roots and their development over time, through language use and met-language, whilst keeping in mind that politeness is a strictly relative concept, and at the same time dependent on situated external and internal factors, which are constantly varying and changing.

In the light of the theoretical key-concepts (claimed in Kádár/Haugh 2013:159ff.) of comparability and representation, transformation and continuity, the panel challenges new insights into ‘European politeness’ at the macro-, the meso- and the micro-pragmatic level, going beyond lingua-cultural — and national — boundaries. We ask special attention for the shared socio-cultural development in relevant periods of time, the mutual cultural contact and exchange by areal proximities as well as dominant ideological and sociopolitical influences, the foundation, reification, change and irradiation of a European human ethos, as reflected in both the ongoing social interaction and the evaluative comments drawing on the expected or neglected social behaviour.

More specifically, for Europe (understood as a geographic area including also Russia and Turkey), the panel wants to promote interest into periodization issues, and into factors for change ranging from ideological, political, social, economic, to mediatic and their influence on conventions, rituals and values. Topic of interest include but are not limited to: egocentric vs sociocentric values, philosophy, Christianity, deference, feudalism, absolutism, emancipation, class mobility, rise of middle classes, decline/resilience of aristocracy, urbanization, industrial revolution, population increase, the nuclear family, and so on.)

In terms of sources and methods, in front of the difficult data situation we see metapragmatic (metalinguistic, metacommunicative, metadiscursive and metacognitive) approaches as a key area offering a methodologically sound access. We welcome qualitative approaches aiming at identifying ‘European’ human qualities that go beyond the relativity of historical politeness and quantitative methods to provide evidence for recurrent schematic practices and their conventionalization from a diachronic perspective. Whether within a social semantic, discourse analytical or a genre- or frame-based perspective, we ask attention for lexical items and labels, routine formula and other questions of lexico-grammar as well as speech-acts, conversation patterns, discourse traditions and any other kind of communicative events.

We hope to assemble researchers with a wide range of approaches, e.g. Magdalena Leitner, Francesco Mari, Thomas Scharinger, Horst Simon, Eleanor Dickey, Chiara Ghezzi, Vanessa Martins do Monte, Linda Gennies, Giovanna Alfonzetti, in order to foster insight in the convergent or divergent social practices of a shared European human ethos.

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Humor and food in English, Japanese and German spontaneous conversational interaction

Panel proposal

Dr. Polly Szatrowski ¹

1. University of Minnesota

In this panel, we will investigate how language and nonverbal behavior are used to construct humor related to food in English, Japanese and German spontaneous conversational interaction. Lakoff (1973), Tannen (1987) and others have analyzed how humor is created through joking, irony and exaggeration in conversation. According to Fine (1983) humor reveals norms and contributes to group unification towards these norms. Norrick (2009) points out that humor is found in funny stories, is important for constructing relationships and identity, and relies on recipients' responses to be effective. The teller's performance and recipient's reception/ responses are interdependent and need to be timed appropriately as humor emerges moment-by-moment in multi-modal interaction (C. Goodwin 1979, 2011, M.H. Goodwin 1997). We will apply previous research on humor and laughter to spontaneous conversations about food.

Marie-Louise Brunner analyzes humor in video-mediated intercultural conversations between two strangers using English as a Lingua Franca. She demonstrates how the participants' humorous talk 1) about food clichés in one another's food cultures creates identity, 2) about food cultures foreign to both participants indexes "otherness", and 3) about specific food items can create/ threaten rapport.

Chisato Koike investigates humor in Japanese storytelling about food. She shows how recipients used laughter to ridicule the storyteller's poor cooking and to show surprise and upgrade the storyteller's assessments, and used metaphorical and exaggerated assessments to characterize stories as funny. Storytellers used laughter for self-mockery and self-defense with justification, and all participants used funny laughter to co-experience incongruity in funny food stories and (re)discover humor in the story events.

Polly Szatrowski examines how humor is used in Japanese Dairy Taster Brunches among peers to create eating norms related to food preferences, food quantity, and appropriate eating behavior. Sequences involving humor started with an indirect expression of a dislike, continued with co-construction and/or agreement by other participants, and ended with an exaggerated utterance and laughter. Other sequences began with a nonverbal behavior, followed by another participant labelling the behavior and laughter. In addition, participants' suggestions and mock utterances were met by laughter that indicated that these behaviors violated their eating norms.

Stefan Diemer investigates humor in food descriptions and storytelling in German Taster Lunches. In stories about food unfamiliar to one or more co-participants, irony was used by the storyteller to downplay his/her expert knowledge, and by recipients to disagree with the storyteller's evaluation and challenge his/her expert identity. Personal, regional and national identities evoked by stories about food outside the Taster Lunch were the object of irony or punning, and disagreements with food evaluations were often humorous. Participants also found humor in the Taster Lunch situation itself and in imagining what food might appear in the next course.

These papers will contribute to research on contextualized social and cognitive activity, and the growing body of research on language and food (Lakoff 2006, Gerhardt, Frobenius, & Ley 2013, Szatrowski 2014). They will also shed light on the relation between humor and food, and have applications for food marketing, healthy eating, and cross-cultural communication.

Identity perspectives from peripheries

Panel proposal

***Prof. Yoshiko Matsumoto*¹, *Prof. Jan-Ola Östman*²**

1. Stanford University, 2. University of Helsinki

The aim of this panel is to bring together scholars from different fields of research who have investigated the “fringes” of communication using local linguistic data. The general, theoretical and methodological question is whether such investigations have shared strategies that can be brought together and explicated in a common alternative approach to the study of language and pragmatics – one that transcends rigid categorizations including the dichotomy between core and periphery.

The specific focus from the peripheries that we want to attend to in this panel is on identity – a notion that is often treated in everyday talk as a fixed characteristic, but which has proven to be most elusive and challenging for scholars. Especially in the hybrid, ambivalent, and shifting categories of late modern society, identity construction is just as much a matter of identity deconstruction, and involves the closely coupled notions of place, styling, agency, ideology and responsibility. (See also Bauman 2013, Bhabha 2012, Bamberg et al. 2007, Widdicombe 1998.)

Rule-based traditional language study has striven to describe and explain the core elements of language and verbal interactions through “universal” or general principles that language structure and uses are assumed to follow. That approach has yielded a plethora of studies based on categorizations of word classes, grammatical functions, clause structure, narrative structure, speech acts, variational patterns based on social categories etc. for both spoken and written modes of communication. We also have just as many studies of “deviations” and “exceptions” to the norms. The aim of this panel is to consider what we gain from taking the opposite approach, i.e. an approach that sets what has been traditionally seen as the “peripheries” as the starting point. In particular, what kind of impact could a characterization of identity that is not pre-categorized have on the study of language function and use?

The panel will in particular take to task the predominant socio-cultural categorizations used in studies of language and communication and critically review the impact these have had on our general approach to “things peripheral”. The ultimate aim is to build up a joint counter perspective on the basis of the different sets of data and approaches to be presented in the panel.

Influences on Influence: What makes utterances persuasive?

Panel proposal

***Prof. Kerstin Fischer*¹, *Prof. Oliver Niebuhr*¹, *Dr. Jaap Ham*², *Prof. Annette Lessmoellmann*³**

1. University of Southern Denmark, 2. Technical University Eindhoven, 3. Technical University Karlsruhe

Persuasion has been studied for centuries (e.g. Higgins & Walker 2012; Niebuhr et al. 2017), and general principles and mechanisms have been identified (cf. Cialdini 2007). Also, contextual factors (e.g. Nudges, see Thaler & Sunstein, 2008; see also, Fogg, 2005), interpersonal relationships (e.g. Shell & Moussa 2007) and speech characteristics have been found to guide persuasion. The current panel follows this trend by investigating interactional, speaker-related and other contextual factors that may influence how influential persuasive utterances are.

For instance, charismatic speech characteristics have been found to lead to more fruitful brainstorming output (Pentland 2008), result in better learning outcomes of students (Towler 2003), help raise more start-up funding (Davis et al. 2017), and make a product or service appear more credible and likable to customers (Gélinas-Chebat et al. 1996); and they can help people climb up the career ladder faster or get more money in salary negotiations (Bodow 2002). Other speaker characteristics that influence persuasion concern, for instance, the speaker's embodiment (Ham & Midden 2009). Furthermore, recent experimental studies find interactional features like contingent timing of gaze and nodding to make people follow a robot's suggestion to drink more water (e.g. Jensen 2018), and greater awareness of the interaction partner leads them to exercise more (Petersen et al. 2018).

In this panel, we bring together different perspectives on the study of persuasion with the aim to identify especially contextual and elusive aspects that influence how persuasive a particular linguistic act may be. In particular, the researchers who are coming together in this panel look at effects of interactional characteristics like contingent timing, speech characteristics, the speaker's degree of situation awareness, the personalization of the message and speaker embodiment, among others. That is, we explore aspects of the speech situation that accompany a potentially persuasive message, rather than focus on persuasive messages themselves, using experimental methods and technologies. The aim of the panel is to understand better what the influencing factors are that make utterances influential, and to discuss theoretical approaches to persuasion and behavior change in the light of these contextual factors.

The general interest and interdisciplinary approach taken in this panel is confirmed by the list of prospective participants, and it can be assumed that the panel will attract researchers from an even broader disciplinary spectrum:

- Christian Eric Kock, University of Copenhagen (confirmed): Rhetorics and charisma
- Oliver Niebuhr, University of Southern Denmark (confirmed): Intercultural differences in prosodic correlates of charisma
- Kenny Chow, University of Hong Kong (confirmed): Persuasive design
- Jaap Ham, Technical University Eindhoven (confirmed): Effects of personalization
- Rosalyn Langedijk, University of Southern Denmark (confirmed): Tailoring for social proof: gender affects persuasion in health-related contexts
- Nadine Petersen, University of Southern Denmark (confirmed): Influences of situation awareness on the persuasiveness of utterances
- Donna Erickson, Haskins Labs, USA (tentative): Persuasive voices in different countries
- Annette Lessmoellmann, Karlsruhe Institute of Technology (confirmed): Persuasion in science communication

- Kerstin Fischer, University of Southern Denmark (confirmed): Effects of recipient design and interactional contingency on persuasion

Interacting with Textual Objects in Educational Settings

Panel proposal

***Prof. Gabriele Kasper*¹, *Dr. Alfred Rue Burch*², *Prof. Eunseok Ro*³**

1. University of Hawaii at Manoa, 2. Rice University, 3. City University of Hong Kong

Educational activities regularly involve some form of text and combinations of text and graphic representations. Longstanding research traditions in textual pragmatics such as rhetoric (Atkinson, 2004; Holliday, 1996) and genre theory (Swale, 1990) investigate the organization of texts as cultural objects in their own right. Likewise, the fundamental cultural competencies of reading and writing are studied in separate fields within psycholinguistics (Traxler & Gernsbacher, 2006) and education (Garton & Pratt, 2009). In contrast, the interdisciplinary domain of literacy studies adopts an integrated perspective on the use and production of texts as historically constituted and contextually differentiated sociocultural practices (Gee, 2015).

The proposed panel aligns itself broadly with the sociocultural approach to literacy, but it asks more specifically how participants use and generate textual objects in social interaction to accomplish various educational activities. This research agenda is most compellingly articulated in studies on interaction with textual objects from the perspectives of ethnomethodology (EM) and conversation analysis (CA). EMCA examines how textual objects are generated and recruited in coordination with talk and embodied action (Nissi & Lehtinen, 2015). In particular, EMCA's praxeological and multimodal perspective has pulled several emic distinctions into view that inform the panel. These include whether the textual object is an existing resource (Hellermann et al., 2017; Komter, 2006) or generated within the ongoing interaction (Kunitz, 2018), whether the object is (more or less) incidental or essential for the activity (Weilenmann & Lymer 2014), and whether the participants orient to the textual or the material character of the object at different moments (Mikkola & Lehtinen, 2014; Mondada & Svinhufvud, 2016).

Specifically, the panel will extend upon recent EMCA research on literacy events in educational settings (Balaman & Sert, 2017; Hellermann, 2018; Hellermann et al., 2017; Kasper & Burch, 2016; Kunitz, 2018; Majlesi, 2018; Ro, 2017; Tainio & Slotte, 2017; Thorne et al., 2015) to examine the use of textual objects in a range of activities, including full class instruction in language and content teaching, academic writing tutorials, student peer work with digital media, oral language tests, and course placements based on tests in academic writing. One analytic concern will be how the materiality of the "carrier medium" – paper, whiteboard, various digital media – affords different practices for managing the activities.

We have obtained advance agreement to contribute from

Ufuk Balaman, Hacettepe University

Riitta Juvonen & Liisa Tainio, University of Helsinki

Sangki Kim, Konkuk University

Silvia Kunitz, Stockholm University

Yang Liu, University of Hawai'i at Mānoa

Ali Reza Majlesi, Stockholm University

Yuka Matsutani, University of Hawai'i at Mānoa

Interaction in Budo: Multimodal analysis of Japanese martial arts practices

Panel proposal

Prof. Yasuharu Den ¹

1. Chiba University

This panel aims at exploring a new research field in interaction studies, namely “interaction in *Budo*,” in order to further develop an understanding of how people organize language and body in daily activities.

Budo, Japanese martial arts in English, is one of the most essential parts of Japanese culture. Typical *Budo* styles, such as Judo, Karate, Kendo, Aikido, etc., have spread throughout the world, and many people around the world, from Japanese to other Asian and Western people, practice *Budo* in their daily life. The central idea of *Budo* states that the purpose of *Budo* is not only to practice techniques but also to cultivate one’s way of life through practices. Understanding how *Budo* practices are organized would lead us to understanding how language and body are transformed through social knowledge within social interaction.

Recent rise of multimodal analyses in pragmatics, conversation analysis, gesture studies, etc. (e.g., Streeck, Goodwin, & LeBaron 2011, Haddington, Mondada, & Nevile 2013) provides us novel insight into the organization of language and body in our daily activities. Although these studies have yielded a number of findings based on analyses of real data from naturally occurring activities, multimodal analysis of *Budo* data would definitely add new contributions by virtue of the following prominent features.

First, *Budo* practice is inherently interactive: unlike other activities like dance and music, which can be performed by a single performer, moves in *Budo* cannot be performed by a single performer but require a performer and its partner. Second, it involves massive bodily actions in contrast to other types of interactions such as conversations and lectures, which are predominantly conducted by means of linguistic meaning. Third, instruction in *Budo* practices may have omni-orientation, which may also be observed in other instructional activities (e.g., Keevallik, 2010, 2013): the instructor may be oriented to verbally describing a focused technique to the practitioners and, at the same time, to performing a bodily action illustrating that technique with the partner.

The presenters in this panel are analyzing video data from *Budo* practices such as Judo, Karate, Aikido, Jiu-jitsu, and Taikdo. Based on detailed micro-analyses of language and body in these activities, they elucidate many aspects of organization in *Budo* practices at micro- through macro-levels. These include: i) how practitioners coordinate their movements in space and time based on shared expectancies between them and the sequentiality of the movements; ii) how the instructor orients his words and body movements to multiple recipients, i.e., the partner and the practitioners, sequentially or simultaneously; and iii) how the whole instruction is organized in the presence of two or more instructors who are distinguishable from each other in roles and authorities.

The presenters also include one working on practice in boxing, a Western martial art, which serves as a good comparison with Japanese *Budo*.

Intersubjectivity in multi-sensory interaction

Panel proposal

***Dr. Shimako Iwasaki*¹, *Dr. Mayumi Bono*²**

1. Monash University, 2. National Institute of Informatics

Intersubjectivity is central to human interaction. This panel explores how interlocutors achieve intersubjective understandings and stances by using multi-sensory resources, in particular, tactile or haptic resources. Drawing from perspectives of both Conversation Analysis (e.g. C. Goodwin, 2000, 2003, 2017; M. Goodwin 2017; Heritage, 1984; Mondada, 2016; Schegloff, 1992) and dialogicality (Du Bois, 2007, 2014; Linell 2009), the panel investigates how interlocutors use such resources in orchestrating interaction and achieving intersubjective understanding and shows how interactants display mutual simultaneous orientations and asymmetrical orientations to available resources.

Interlocutors achieve intersubjective understandings of the ongoing conversation as they display their own understanding, or their subjectivities in their sequentially next turns, while confirming or modulating understanding and stance amongst interlocutors (cf. Heritage, 1984; Schegloff, 1992). Within the rich literature on the notion of intersubjectivity, the panel also draws on Goodwin's (1995) notion of intersubjectivity as shared practices and bases for collaborative action, which is built together through the mutual elaboration of diverse semiotic resources. Furthermore, building on the growing studies on multimodality (e.g. Deppermann, 2013; Stivers & Sidnell, 2005; Streeck, Goodwin & LeBaron, 2011; inter alia), we consider multimodal interaction as multi-sensory interaction. Intersubjectivity is achieved and interactionally negotiated not only by the interlocutors' vocal-auditive and visual perceptions of one another, but also by other sensory resources such as tactile and haptic sensations and peripersonal perceptions, which are understudied forms of sensoriality (cf. Mondada, 2016).

The panel brings together papers that contribute to an understanding of how intersubjectivity is maintained in temporally and sequentially unfolding interaction, highlighting the multi-sensory and collaborative aspects of human interaction. An important focus of the panel is the cross-linguistic investigation of intersubjectivity through sensoriality. This panel includes data in which one or more participants are using alternative resources required of visual or tactile modes of sign languages and finger-braille mode as well as verbal languages. Through comparative contexts, the panel addresses a new challenge for the linguistic and interaction researchers by investigating interactions of interlocutors who have sensory impairments (cf. Iwasaki, et al., 2018). Papers provoke us to think about how to analyze socially interacting bodies and individual "sensing bodies" (Mondada, 2016). By investigating intersubjectivity and multimodal/multi-sensory resources used in interaction in different languages and modes, this panel will advance the study of sensory interaction in several ways as it provides detailed analyses of tactile and haptic resources used to coordinated human action and reveals additional perspectives on intersubjective understanding and stances.

Investigation of so-called ‘subject’ and ‘topic’ particles from an interactional perspective

Panel proposal

*Dr. Emi Morita*¹, *Dr. Tomoyo Takagi*²

1. National University of Singapore, 2. University of Tsukuba

Japanese and Korean have two distinctive post-positional particles (*wa* and *ga* and *nun* and *ka*, respectively) which have been considered to encode grammatical arguments as either ‘topic’ or ‘subject’. As NPs marked with either of these particles may appear as the ‘subject’ in a grammatical sense, numerous studies have compared these two particles in an effort to differentiate their semantic and pragmatic effects. Moreover, the existing explanations of these particle pairs in both Korean and Japanese are similar: Japanese ‘topic’ marker *wa* and Korean topic marker *nun* are both claimed to mark the entity as thematic and contrastive, and as given information. So-called ‘subject’ marker *ka* in Korean, *ga* in Japanese mark the entity as the grammatical subject and highlight it as new information.

However, the differences between Korean and Japanese particle pairs also become more salient when observing actual language use (e.g., Maruyama 2003; Hayashi & Kim 2015; Kim 2016; Lee and Shimojo 2016). Moreover, some studies have challenged traditional views of these particles. For example, Ono, Thompson and Suzuki (2000) have shown that in natural conversation, *ga* is actually rare, and a zero particle is the more common as subject encoding. For *nun*, Lee (1987) shows that its function can be better understood as a practice of setting up a frame within which subsequent discourse is organized.

Recently some studies (Takagi 2001, 2017; Kim 2016, 2017; Tanaka 2015) have opened up a promising new venue in approaching these particles, using analytical concepts such as ‘categorization activities’ and ‘action-projection’. Such research highlights that these particles are sensitive to the local environment, are deployed in considerably diverse ways as linguistic resources to maintain intersubjectivity, ‘formulate’ ongoing activities accountably, mark stance, and manage face in dealing with an immediately relevant agenda (cf. Goffman 1967; Garfinkel & Sacks 1970; Du Bois 2007; Bilmes 2010; Sidnell 2014; Robinson 2016).

This panel pursues this line of inquiry in taking a conversation analytic approach, and explores what speakers *do* in talk-in-interaction by deploying these so-called ‘topic’ or ‘subject’ markers. By observing these particles in specific action sequences, such as questioning, story-telling, informing sequences, parenthetical insertion sequences, and repair sequences, where these particles are deployed for the specific interactional work, this panel explores these particles as ‘positionally sensitive grammar’ (Schegloff 1996). Contrasting explicit marking with post-positional particles versus no particle marking highlights the factors involved in the choices facing speakers in particle marking. The panel also explores how very young children use these particles. Investigating the very early use of these particles by children whose grammatical and lexical resources are still quite limited may help reveal these particles’ most basic and generic functions in organizing interaction.

In offering a conversation analytic approach in a cross-linguistic perspective (Sidnell 2009) to these post-positional particles, which have been heretofore discussed mainly by syntactic analysis, the panel aims to open up new analytic and methodological possibilities in understanding these lexico-grammatical resources beyond just their alleged roles as ‘topic’ and ‘subject’ markers in these two languages.

L2 Speech Act Development in Virtual Worlds

Panel proposal

***Prof. Marta Gonzalez-Lloret*¹, *Prof. Naoko Taguchi*²**

1. University of Hawai, 2. Carnegie Mellon University

Speech act research is one of the most fruitful venues of investigation in both L1 and L2 pragmatics. As the basic units of interaction, speech acts represent how people perform a communicative function in interaction. Speech acts have been the focus of cross-cultural and intercultural communication studies, as well as L2 pragmatics studies which focus on how L2 speakers learn to perform speech acts (either through instruction or through interaction).

Social technologies are so intimately integrated into our everyday lives that the boundaries between digital and real social practices are often blurred. This is also the case for L2 speakers for whom it is essential to learn to produce speech acts in an interactional and culturally appropriate way. For this reason, a strong interest in the study of technology has developed in the field of L2 pragmatics (e.g., Taguchi & Sykes, 2013), including studies of several L2 speech acts in different digital environments. However., most of the research to date is exploratory in nature, describing how the speech act is realized in a medium (e.g., requests in emails; openings and closings in virtual environments, advice giving in chat). Research is still scarce when it comes to the *learning* of speech acts in virtual environments (e.g., online games, synthetic worlds, VR spaces). Although a few existing findings suggest that digitally-mediated contexts are effective for pragmatics learning (e.g., Gonzales, 2013; González-Lloret, 2011; Sykes, 2013), more research is needed to confirm the generalizability of this claim. The proposed colloquium is an effort to understand how a particular speech act or speech act sequence is learned by L2 speakers via technology-mediated communication.

The colloquium involves four individual papers (15 minutes each) and a Q&A session at the end (30 minutes) so the audience has enough time to engage with the presenters. The two panel conveners will present a paper, focusing on different technologies, speech acts, and research methods to showcase the variety and richness of research in technology-enhanced speech acts learning: Xiaofei Tang & Naoko Taguchi (Carnegie Mellon University) will present on game-based learning of conventionalized speech acts in L2 Chinese. Julie Sykes (University of Oregon) will present on the pragmatics of wayfinding in mobile, augmented reality games; followed by a study on task closings in text-chat for the development of online L2 interactional competence by Makoto Abe and Carsten Roever (The University of Melbourne). The final presentation by Marta González-Lloret (University of Hawai'i) will focus on learning disagreement through social networks.

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Language and Identity in Japanese Political Discourse

Panel proposal

Dr. Nerida Jarkey¹

1. University of Sydney

The contributions to this panel will explore the ways in which speaker identity emerges in contexts of interaction in Japanese political discourse, with a particular focus on the ways it is constructed through language forms and structures.

One of the characteristics of much Japanese political discourse, particularly in the speech of politicians, is its highly elaborate language forms and structures, some of which are rarely found in other discourse contexts. These include, though are by no means limited to:

- 1) the use of an 'extra' (syntactically unnecessary) accusative case particle in Sino-Japanese compound verbs, and in productive 'humble' referent honorific forms;
- 2) the extensive use of two highly marked copula forms: the 'super-polite' *de gozaru*, and the formal, 'written' copula *de aru* in combination with the addressee honorific *-masu* suffix;
- 3) a wide variety of both addressee and referent honorific forms, often involving multiple forms together in the same predicate, and sometimes in what are thought of as 'incorrect' combinations (see Shibamoto-Smith 2011);
- 4) the high prevalence of the verb *oru* (generally considered a 'humble' referent honorific verb) in its use as an addressee honorific (Traugott and Dasher 2001, pp. 258-276), including cases in which it predicates a referent who is the ostensible target of respect.

Our approach to the analysis of language and identity as produced in linguistic interaction is informed by the framework proposed by Bucholtz and Hall (2005). Of particular relevance to the analysis of Japanese political discourse are two of Bucholtz and Hall's principles (p. 585): firstly, that "identities encompass macro-level demographic categories, temporary and interactionally specific stances and participant roles, and local, ethnographically emergent cultural positions" and, secondly, that "identities are relationally constructed through several, often overlapping, aspects of the relationship between self and other, including similarity/difference, genuineness/artifice and authority/delegitimacy." Along with Agha (2007) and Shibamoto-Smith (2011), we stress the importance of interpreting multiply indexical forms in the context in which they appear, with attention to other features of the co-text.

Two of the papers in this panel, by Nerida Jarkey (University of Sydney) and Yoko Yonezawa (Victoria University of Wellington), examine the speech of the current and former Prime Ministers of Japan: Shinzo Abe and Yoshihiko Noda. These papers focus on the ways in which these two prominent politicians selectively use forms and structures characteristic of Japanese political discourse to construct two diametrically opposed political identities. The third paper, by Harumi Minagawa (University of Auckland), looks at ways in which a single political journalist and commentator, Yoshiko Sakurai, uses language forms to construct a range of different identities in different interactions in different contexts.

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Linguistic Impoliteness in a Polite Society: Ideology and Practice in Japanese Spoken and Written Discourse

Panel proposal

***Dr. Haruko Cook*¹, *Dr. Momoko Nakamura*²**

1. University of Hawaii at Manoa, 2. Kanto Gakuin University

This panel explores the ideology and practice of linguistic impoliteness of spoken and written discourse in Japan, where politeness is given cultural significance.

A disproportionately larger number of studies on politeness has been published when compared to impoliteness (Bousfield and Locher 2008), but since the publication of Culpeper's seminal paper (1996), linguistic impoliteness has been investigated in the western scholarship (e.g., Bousfield and Locher 2008; Culpeper 1996, 2005, 2011; Culpeper, Bousfield, and Wichmann 2003). Scholars have examined linguistic impoliteness in a wide range of social contexts such as the workplace (e.g., Mullany 2008; Schnurr, Marra, & Holmes 2008), political discourse (García-Paster 2008), mock impoliteness (e.g., Culpeper 2005; Taylor 2015), army recruit training (Bousfield 2008; Culpeper 1996, 2011), and call centers (Archer & Jagodziński 2015), among others. The majority of the previous research on linguistic impoliteness is done in English.

In the literature of Japanese pragmatics and sociolinguistics, politeness has also been extensively discussed. Most politeness studies in Japanese have dealt with honorifics as honorifics are considered as a linguistic marker of politeness (e.g., Ide 1989). In contrast, being marginalized in Japanese society, impoliteness has rarely been the focus of studies (cf. Nishimura 2010). In politeness research, impoliteness has been discussed in relation to nonuse of honorifics. In recent years, however, Haugh (2018: 627) invites (im)politeness researchers in Japanese to go beyond focusing only on honorifics and recognize "the importance of analyzing expressions that come under the broad umbrella of impoliteness." This panel explores linguistic impoliteness in Japanese society in a broader sense, by examining how speakers and writers balance language ideology and communicative goals in spoken as well as written discourse.

Against the backdrop of cultural value assigned to being polite, investigation into how impoliteness works in Japanese society is expected to lead us to new theoretical questions. First, where do impolite acts occur in Japanese society and what kinds of acts are judged to be impolite? Second, in a society where politeness is of foremost importance, what is the role of impoliteness and what does an impolite act accomplish? Third, in a language, such as Japanese, which can signal politeness/impoliteness referentially and nonreferentially (e.g., presence or absence of honorifics), how does referential impoliteness interact with nonreferential impoliteness? Lastly, how does discourse about impoliteness of lay people and media construct language ideologies that serve to legitimize, maintain, and transform the cultural value of politeness? The panel intends to answer these questions by examining a wide range of data from spoken and written discourses, including face-to-face micro interactions, mediatized interactions, and novels.

In sum, the panel intends to make a contribution to the study of the complex and dynamic functions of linguistic impoliteness.

Losing One's 'Place': Linguistic Tactics and Strategies of Marginalization in Japanese

Panel proposal

*Dr. Judy Kroo*¹, *Prof. Kyoko Satoh*¹

1. Yokohama City University

The notion of *ba* 'place' or *ibasho* 'a place where one belongs or fits in' has been considered from a sociological perspective as central to Japanese discursive social frameworks (Brinton, 2010; Sugimoto and Shoji, 2006) and salient with respect to a range of pragmatic linguistic phenomena especially the loosely defined set of strategies subsumed under 'politeness' (Ide, 1989; Haugh, 2005 etc.). At the same time, the social practices related to participation in normative *ba/ibasho* are falling out of reach for many Japanese. The concept of *ba-ibasho* is thus inseparable from that of marginalization as individuals who deviate from normative participation patterns with respect to a given *ba* may be *marginalized* by that *ba*, and individuals may choose to agentively remove themselves from normative social frameworks, thus *self-marginalizing* with respect to a *ba*.

The papers on this panel will investigate marginalization in Japanese as it emerges through discursive and pragmatic practices. Debate and inter-paper dialogue is expected from diverse researchers whose work grapples with the margins of linguistically achieved *ba* across a range of interactional contexts. These include but are not limited to media discourses (Furukawa, Saito, Satoh, Unser-Schutz), institutional talk (Tsuchiya) and everyday conversation (Kroo). Rather than assuming marginalization as a taken-for-granted effect of social frameworks, the papers on this panel will empirically explore the range of linguistic strategies through which marginalization is achieved and how individuals at times use self-marginalization to their advantage.

Following broader trends in the social sciences that recognize social categories, including identity, as sites of linguistic transmodal subjectivity, we investigate marginalization from both the individual speaker and broader social regulatory perspective, focusing on the linguistic strategies and pragmatically rich items through which speakers are marginalized or marginalize themselves. Marginalization is thus an agentive tactic of speakers (self-marginalization) as well as a strategy of broader social structures (marginalization of speakers). This panel aims to collaboratively construct a framework of marginalization, noting that while it is the focus of much fruitful research, (Cornips and de Rooij, 2018) it is frequently employed as an undertheorized term.

We invite further contributions that address linguistic marginalization as a pragmatic strategy and norm in Japanese speaking contexts. Linguistic data may include political discourse, popular media, natural speech etc. of individuals' (including non-ethnic Japanese) whose social practices and identity performances are marginalized within communities. The broad range of conversational contexts examined as well as the urgency of this topic suggest that this panel will appeal to researchers working in many different linguistic contexts inside and outside of Japanese.

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Mediated Construals?: Perception, commodification, and (new) identities

Panel proposal

***Dr. Cindi SturtzSreetharan*¹, *Dr. Kaori Idemaru*²**

1. Arizona State University, 2. University of Oregon

Language variation is a vital part of social practices through which speakers create and (re)produce multiple and overlapping social worlds. While sociolinguistic work has focused on speakers' uses of sociolinguistic variables as a mechanism of producing social identities, understanding how such language is perceived is also critical (see Preston 2003). Various investigations into linguistic variation has demonstrated that perception of these variables by hearers has bearing on how the variables are interpreted by individuals which in turn affect the kinds of social meanings claimed (see Campbell-Kibler 2009; Pharoa et al 2014; Levon and Fox 2014). Social meanings are achieved through construals – the processes of perceiving, comprehending, and interpreting the world. People rely on what they know about speakers (e.g., certain people speak in particular ways) as they experience and make meanings from the language around them in the moment (e.g., Silverstein 2016; Eckert 2016).

This panel seeks to connect public productions of language including (but not limited to) media with audience perceptions when investigating language variation. Audiences perceive language variation unevenly; different indexical fields are construed by different audiences, or even members of the same audience. We are interested in how sociolinguistic features are interpreted and perceived; how other semiotic clues in the language event influence the perception; how (already) enregistered linguistic features are changed and recycled (Agha 2010); and, how the process of mediatization works with construal to create new meanings and interpretations. We are particularly interested in these processes as they play out in representations of language.

In media contexts, the use of language variation can evoke robust perceptual effects in terms of rapidly drawing character traits through the use of highly salient linguistic features (Lopez and Hinrichs 2017; Lippi-Green 2012). This scholarship has been concerned with the production of racialized caricatures of speakers (e.g., Hill 1998; Hiramoto 2009), heterosexual desirability (Shibamoto Smith and Ochi 2009) or a warm parenting style (SturtzSreetharan 2017). Stereotypes and language ideologies are triggered when we hear and see particular linguistic features being used by specific kinds of speakers.

Through the process of construal, the productions of social meanings through the use of particular sociolinguistic features and the perception of them are made visible. The mechanisms by which new and old meanings are brought to bear on language situations are highlighted, deepening our understandings of how meaning is produced and perceived across time, space, and speakers.

Methods in Pragmatics

Panel proposal

Prof. Jonathan Culpeper¹, **Prof. Michael Haugh**², **Prof. Marina Terkourafi**³

1. Lancaster University, 2. The University of Queensland, 3. Leiden University

The field of pragmatics draws on a variety of different methods, ranging from discourse-focused qualitative methods of analysis, through to corpus-based and experimental work (Jucker, Schneider and Bublitz 2018). While methodological eclecticism is an inevitable outcome of a field that is informed by multiple disciplines, it also undermines any sense of methodological unity. And while it is clear that methods chosen should be driven by one's research questions (Jucker 2009; Jucker and Staley 2017), serious attempts to draw together different methods have been hampered by the very real challenges that come with methodological triangulation. Furthermore, methods deployed by pragmatics scholars have often not kept pace with methodological developments in general (Culpeper, Haugh and Terkourafi forthcoming). The aims of this panel are thus to: (a) critically survey the full range of methods that have been used in pragmatics, (b) examine how different methodological paradigms might be combined, and (c) explore the application of new, innovative methods in pragmatics.

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Minimal English in Action: Achieving better communication using fewer words

Panel proposal

Prof. Cliff Goddard ¹

1. Griffith University

Minimal English (sometimes called standardised translatable English) is a new evidence-based tool for promoting clear and effective communication across languages, communities, and professions (Goddard ed. 2018). It has a core vocabulary of 300 cross-translatable words, but is expandable to meet needs in different domains of use. Although the basics of Minimal English were developed by linguists working in the Natural Semantic Metalanguage (NSM) framework, Minimal English is not NSM. It uses a larger and more flexible vocabulary and its aims are different: it is not intended for use primarily by linguists, but for practical real-world applications. Minimal English differs greatly from other simplified forms of English, such as Basic English, Plain English, and Globish – mainly because these systems were devised without cross-translatability in mind and without any underpinning framework of semantic research.

This Panel has a twofold focus: (i) how Minimal English is being put to work across diverse fields, and (ii) what we are learning from this. That is, the papers report not only about ‘products’, but also about ‘processes’; and they address difficulties and failings, as well as solutions and successes. The seven talks in the Panel explore Minimal English (and other minimal languages) in action across diverse fields: cultural dictionaries, “easy-to-read” projects, agricultural training, pediatric assessment, migrant education, talking about cancer, and international affairs. Locations include Australia, USA, Finland, Poland, the Pacific, South Korea and China.

Mobility, marginality and meaning: A chronotopic approach

Panel proposal

***Dr. Lydia Catedral*¹, *Dr. Farzad Karimzad*²**

1. City University of Hong Kong, 2. Salisbury University

Pragmatics has been traditionally understood as the study of language in context, i.e. how contextual information guides the production and interpretation of meaning. Context in turn, has been understood in various ways, leading to different theorizations of meaning-making in language use (c.f. Austin 1962; Searle 1969; Gumperz 1982; Silverstein 1992). While a number of scholars have moved beyond the stable and static aspects of context (see Auer & Di Luzio 1992), their insights are now being further interrogated as a result of empirical data coming from those impacted by globalization, mobility and migration. In accounting for the dynamicity apparent in these empirical sites, the notion of chronotope — or, more specifically, abstractable images of compressed time and space (Bakhtin 1981; Agha 2007) — has been found to be a particularly useful way of theorizing context (Blommaert 2017; Park 2017; Koven 2013). Understanding context as chronotopic captures the complex and multi-layered nature of pragmatic and metapragmatic practices, because it highlights the interaction of the multiple time-space configurations that are relevant to speakers and hearers.

Specifically, the notion of chronotope accounts for the language use of those who are marginalized as a result of their mobility, by focusing on not only how their *immediate* time-space impacts interactions, but also how the invocation and synchronization of *other* times and spaces create alternative points of orientation in their participation frameworks. By allowing us to account for the multiplicity of time-space frames that are at play, chronotopic analysis can also decenter the analyst's unitary understanding of context, and move us towards a framework in which the impact of multiple contexts, some of which have been previously considered peripheral and external, can be traced in meaning-making processes. Additionally, this approach reinforces a view of context that is primary – and not secondary – to language, thus highlighting the potential of the study of pragmatics to decentralize language itself in order to provide a more accurate understanding of social interactions.

This panel will highlight how chronotopes can be used to construct an understanding of the socio-pragmatic behaviors of marginalized and mobile populations, and to refine pragmatic understandings of context, interaction and meaning. Specifically, our panelists utilize chronotopes to add nuance to understandings of interactions in online spaces and between mobile and immobile populations, as well as in metapragmatic discourses of bilingualism, and narratives of forced migration. In these papers, we observe the ways in which chronotopes become a tool to better understand, reframe and react to issues of marginality and mobility, both for analysts and for participants themselves. The papers as a collective whole demonstrate how the relations between chronotopes inform context, language use and meaning-making, allowing us to observe the coherent organization of socio-pragmatic phenomena across diverse and complex empirical sites.

Occurrences of identical linguistic forms in turn-initial and turn-final positions across various languages and interactional contexts

Panel proposal

Dr. Mary Kim¹

1. University of Hawaii at Manoa

This panel will showcase empirical research on linguistic forms which occupy both turn-initial and turn-final positions across different languages and interactional contexts. A growing number of studies (Clift 2001; Wu 2004; Clayman 2012; Kim & Sohn 2015; Wu & Heritage 2017) demonstrate that identical linguistic forms (e.g., address terms, adverbs, discourse particles) occur both in turn-initial and turn-final positions for distinct functions in different languages (e.g., Chinese, English, Korean). This panel assembles a group of interactional linguistics experts in typologically different languages (i.e., Chinese, Indonesian, Korean) and identify what linguistic forms routinely occupy both turn positions across different languages since not all linguistic forms occur in both turn positions. The studies will examine what features these linguistic forms afford and contribute in occupying both turn positions (i.e., syntactic flexibility, semantic and pragmatic meanings, phonological aspects). The panel will further identify the range of interactional contexts and diverse actions accomplished by the deployment of these identical linguistic resources in each of their turn positions which may be possible or not in other languages. Overall, the panel hopes to suggest explanations for how and why identical linguistic forms occupy both turn-initial and turn-final positions and further discuss their similarities and differences in their functions and usages across different languages.

This panel consists of the following four papers:

Vocative interjection ya in different turn positions by Mary Kim, Stephanie Kim, and Sung-Ock Sohn

Beyond mirativity and mutual understanding: Pragmatic functions of loh 'how come' in colloquial Indonesian by Juliana Wijaya

Turn-initial and turn-final Korean discourse particle kulssey 'well' by Hye Young Smith and Mary Kim

Turn-initial linguistic forms in turn-final Chinese turn-continuations by Ni-Eng Lim

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Poetic language use and beyond: From Asia-Pacific perspectives

Panel proposal

Prof. Kuniyoshi Kataoka ¹

1. Aichi University

Poetic language has been part and parcel with ethnolinguistic investigations from the inception of the field (e.g. Sapir). “Poetics,” taken in this vein, is most relevant, but not exclusively restricted, to linguistic poetics conceived by Roman Jakobson (1960), and subsequent lines of work advanced under the rubric of “ethnopoetics” (Hymes 1981, 1996, 2003) and “language ideology” for calibrating indexical formation of (non-)referential texts (Silverstein 1998, 2003). Building on these precursors, the purpose of the present panel is to explore the potential of poetic construction by examining emergent forms of performative “resonance” (DuBois 2007) such as repetition, parallelism, and equivalence. As such, this panel comprises various levels of attention not only to verbal but gestural/ nonverbal elements as inherent aspects of “plurimodal” poetics (cf. McNeill, 1992, 2005, Kataoka 2012). It is thus time to finally take this idea seriously and expand on it to encompass a holistic scope of poetic realization (cf. Webster and Kroskrity 2016).

While Multimodal Analysis is usually geared toward revealing the interplay among several modes (or media) of communication through performance and artifacts, such an analysis tends to focus on ongoing achievements of sociality *in situ*, largely disregarding underlying cultural preferences and assumptions. Attention to the outcome from tangible and intangible prerequisites—not only via speaking but also via behavior through dressing, dancing, musicking, and so forth—is often missing and necessary in giving credit to community-based poetic practice. This awareness has impelled us to adopt the term “plurimodality,” retaining the possibility of how and what elements of cultural performances could not only be constructed but also maintained and naturalized in poetic performance.

With this tenet in mind, we will reconsider poetic performance—including conceptual, somatic, and physical phenomena—from a holistic perspective (cf. Hanks 1989, Bauman & Briggs 1990) with a clear recognition that poetics and performance are mutually constructive through discursive recursivity, or “habitus” (Bourdieu 1991). The explicit and implicit propensities of poetic performance are not only an important means of socializing children/learners/novices into fully functional social members (cf. Duranti, Ochs, and Schieffelin 2011), but also crucial parameters in gauging social success/failure and inequality (e.g., Scollon and Scollon 1981; Blommaert 2006) above/below the level of consciousness. Along this vein, we could also say that construction of ethnopoetic awareness and competence is a life-long process, as well as serving as socioeconomic “capitals” (cf. Bourdieu 1977).

This panel is organized to examine and reveal the sources and consequences of poetic performance, ranging from highly ritualized, sacred performances to even casual verbal exchanges and encounters. However, the range and target of the present examination is open to negotiation and further suggestions. Overall, we focus on how poeticity permeates every nook and cranny of social life, and aim to reveal how it affects our experiences and potential.

Posthumanist pragmatics: linguistic encounters in the digital uncanny valley

Panel proposal

***Prof. Theresa Heyd*¹, *Dr. Britta Schneider*²**

1. Universität Greifswald, 2. Europa Universität Viadrina

Over the past two decades, our understanding of computer-mediated communication and its pragmatic implications has solidified. Yet there are currently emerging aspects of mediated communication which have become central in the social imaginary and which we are, as of yet, ill-equipped to handle in pragmatic and sociolinguistic analysis. This concerns communicative acts which can be loosely described as machine-human interaction in everyday life, such as

- the reading and producing of algorithmic texts;
- discursive engagements with software agents such as Alexa or Siri, with the Internet of Things, and with social media bots;
- or the consumption of AI-generated/enhanced media products.

These various forms of language production are all shaped by the interaction of human and non-human agents, although to varying degrees – from subtle, almost imperceptible automated procedures (such as the algorithmic ordering of discourse on social media) to very overt dialogue (e.g. in the case of virtual assistants). Such meaning-making, embedded in the larger notion of posthumanist applied linguistics (Pennycook 2018), thus spans a broad field of communicative encounters that are quickly becoming part of everyday routines worldwide.

From a pragmatic point of view, one recurring theme in human-machine interaction is striking: the language that is produced here is often perceived as *divergent* in some form. Sometimes, it may produce linguistic artefacts of inadvertent humor and double-entendre (e.g. autocorrect effects), of surprising creativity and even machine-generated beauty. In other cases, the linguistic effects may be more unsettling: algorithms bring taboo discourse to the fore; social media sites foster and create interactions that some users experience as transgressive or even abusive; technological artefacts may become sexualized, anthropomorphized or otherwise imbued with social meaning.

We hypothesize that some of these pragmatic conditions may be linked to a linguistic *uncanny valley* effect (see Mori 1970). In other words, it is precisely the semiotic semblance of humanness that these discursive acts carry which makes their diverging qualities all the more unsettling, transgressive and decentering – in brief, *uncanny*. Thus, as linguistic and semiotic resources which we are familiar with get recruited into the (trans)human making of texts in digital interaction, certain “underbelly” effects (Deumert 2014) become visible: pragmatic conditions of sayability are changed; assumptions about im/politeness and common ground may be altered in human-machine interaction; patterns of conversational structure may be rearranged in talking to machines, and prosodic features of computer-generated voices may trigger complex patterns of uptake.

In this panel, we strive to bring together both theoretical and empirical linguistic studies that explore posthumanist pragmatics in its diverse forms. We invite contributions that engage with the pragmatics of encounters at the margins of human and nonhuman language, including aspects such as:

- Discourses of transgression on social media
- Pragmatics of human-machine interaction and algorithmed discourse
- Changing conversational routines in transhuman encounters
- Language and/of technological artefacts

- Transnational effects in transhuman language production
- Aspects of gender, sexuality and age.

Pragmatics and the ‘super-new-big’

Panel proposal

***Prof. Hartmut Haberland*¹, *Prof. Janus Mortensen*²**

1. Roskilde University, 2. University of Copenhagen

In the structuralist tradition, a central task was to delineate a neatly bounded object for linguistic description, and diversity had to be got rid of. With its insistence on studying and theorizing language in diverse contexts of use, pragmatics has from the very beginning been an important counterweight to the structuralist tradition. Today, however, there is a growing awareness that we may need to reckon with even more – and even more complex types of – linguistic and social diversity than we may have been used to in theorizing language and language-in-use. Over the past decade or so, we have witnessed the emergence of several different approaches within linguistics, anthropology and sociolinguistics that all try to do exactly this: to come to grips with what is perceived as increased diversity.

In 2014, Angela Reyes discussed some of the prominent proponents of this development in a critical analysis of what she referred to as the ‘super-new-big’ approaches (with the notion of superdiversity as the prime object). In this workshop, we propose to consider a range of concepts similar to those discussed by Reyes, as well as recent notions of language based on prefixes such as ‘trans-’, ‘hyper-’, ‘metro-’ and ‘poly-’, from the perspective of the discipline of pragmatics.

Looking at the concepts and the promises for theoretical development they represent the workshop seeks to explore what might ‘be in it’ for pragmatics. What can pragmatics gain from the new approaches? What can they be used for in furthering our understanding of language-in-use and the social, cognitive and linguistic processes involved? What are their limits? And what can work conducted within pragmatics offer in return?

Format

The panel spans two 90-minutes slots and has been organized in an unconventional way in order to maximize discussion among the panel contributors and the audience. The panelists are (in order of appearance):

- Hartmut Haberland and Janus Mortensen (panel organizers)
- Janus Spindler Møller and Martha Sif Karrebæk
- Karel Arnaut
- Caroline Tagg and Agnieszka Lyons
- Alastair Pennycook
- Zane Goebel (discussant)

In the first 90-minutes slot, panel contributors, take turns in providing brief answers (of 10-12 minutes each) to the following question: *How can poly/super/trans/metro approaches to language be used in furthering our understanding of the pragmatic aspects of social interaction?*

In the second slot, panel participants get another 10-12 minutes each to discuss *how the usefulness of poly/super/trans/metro approaches for pragmatics can be illustrated by means of an example.*

Each round of presentations is followed by general comments by the panel discussant and an open discussion between the panel contributors and the audience.

The panelists have all been asked to speak from a certain perspective (‘poly’, ‘super’, ‘trans’, or ‘metro’), but rather than a polemic battle of paradigms, the panel is envisioned to provide an open space for dialogue and exploration of topics of mutual concern.

Reference

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Pragmatics in the legal domain

Panel proposal

***Prof. Dieter Stein*¹, *Prof. Liao Meizhen*², *Prof. Luping Zhang*³**

1. Heinrich Heine Universität Düsseldorf, 2. Central China Normal University Wuhan, 3. China University of Politics and Law CUPL, Beijing

The domain of law is not foremost in the minds of scholars dealing with pragmatics. As the experience in practical work with courts and lawyers shows, when legal scholars hear the term „pragmatics“, very likely two issues come to their mind. What comes to mind in law is pragmatism in legal theory, and, at best, speech acts: especially, the high-end performatives which Austin found at hand in courts and in legally sanctioned ceremonies. The first concern is internal to legal theory and at best raises the issue what legal theory and linguistic pragmatics share, the second picks out just one aspect of linguistic pragmatics and uses it to explicate an aspect of legal theory.

Current work in both pragmatics and in law suggests that there are many more areas where “meaning making” in the law can be illuminated by a broadly-conceived concept of pragmatics beyond, but including, speech act theory and its account of indirect speech acts. Even as there are many traditions of legal interpretation which share principles with linguistic pragmatics, pragmatics is the discipline that still appears underexploited when it comes to contributions to the toolkit of legal scholars and to the applied science of forensics as the use of linguistic evidence in resolving crime. And even as common ground in these traditional areas of interpretation goes underdeveloped, further areas are waiting to be explored, across the range of legal genres and their pragmatic rules of interpretation, not only written but especially spoken and digital, and their discourse rules. The focus of the workshop will be further narrowed by including a contrastive perspective, such as suggested by, e.g., intercultural pragmatics. Sociopragmatics-based difficulties in communication between people from different languages and cultures occur with a vengeance when the legal domain is involved, and differences in legal cultures add to complications. For instance, intercultural communication in the legal setting becomes difficult when participants in the interaction have divergent linguistic, social and pragmatic repertoires and speak different varieties of English. Different legal cultures not only imply different pragmatic ground rules in the conduct of legal processes, such as in oral legal genres, but, for instance, conceptualize different “negative” speech acts as actionable crimes, with the indirectness or literalness of these acts a major issue for actionability.

Suggested participants:

Janet Giltrow (UBC Vancouver), on the Interpretation of legal texts in historical context of aboriginal rights

Victoria Guillén Nieto (University of Alicante), on Complex negative macro-speech acts (e.g. defamation, mobbing)

Carole Chaski (Linguistic Evidence Institute, Delaware), on Pragmatic Parameters in Forensic linguistic procedure

Luping Zhang and Meizhen Liao (Beijing and Wuhan), on Discourse rules in oral legal genres

Zhengrui Han CityU HK, College of Foreign Studies, Jinan University, Guangzhou, China, on Interdiscursivity in the writing of Chinese legal genres

Ke Xianbing, Central China Normal University, Chinese Courtroom Mediation Discourse: How Habitus Informs Mediation Practice.

Huang Ping, Heilong Jiang University, on A Multimodal Corpus-based Study of Speech Acts in Chinese Police-suspect Interaction.

Pragmatics of Emergent Participation Framework: Multimodal Analysis of Everyday Life Interaction

Panel proposal

***Dr. Tomoko Endo*¹, *Prof. Kaori Hata*²**

1. Seikei University, 2. Osaka University

The purpose of this panel is to reexamine participation roles in interaction. The papers in this panel investigate how participation framework emerges in the ongoing activities through multimodal analyses. Paying close attention to various semiotic resources in the actual environments, the researchers aim to find general patterns in the process of the emergence of participation framework.

Participants in interaction play various roles. As Goffman (1981) argued, the roles of speaker and recipient can be further divided into sub-categories such as animator, author and principle for the speaker, and ratified and non-ratified recipients (and some more finer categories in non-ratified recipients. See Clark 1996. Also see Levinson 1988 for more detailed classification). The organization of these roles is called *participation framework*, and is created and recreated in the ongoing interaction. Recently, multimodal analyses have been revealing that participants make use of various kinds of semiotic resources in the environment in which the interaction takes place, finely attuning how they participate in the ongoing activity (Goodwin 2018, Mondada 2014). Empirical studies of this line of research have also been accumulating in Japanese (Takanashi 2016, papers collected in Kataoka et al. 2017).

The problem of the categories by Goffman (and Clark) is that those categories were proposed in a top-down fashion. That is, the primary focus of Goffman's classification, as well as Clark's, was on the construction of a theoretical model to capture the variety in these roles, but they lack empirical evidence from actual data. On the other hand, studies adopting their terminology have not yet critically examined the plausibility of the definitions and the possibility of other types of categories.

The papers in this panel examine various scenes such as family interaction, interaction among friends and classroom group-work. Focusing on linguistic behaviors (e.g., use of honorifics, forms of directives, epistemic markers, etc.), non-linguistic behaviors (e.g., change of positions, use of tools, structure of room, etc.) and other elements (membership categories), we show patterns in the process of the emergence of participation framework in interaction.

The data for the presentations in this panel are all from naturally-occurring interaction in activities in the real lives of participants (i.e., not experimental, not just merely chatting for the purpose of data collection). In addition to the researchers' own data, some papers use data from Corpus of Everyday Japanese Conversation, which is the first publicly available video-corpus of daily activities in Japan, currently being constructed at the National Institute of Japanese Language and Linguistics.

The presenters include Tomoko Endo, Kaori Hata, Hideyuki Sugiura, Eiko Yasui, Daisuke Yokomori, Masanobu Masuda and Mizuki Koda.

Pragmatics of space and time: center and margins

Panel proposal

***Dr. Valentina Apresyan*¹, *Prof. Alexei Shmelev*²**

1. National Research University Higher School of Economics, 2. Moscow Pedagogical State University

Purpose: The panel aims at creating an in-depth cross-linguistic discussion of different aspects of space conceptualization in language with special reference to pragmatic factors that influence it. The panel addresses different aspects of spatial deixis: certain fine-grained semantic and pragmatic distinctions in the lexicon of proximity and distance, possible metaphoric extensions of spatial words, the nature of semantic shifts in the domain of spatial words, the role of space and time as pragmatic margins. It also tackles linguistic and cognitive aspects of temporal deixis (such as asymmetry between anterior and posterior meanings) as well as addresses certain interdisciplinary issues, such as the role of spatial categories in perception.

The papers show that linguistic properties of spatial words are to a large extent motivated by their pragmatic implicatures in their first, spatial meaning. It is well-known that space serves as a source domain for many important metaphorizations: time (*close future, distant past*), human relationships (*close friendship*), kinship (*distant relatives*), emotions and their expression (*a faraway look*), degree (*far left*), causality (*remote causes of the war*), likeness (*close synonyms*) and many others. The panelists consider the role of pragmatic factors in the development of non-spatial meanings of distal and proximal deictic words (with special reference to the so-called space-to-time shift, which is often considered a classic example of metaphorical extension from the physical world to the abstract one). They will discuss whether the representation of temporal relations differs cross-linguistically depending on available spatial representations.

Presentations:

Pragmatics of proximity and distance: the case of Russian spatial adverbs

Space and time as pragmatic margins

Temporal Deixis in Traditional Negev Arabic Language and Cognition

The Russian metaphoric question *kuda* 'where to'

Time is Space: maybe not always (if at all)

Spatial categories in the perception of architectural spaces

Putting Subjectivity in Context: Evaluation and Attitude Encoding in Grammar and Discourse

Panel proposal

Dr. Shoichi Iwasaki¹

1. UCLA

Evaluative and attitudinal subjectivity is one type of subjectivity that speakers experience internally, and when displayed in interaction it will be recognized as the speaker's 'affective stance'. Since stance-display entails intricate coordination of cognitive, interactional, social, and other features, it is necessary for analysts to identify critical aspects (or analytical units) that are involved in such an activity. In his meta-framework for stance analysis, or the 'Stance Triangle,' DuBois (2007) identifies two participants (S1 and S2) and one stance object (O) that constitute the three points of a triangle. During an interaction, S1 may demonstrate stance on a stance object, while S2 analyzes S1's stance taking behavior and may respond by giving their view (i.e. aligning, disaligning (or ignoring)). In addition DuBois posits an evaluation link that connects S1 (or S2) and O and an alignment link between S1 and S2.

The quality of evaluation and attitude can include 'sympathy, endearment, emotional closeness, antipathy, condescension, and emotional distance' (Besnier 1990), or more generally 'positive', 'negative' or 'zero (non-committal)', while the quality of alignment is either 'agreement, disagreement, or non-commitment'. We might add that the stance triangle is always in motion as the stance object may shift anytime, and speaker evaluation and inter-speaker alignment is always fluid.

The Stance Triangle has opened up many possibilities for exploring stance activities, but it still needs a more detailed exploration of actual means to achieve these goals. As researchers who seek to understand the interface between grammar and pragmatics, we are interested in studying 'grammatical tools' for these purposes that are available in different domains in different languages.

For example, Thai speakers may use an inanimate third person pronoun to refer to a human referent, thereby encoding their negative evaluation for this person. Selection of an inanimate classifier for a human noun in Cantonese can encode a similar evaluation. Among other phenomena we explore is the use of an array of pragmatic particles, diminutive affixes, adversity passive, benefactive, malefactive and causative constructions. These grammatical resources have been studied in isolation in the past, but they have never been considered as revelations of a coherent concern on the part of the speaker.

The first aim of this panel is to examine data from different languages to survey what grammatical resources are available for encoding of subjectivity and marking of stance. The second aim is to perform a discourse analysis to appraise its usefulness for these concerns.

Quotation in political discourse

Panel proposal

Prof. Anita Fetzer¹, Prof. Elda Weizman²

1. University of Augsburg, 2. Bar Ilan University

This panel examines quotation across different speech communities (UK, USA, Israel, France, Poland) and different sociocultural contexts, across different communicative genres, activities and modalities (online commentaries, parliamentary discourse, election campaign) – in particular argumentation and positioning. The focus of the panel is on their strategic use in political discourse.

Political discourse is communicative action anchored in institutional discourse, it is public discourse and it is media discourse. As institutional discourse, political discourse differs from everyday conversation in being subject to institutional constraints. As media discourse, it is different from other types of institutional discourse by being, above all, public discourse addressed to a mass media audience. As mediated and mediatized political discourse, it is the outcome of the encounter of two different institutional discourses: political discourse and media discourse. It thus feeds on the inherent constraints of mediated discourse, i.e. communication through a medium and thus the uncoupling of space and time, and the movement of meaning from one text, discourse or event to another with the constant transformation of meanings

In our digital world, political discourse in the media is becoming more and more dynamic, as is reflected in the professionalisation of politics and the management of political ‘stances’ by spin doctors and political branding. Modern technologies enable us to transmit information instantaneously to anybody who is a member of the web-anchored community and we generally expect instantaneous replies. One important way of following up on political discourse and of transmitting information is with the use of the communicative act of quotation.

In pragmatics, quotation has been defined as a case of mention, and thus – as a kind of metarepresentation; it is therefore different from a classical communicative act which is typically a case of use. Accordingly, it may include all forms of direct speech, indirect speech and mixed types. In a quotation, a quoter metarepresents the communicative act to be quoted and (re)contextualizes it through relevant contextual coordinates, in particular source and other participants, quotative, quoted, as well as temporal, local and discursive contextual parameters. Thus, it may be differentiated in terms of the quoted source, i.e. self-, other- and inclusive quotation, and in degree of explicitness of the metarepresentation, as in explicit quotation vs. ironic mention. By entextualising social, linguistic and cognitive context, a quoter imports relevant context into another discourse. In so doing, quotations interactively position quoter, quoted, source and recipients vis-à-vis each other, and construct new identities, for instance direct addressees, readers or media audiences, through setting out common ground relevant to the ongoing discourse.

Repair and Beyond: Maintaining Intersubjectivity During Problematic Talk

Panel proposal

***Prof. Steven Clayman*¹, *Prof. Chase Raymond*²**

1. UCLA, 2. University of Colorado, Boulder

The pioneering paper by Schegloff/Jefferson/Sacks (1977) set the agenda for research on conversational repair, and for thinking about how intersubjectivity is maintained in the face of problems of speaking, hearing, and understanding talk in interaction. This work focuses primarily on (1) the methods by which particular turns and turn components are initially flagged as problematic, and (2) the operations by which these problems come to be resolved.

These tasks of repair initiation and resolution are plainly central, but by no means exhaustive of what is involved in maintaining intersubjectivity in and around problematic junctures in interaction. This two-session panel addresses a number of previously-unexamined aspects of conversational repair, as well as practices that fall beyond the domain of repair per se but are nonetheless implicated in the management of problematic talk and the maintenance of intersubjectivity.

The first session includes three papers:

- Steven E. Clayman and Chase Wesley Raymond, "*You know* as a Resource for Elusive and Sub-Optimal Talk"
- Shuya Kushida and Makoto Hayashi, "Doing visualizing as a resource for coping with problems in speaking: Non-deictic uses of the demonstrative adverb *koo* in Japanese"
- John Heritage, "Framing Self-Repair with *Well*"

All three of these papers identify specific repair framing practices (Lerner/Kitzinger 2015) in same-turn self-repair, and related practices in problematic talk beyond the confines of repair per se, and demonstrate how they provide advance clues as to the nature of the resolution before it is actually delivered. Insofar as suspensions of progressivity cast doubt on what is to come next, the projective practices examined in these papers tend to reduce uncertainty about where the talk is headed. The first two papers also identify practices that invite recipient inferences and displays of understanding while problematic talk is in progress, or after it has been repaired.

The second session also includes three papers:

- Kari Doi, "Repairs in conversation by learners of Japanese: from the perspective of clarification and multimodality"
- Jia Li, "Anticipatory Completion in Mandarin Chinese: functions, stances and some resources"
- Daniela Panico and Francesco Possemato, "Repair practices in Italian-English bilingual multiparty conversations"

Each of the papers in the second session targets additional contingencies that enter into our consideration of repair, with particular emphasis on contexts of asymmetric expertise. How do considerations of multimodality, bi/multilingualism, and language acquisition/competence interact with, and ultimately help shape, the "organizational domain of repair" (Schegloff 1982:91)? Additionally, the papers in the second session continue the theme of the first in exploring what the specifics of what particular repair/repair-related practices are being used to *accomplish* in interaction.

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Requests and recruitment in Japanese service encounters

Panel proposal

Dr. Makoto Hayashi ¹

1. Nagoya University

This panel brings together scholars working to elucidate various aspects of requests and recruitment in Japanese service encounters. In recent years, research in Conversation Analysis (CA) on those actions that have traditionally been analyzed as “requests” and “offers” has called for a more holistic approach to exploring various ways in which one enlists or “recruits” assistance from another in social interaction. Researchers in this area have proposed the term “recruitment” for a concept that encompasses “the linguistic and embodied ways in which assistance may be sought—requested or solicited—or in which we come to perceive another’s need and offer or volunteer assistance” (Kendrick & Drew, 2016: 2). There is a burgeoning body of CA work on recruitment across languages; for instance, Floyd, Rossi & Enfield (forthcoming) provide a systematic comparison of recruitment observed in 8 different languages, with the objective of identifying both cross-linguistic similarities and language-specific phenomena in the domain of recruitment. Yet, to date, no study has been conducted on recruitment in Japanese interaction. This panel aims to take a step forward to fill this gap by describing the various ways in which a person can ask for, seek, or solicit assistance from another in service encounters in Japanese. By fostering discussion among researchers working on various resources and methods used in requesting, soliciting, and offering assistance in a specific language community, this panel hopes to shed a new light on what we have learned from the existing research on recruitment in other languages.

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Rethinking marginality: Interjections as the beating heart of language

Panel proposal

***Dr. Mark Dingemanse*¹, *Ms. Marlou Rasenberg*²**

1. Radboud University and Max Planck Institute, 2. Max Planck Institute for Psycholinguistics

Oxford linguist Max Müller once pontificated that “Language begins where interjections end”. Work in pragmatics turns this view on its head by studying language in its natural habitat of face-to-face interaction, where interjections help us every moment to calibrate understanding and use complex language efficiently. A guiding hypothesis for this panel is that at least some interjections are highly adaptive communicative tools, culturally evolved for the job of keeping our social interactional machinery in good repair (Yngve, 1970; Dingemanse 2017). Far from being marginal grunts, words like ‘oh!’, ‘mm’, ‘um’ and ‘huh?’ play central roles in the most sophisticated uses of language. As metacommunicative signals, they are one of the places where theories of mind and pragmatic reasoning come to the surface, and they afford human language a degree of flexibility, robustness and error-tolerance unmatched in other known communication systems.

This session brings together new research on the centrality of pragmatic interjections in language, with a special focus on items and interactional practices that play crucial roles in managing the back and forth of everyday interaction. These phenomena have been studied in disparate disciplines, as seen by the proliferation of available labels, including back channels, discourse markers, phatic interjections, collateral signals, response tokens and non-lexical conversational sounds. In this lies both a challenge and an opportunity. The challenge is to formulate a unified perspective that can provide conceptual foundations and ensure cumulative progress. The opportunity lies in the disciplinary diversity, which provides us with complementary methods that can deliver converging evidence on open questions.

Topics covered in the session include the following: the central roles of ‘marginal’ items in the pragmatics of human interaction; their linguistic status as lexical or nonlexical items; their multimodal composition, as items combining verbal and visual cues; their semiotic status, combining indexical, iconic and symbolic properties; their cross-linguistic attestations, including patterns of universality and diversity; the paths of semantic and pragmatic change leading to and from them; and their implementation in models of language processing, dialogue systems and conversational agents.

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Sequentiality and Emergence of Discourse-Pragmatic Markers

Panel proposal

Dr. Yuko Higashiizumi¹, Prof. Noriko Onodera², Prof. Reijirou Shibasaki³

1. Freelance, 2. Aoyama Gakuin University, 3. Meiji University

This panel will address, from a diachronic perspective, the issue of how sequences of linguistic items may be reformulated through use in discourse and give rise to expressions which typically serve discourse-pragmatic functions. In recent decades, increased attention has been given to the discourse-pragmatic functions of those expressions that are closely associated with particular places in discourse, i.e. the peripheries of the utterance, and their similar and different functions and developments have been brought together from a variety of languages and summarized in Beeching and Detges (2014) and Higashiizumi et al. (2016), among others.

The kinds of items that can be used at the peripheries of utterances cover a broad array of expressions or constructions at various syntactic levels (see Brinton 2017), e.g. pragmatic markers (e.g. *hence, therefore, that is*), general extenders (*and things like that*), expressions of clausal origin (e.g. *the thing is*), and adverbial clauses, while commonly serving to link one proposition with another in sequence to help the reader/addressee grasp the flow of information in either written or spoken discourse (Lenker 2010). At the same time, the fact that pragmatic markers or (extra-)clausal items are not obligatory cannot be ignored (Mauranen 1993). In this sense, it is necessary to broaden our outlook enough to see why each constructional item is put to use. In fact, Chafe (1996: 49) emphasizes the following: “There continues to be a need for a model of natural discourse that pulls together the diverse cognitive and social factors responsible for the shape of language.”

In this panel, we will examine the interplay among the sequencing of linguistic items in discourse, the shape of discourse-pragmatic markers (DPMs), and the functions of DPMs. Taking grammaticalization and/or “constructionalist” approaches (Goldberg 2013), e.g. Hilpert (2013a), Traugott and Trousdale (2013), and Barðdal et al. (2015), we will explore a wide range of DPMs as exemplified in Table 1. Many of the studies to be presented take a corpus-based approach to the emergence of DPMs because corpora are helpful in the investigation of the frequency, form, and function of construction changes (Hilpert 2013b).

This panel will also reconsider the tendencies/clines that have been suggested in previous studies of semantic-pragmatic changes. These tendencies suggest predictable directions for the development of DPMs. One of the most crucial seems to be “propositional > (textual > expressive)” (Traugott 1982), while other important clines include “(inter)subjectification” (Traugott 2003, 2010), and “Clause-internal Adverbial > Sentence Adverbial > Discourse Particle” (Traugott 1995).

Table 1. Examples of DPMs

Level: English/Japanese/Korean

Morphology: *Ish* (Traugott and Trousdale 2014)/Clause-final particles (Suzuki 2007, Onodera 2004), Formal nouns (Suzuki 1998, Onodera 2017)/Plural markers (Rhee 2018)

Word: Adverbial connectors (Lenker 2010)/Stance adverbs (*chinjutsu fukushi*) (Shibasaki in press), Conjunctions and interjections (Onodera 2004)/Interrogative pronouns (Rhee 2016a)

Phrase: Dangling PTCPXn (Hayase 2017), General extenders (Traugott 2015) /Anaphoric/anaphor-less complex connectives (Higashiizumi 2018)/Complementizers (Rhee 2016b)

Clause/Sentence: Comment clauses (Brinton 2008), SNCXn (Shibasaki 2014)/Subordinate clauses (Otori 2011)/Hortatives (Rhee to appear)

Prospective speakers: Laurel J. Brinton, Naoko Hayase, Yuko Higashiizumi, Heiko Narrog, Noriko O. Onodera, Seongha Rhee, Reijirou Shibasaki

Social Relations and Language in Institutional Settings: What Conversation Analysis can Contribute

Panel proposal

Dr. Nan Wang¹, Prof. Hongyin Tao²

1. Hunan University, 2. UCLA

The theme of this panel concerns social relations in institutional settings - how social relations are achieved and oriented to by interlocutors in high-stakes institutional settings.

Being the basis of macro-level social structure, self-other relations at the micro level is one of the most fundamental inquiries in social sciences. The concept of social relations has been mostly worked within the functionalist perspective in sociology, through sophisticated logical theorizing (e.g., Parsons, 1951; Weber, 1991). Yet the development and application of Conversation Analysis (CA) implies an opportunity to investigate this phenomenon in an empirical approach. Aiming to develop claims about systematic organization in social interaction, CA relies on transcripts of naturally occurring interaction (Sidnell, 2014), whose claims can only be supported by substantial accumulations of instances (Heritage and Maynard, 2006), and its results can be re-examined and validated (Drew, 2005). A wide range of issues in pragmatics have been explored using the CA approach, such as *conversational implicature* and *politeness theory* (Curl and Drew, 2008; Hayashi, 1996), *stance-taking* and *preference organization* (Raymond, 2003; Stevanovic and Peräkylä, 2012; Clayman and Heritage, 2014), *meaning understanding* and *sequence organization* (Schegloff et al., 1974; Schegloff, 2007; Wang et al., 2018); and *multi-modal interaction* and *collaborated social actions* (Luke et al., 2008; Greiffenhagen, 2012; Goodwin, 2013). These issues have also been examined in a variety of institutional settings, including *medicine* (Frankel 1984; Stivers, 2007; Heritage and Maynard, 2006), *courtroom* (Atkinson and Drew, 1979; Drew, 1992); and *press conference* (Clayman, 1988; Clayman et al., 2006).

Despite the existing research has successfully documenting how interlocutors recurrently use and rely upon contextual knowledge about their social encounters in interaction, relatively few were able to demonstrate how social relations are being systematically oriented to by the interlocutors. This panel thus attempts to put together a collection of such efforts, focusing on social relations through language use in institutional settings. CA maintains that 'persons assume incumbents of specific relationship categories should conduct themselves in ways that are consistent with the rights, obligations, motives, and activities regarded as proper for incumbents of the relationship categories, or be accountable for the discrepancy' (Pomerantz and Mandelbaum, 2005, pp. 150). Based on this assumption, we expect contributions to this panel to place a special emphasis on participants' understanding about their incumbencies and that of others in their language. In other words, the specific question that this panel addresses is: ***How do participants demonstrate their understanding of their social relations with others - authority and subordinate, professional and layman, or centrality and margins in social interaction?*** Studies could include a wide range of aspects of interaction that are of interest to researchers of pragmatics and conversation analysis. Findings of the panel contributions are expected not only to increase our understanding of social relations in various institutional settings, but also to generate implications for resolving dilemmas and improving outcomes, of which participants of the interaction in these institutional settings are motivated to accomplish.

Sociolinguistic and Sociotechnical Approaches to Official Transcripts

Panel proposal

***Dr. Miyako Inoue*¹, *Mr. Eero Voutilainen*²**

1. Stanford University, 2. University of Helsinki

A transcript, or a 'verbatim report', is a textual genre whose authority is sustained by the assumption that it is indexically tied to the speech event, of which it is presumed to be more or less a faithful copy. And yet the transcript's fidelity is neither mechanically or neutrally produced. Composing the transcript is affected by multiple factors, such as the differences between speech and writing as semiotic channels (e.g. Linell 2005), the process of transferring the text from one genre to another (for example from parliamentary session to the official parliamentary report), and the traditions and ideologies of the transcriber and the transcribing community. Also, as Park and Bucholtz (2009) argue, the semiotic process of entextualization that produces institutional texts is deeply complicit with the reproduction of power and authority.

Perhaps nowhere is the production of transcripts as rigorously standardized and normalized as in modern judicial, legislative and other such institutions, where the transcripts are both the object and the subject of complex bureaucratic administration for its accountability. In these institutions, the political rationality of the fidelity of the transcript to the original speech event — be it a parliamentary session or a court trial — can not be accounted simply in terms of semiotic transduction of accuracy. Consequently, we need ethnographically informed pragmatic analysis to appreciate how the given institution is operated by a network into which transcribers and their cognitive and physical activities (actors), their social community and, for example, the recording and playback technologies and the built environment (actants) are equally conscripted (e.g. Latour 2007). As such, the production of transcripts is no longer conceivable as an human-centered isolated practice of listening and writing down what was spoken, but as a network of institutionally distributed activities mediated by the institutional culture and its conventions and procedures.

Drawing on scholars interested in professions such as parliamentary and court reporting, this panel is aimed at applying, developing and combining sociolinguistic and socio-technical (e.g. actor-network theory) approaches in the research of professional transcription in the bureaucratic setting. Questions that are addressed in this panel include the following: What kind of institutional ideologies govern the making of official transcripts in different settings? How are they reflected in the actual processes in which transcripts are produced? What kind of linguistic and other editorial changes are made in the transcripts, and how do they affect the representation of the speech event? How is 'authenticity' or 'fidelity' of the transcript defined and treated in different institutions? How do different technologies, such as stenography and automatic speech recognition, affect the nature of transcription?

After the presentations, Dr. Joseph Sung-Yul Park will act as discussant for the panel.

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Speech act research and large corpora

Panel proposal

***Prof. Andreas H. Jucker*¹, *Dr. Ursula Lutzky*²**

1. University of Zurich, 2. Vienna University of Economics and Business

Speech act research has made significant progress in recent years thanks to the increasing availability of large corpora, the further sophistication of search techniques, and a better theoretical understanding of the nature of speech acts. In this panel, we extend this work by sharing and discussing different approaches to the study of speech acts in large corpora.

The first session of our panel will be devoted to the more technical aspects of speech act identification and retrieval, with papers presenting different approaches to facilitating the (semi)automatic search for speech acts in corpora. The second session focuses on expressive speech acts and discusses new insights into apologies, apology responses, and spill cries. Lastly, the third session turns to diachronic approaches in the study of speech acts, including commissive speech acts, and ends with a final round table discussion.

The panel includes not only papers on English but also on Romance languages and on Mandarin Chinese. Together the papers provide an overview of cutting-edge approaches to corpus-based speech act research, which has far reaching consequences for speech act theory in general. Speech acts are seen as dynamic entities that are defined not only through their felicity conditions but also and largely through the ways in which interactants discursively understand and delimit them.

Spoken Language in Translation: Between Universal and Individual Properties

Panel proposal

Dr. Elizaveta Khachatryan¹

1. University of Oslo

Almost a century ago, Leo Spitzer published his study about Italian spoken language *Italienische Umgangssprache* (Colloquial Italian, 1922), translated into Italian only in 2007 as *La lingua italiana del dialogo* (Conversational Italian). In this study, many years before the birth of pragmatics, the linguist defined his method as psychological-descriptive. The data analyzed contained written reproductions of the spoken language—phrases used in dialogues in novels and plays. The proposed classification of forms and their description can be viewed by a modern reader as a pragmatic approach. Spitzer highlighted the importance of these signs of orality found in literary texts: on the one hand, they are language-specific and represent the “national style” of the language; on the other hand, some of them may represent the author’s individual style. Moreover, these elements are often almost untranslatable and should be substituted by signs of orality with a similar function in another language.

The purpose of our panel is twofold. First, we seek to collect and characterize the signs used for reproducing spoken language in literary texts. Which features can be considered universal, which are language-specific, and which belong to the author’s individual style?

Have these signs changed over time? What new tendencies have appeared in the way people speak and, along with them, what new forms? How do authors reproduce spoken language now? Some elements described by Spitzer are still in use, but others sound outdated. Is this a reason for “updating” the translations? (like, for example, the retranslations of J. D. Salinger’s novel *The Catcher in the Rye* in Russian and in Italian) (e.g., A. Romanzi, *Il linguaggio di Holden Caulfield*, in: *Edito, inedito, riedito*. Pisa University Press).

Second, we want to investigate how translators deal with the problem of the spoken language’s specific features in each particular case for a particular language combination. The properties of spoken language are traditionally seen as universal: it is spontaneous, with a flexible structure, oriented toward the interlocutor, who can collaborate or disturb the communication, sometimes requiring immediate changes in formulations or strategies, or further explanations. Still, it seems that each language has its own preferences for using different instruments focused on different properties of spoken language. This language specificity leads to omissions and additions in translation (e.g., K.R.Hauge, *Found in translation – discourse markers out of the blue*, in: OSLa 6(1), 2014). For example, interjections are often added in Italian texts (e.g. A.F.Anvik, *Emozioni in norvegese e in italiano*, in OSLa 10 (1), 2018), whereas particles (typical for some languages, such as Greek, Japanese, Norwegian, and Russian) tend to be omitted. We believe that case studies of various linguistic phenomena will offer a better understanding of what a spoken language is in general, and what properties may be seen as more (or less) language-specific.

Suspensions in Interaction from cross-linguistic perspectives

Panel proposal

Prof. Xiaoting Li¹, Dr. Shimako Iwasaki²

1. University of Alberta, 2. Monash University

This panel explores the ways in which participants manage and negotiate suspensions in interaction, including (but not limited to) suspension of a TCU/turn, an action, a sequence, an activity, a topic, a participation framework, a body movement, and a spatial-orientational configuration. Papers will examine how combinations of multimodal resources, such as morphosyntax, prosody, bodily-visual practices and physical surrounding, are used to manage suspensions both within a turn as well as across turns in specific sequential contexts.

The panel builds on and expands conversation analysis and interactional linguistics research, examining various types of suspensions and incompletions in interaction. Papers advance works on suspending a projected TCU-in-progress (Mazeland, 2007; Iwasaki, 2011, 2013, forthcoming), single- or multi-unit turns (Chevalier & Clift, 2008; Chevalier, 2008; Koenig, 2005; Li, 2014, 2016, forthcoming) as well as suspending within a sequence (Schegloff, Jefferson & Sacks 1977; Schegloff, 2007), an activity (e.g., through a 'side sequence', Jefferson, 1972), or a larger project (Houtkoop & Mazeland, 1985; Monzoni & Drew, 2009). Papers focus on bodily-visual actions (Lerner & Raymond, 2017) and the roles of specific interactional modalities in suspensions, such as morphosyntax (Chevalier & Clift, 2008), prosody (Local & Kelly, 1986) and embodied actions (Iwasaki, 2011, 2013; Li 2014). Across many forms of suspension, projectability is particularly relevant. Projectability allows participants to foreshadow and recognize where a turn is headed and what action is being performed before a turn reaches its actual completion (Sacks, Schegloff, & Jefferson, 1974; Lerner, 1991, 1996). Several types of projection enable participants to recognize and negotiate suspensions in interaction, for example, morphosyntactic projection (Lerner, 1991, 1996; Auer, 2009), prosodic projection (Selting, 2000, 2001), action projection (Chevalier & Clift, 2008), embodied projection (Streeck, 2009; Kendon, 2004; Sacks & Schegloff 2002[1975]), and pragmatic projection (Selting, 2000).

The panel brings together papers that contribute to an understanding of the multi-layered and collaborative design of social action and interaction, particularly participants' management of suspensions in temporally and sequentially unfolding interaction. An important focus of the panel is the multimodal and cross-linguistic investigation of suspensions. By investigating various types of suspensions and a variety of multimodal resources in interaction in different languages, this panel will unveil practices for managing suspension in different cultures and will contribute to our understanding of specific and generalizable practices in interactional organization.

The Diachronic Aspect of Politeness in East-West: Society and Value

Panel proposal

Dr. Kazuko Tanabe¹

1. Japan Women's University

This panel will bring together various scholars interested in the diachronic aspect of politeness and empirical research on the subject, which will be discussed in terms of the transmission of politeness in Asian and non-Asian regions. Leech (2007, 2014) made use of categories that are familiar from Brown and Levinson's work (1987) and tried to distinguish his approaches from the Universalist stance (Assimakopoulos, 2014). This paper examines universality and non-universality in politeness through illustrating its differences in East-West languages.

The survey by Tanabe (2017) focused on the simplification of Japanese honorifics depending on employment conditions and showed the drastic inclination towards the more casual and regularized form for a few of decades. For example, people have recently seemed to favor the form *ikareru*: *ik(u)* ("to go") + *areru* (honorific marker), rather than the conventionalized irregular form *irassharu*, which has been adopted since the end of the Edo era (around 19th C). This tendency is found among both male workers and female temporary contract workers.

As the second transmission, the Japanese honorific system has been gradually losing its listener-oriented system according to Inoue (1989). The traditional Japanese honorific system consists of the custom in which speakers adopt honorific forms for upper-status persons mentioned in a conversation and the survey (Tanabe, 2017) proved this transmission; it was verified depending not only on the gender but also the style of employment. Part-time workers prefer the listener-oriented style regardless of gender, which means that they do not try to use honorifics for people mentioned in a conversation without first considering a person's status when they talk with colleagues, friends, or younger people. It seems that every language has its own background and circumstances both in- and outside its language structure and usage. It will be significant to contrast the causes and process of honorific transfer of East-West languages.

It is hoped that this panel will offer sufficient opportunities to examine the universal and non-universal aspects of honorific usage changes among various languages.

The Expression of Stance in Spoken Language.

Panel proposal

***Prof. Nigel Ward*¹, *Prof. Gina-Anne Levow*², *Prof. Douglas Biber*³**

1. University of Texas at El Paso, 2. University of Washington, 3. University of Northern Arizona

People often indicate how they view things: as praiseworthy, deplorable, insignificant, intriguing, obvious, factual, worrying, desirable, surprising, and so on. In spoken language, such indications are often subtle and fleeting — done with a slight prosodic shading, an unobtrusive adverb, or nuanced choice of words — but they often play important roles in achieving larger communicative goals. Stance relates to many well-studied aspects of communication — affect, valence, sentiment, dialog acts, speech acts, politeness, rhetorical structures and others — but direct studies of stance have been few and far between.

The aim of this panel is to bring together researchers with different perspectives on stance in spoken language, in order to discuss new findings, approaches, and questions. We take a broad view of stance, including appraisal, evidentiality, sentiment, and so on.

Abstracts are welcome on any topic relating to stance in spoken language, including:

- the lexical, grammatical, prosodic, or nonverbal expressions of any specific stance
- differences in the expression of a specific stance across individuals, subcultures, and languages
- the contexts and circumstances in which specific stances are typically deployed
- how expressions of specific stances serve larger goals, such as justifying actions, persuading, reaching agreement, and strengthening relationships
- the expressions of stance in specific genres, such as casual conversation, workplace meetings, news broadcasts, and political discourse
- methods for studying stance: quantitative, corpus-based, impressionistic, experimental and other

Submitters are encouraged to define their terms and note how their analytical focus relates to other perspectives.

Notes to the selection committee:

- People doing exemplary work on these topics include Richard Ogden, John Heritage, Khiet Truong, Louis-Philippe Morency, Marc Pell, Bjorn Schuller, Danielle Pillet-Shore, Catherine Pelachaud, Magalie Ochs, Thomas Jansoone, Erik Cambria, Martin Wolmer, Jens Allwood, Shelley Staples, Rod Gardner, Joanna Chojnicka, Richard Wright, Valerie Freeman, Juergen Trouvain, Edwin M. L. Yiu, Margret Selting, Christelle Portes and Oliver Niebuhr, among others. We will announce our panel to these researchers and more generally.
- In terms of the conference theme and topics, this panel relates very directly to the topic of “Meaning and Social Context”

The interactive construction of morality

Panel proposal

***Prof. Michael Haugh*¹, *Dr. Rosina Marquez Reiter*²**

1. The University of Queensland, 2. University of Surrey

Michael Haugh (The University of Queensland) and Rosina Marquez-Reiter (University of Surrey)

Questions of morality have recently entered the pragmatics research agenda, especially in (im)politeness studies. Conversational participants have been shown to evaluate their own and others' behaviour in terms of right or wrong, and to orient their (re)actions to a perceived (lack) of reciprocity in normative behavioural expectations. The relative visibility of issues of morality in (im)politeness studies points to the importance of understanding the broader moral dimension in which impoliteness practices are embedded. This is especially relevant at a time where a dearth and 'death of morality' (Rushdie 2001) is said to characterise contemporary societies, and yet we are also witnessing a concomitant rise in moralising via social media and forms of digitally-mediated communication.

This panel speaks to the moral turn in the humanities and social sciences. It offers a pragmatic perspective on the interactive function of morality in the construction of everyday interactions where social values and traditions are invoked, endorsed or contested. Papers in the panel focus on situated face-to-face or mediated institutional or non-institutional interactions where morality, moralizing and/or morally-loaded actions or activities are constructed (e.g. blamings, shamings, expressions of indignation, accusations, complaints, apologies, etc.). The papers examine how these activities unfold, taking into account the styles and repertoires of the communicative settings examined, and the values that are transmitted and contested.

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Rushdie, S. (2001). Reality TV: a dearth of talent and the death of morality. *The Guardian*. June 9
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The Order of Things and That Thing Called Order: Pragmatic Inquiry as a Metapragmatic Practice

Panel proposal

Prof. Jürgen Spitzmüller¹, Dr. Mi-Cha Flubacher¹, Mr. Jonas Hassemer¹

¹. University of Vienna

The call for IPC16 invites us to reflect on our own *origo* as researchers, the ‘centre’ where we position ourselves and from which we perceive and structure the world we describe. We are invited to consider the ‘de-centring’ of our position and to scrutinise what goes on at ‘the margins’. This panel questions that such a shift—i.e., a ‘de-centred’ perception—is possible, and it sets out to explore the methodological consequences and paradoxes that emerge from the need to have an origo of research and the ultimate attempt to ‘fix meaning’ in analysis. We will discuss pragmatic inquiry as a metapragmatic practice. In metapragmatic terms, any interpretive achievement draws on a ‘meta’ component, on layered indexicality that frames contextualization. Such “indexical orders” (Silverstein 2003; Blommaert 2015) provide position(ing)s and means for rationalization, they thereby allow social actors to take a stance on, (dis)connect, centre and marginalize perceptions. It is usually assumed in sociolinguistics and pragmatics that these orders (or *ideologies*) prove to be rather stable and ‘certain’ in many if not most interpretive encounters. In this sense, ‘ruptures’ or ‘crises’, when orders become precarious, unstable, questionable, and hence subject to metapragmatic awareness (Verschuereen 2000), are the exception from which the order can be confirmed *ex negativo*.

As opposed to that, this panel highlights ‘liminal situations’ (Jacobs & Slembrouck 2010) as a constitutive dimension in/of research and opens a space for reflection on the ‘metapragmatics of pragmatics’ (Caffi 2009: 225f.), the indexicality of hegemonial paradigms, and the recontextualisation of data in the process of disciplinary entextualisation. We will discuss why, when and for whom (actors and researchers) the need and necessity arises to order, fix and disambiguate liminal/irritating encounters in pragmatic inquiry, and potential strategies to deal with them, while others do not seem to need any ordering/fixing.

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The pragmatics of global healthcare communication: setting communicative standards in diverse contexts

Panel proposal

*Dr. Sarah Atkins*¹, *Dr. Keiko Tsuchiya*²

1. Birkbeck, University of London, 2. Yokohama City University

Healthcare interactions represent a fruitful site for discourse pragmatic approaches to analysing communication, not least for understanding the complexities of post-coloniality and intercultural communication in the modern world. The panel proposed here brings together scholars in this field to present research on the ways that health-professionals interact in diverse contexts, shedding light on the way that the interactions they engage in are inevitably shaped by a myriad of socio-cultural factors pertinent to these diverse contexts.

Communication skills are now seen as a crucially important competence for medical professionals, with patient-centred models a dominant archetype. However, training and assessing what makes for effective communication is acutely sensitive to culture and context in today's diverse societies. One reaction to this social complexity in medical education has been the reliance on standardisation to ensure consistency across medical professionals, including the standardisation of communicative competences, assumed to be valid across multiple cultural contexts. The creation of comparability and standards is a central feature of globalization across various professional fields and, in healthcare settings specifically, this has coincided with the inception of discourses of the 'universal global physician', able to operate anywhere according to a set of common medical competencies.

While standards, as socially agreed comparable measures of performance, can be seen as crucial for professional entry and consistency, deciding and assessing those standards is an ongoing challenge in an ever more diverse world. The drive for standardisation contrasts with discourses about the pluralised nature of contemporary, 'superdiverse' societies, with their ever-expanding mobility and complexity (Vertovec 2014). In these plural contexts, a healthcare practitioner is expected to be aware of cultural differences and diseases across differentiated patient populations. These contrasting discourses can be felt throughout various educational and professional fields, but healthcare presents a particularly powerful example of such challenges: with the many personal, professional and institutional communicative tensions that arise in healthcare interactions and the diversity of people practitioners interact with, patient safety and consistency in practice is reliant to a great extent on ensuring successful communication.

The panel provides an opportunity to reflect on the research in healthcare communication in diverse contexts, incorporating a range of papers, addressing practices in diverse healthcare workplaces (Session 1), online healthcare discourses (Session 2) and the use of actual interaction, simulation and standardisation in medical education (Session 3).

Vertovec, S. (2014). *Superdiversity*. London: Routledge.

The pragmatics of ‘global centres’ and ‘peripheries’ in healthcare communication research

Panel proposal

*Dr. Olga Zayts*¹, *Prof. Jo Angouri*²

1. The University of Hong Kong, 2. University of Warwick

This panel brings together an international group of pragmatics scholars working in the area of health communication in Asia[1], in particular in Hong Kong, Mainland China, Singapore, Japan, Malaysia and Thailand, among other countries. The overarching objective of the panel is to bring together health communication research from the ‘global South’ to problematize the hegemonies of the Anglophone tradition of research with regards to its empirical, epistemological and theoretical foundations.

The paramount importance of effective communication in delivering successful healthcare outcomes has nowadays become an axiom. While ever emerging medical technologies and discoveries (e.g. novel genetic tests that lead to new knowledge about our genetic makeup) undoubtedly expand our understanding of health and illness, what ultimately matters is how the new knowledge generated by these technologies and discoveries is communicated to patients, and to and among healthcare professionals, as well as other involved parties, to improve healthcare outcomes. Through the primary interest in context-specific language use, pragmatics scholars have much to contribute to effective communication in healthcare. The ‘global South’, with its multiple cultures and languages, presents a rich and particularly complex research context for pragmatic investigations, and the number of studies emerging from this context has been on the rapid and steady incline in the last two decades. Paradoxically, while the pioneering role of Asia¹ in some major recent technological developments and discoveries has been widely acknowledged, when it comes to research on communication in healthcare, it is not uncommon to downplay the scope and the impact of the emerging research in the ‘global South’ in favor of a longer standing tradition in the Anglophone world. The empirical, epistemological and theoretical foundations of the majority of the studies also appear to be predominantly ‘borrowed’ from the Anglophone tradition. While the universal applicability of some pragmatics frameworks (e.g. politeness) has been questioned, other frameworks appear to be unquestionably adopted (and *not* adapted, or developed). Drawing on a range of empirical data from a variety of healthcare communication contexts in the ‘global South’, the panel participants will present their metareflections on the empirical, epistemological and theoretical foundations of doing research outside of the Anglophone contexts. Panel participants will engage in the discussion of the specifics of handling the raw data (e.g. collection, transcription, translation), engaging with research participants, the linguistic, cultural, and social aspect of health communication in their research contexts, epistemological hegemony of the Anglophone research tradition, and doing empirical research on the ‘periphery’ or outside that tradition, and the heterogeneity of the research contexts in the ‘global South’. Ultimately, the panel will question the dichotomy between the ‘global centers’ and the ‘peripheries’, and bring to the forefront and highlight the ‘global South’ with its rich research tradition in its own right.

[1] We are using ‘Asia’ here in its geopolitical sense

The social and material in action in clinical dentistry: Micro-analytic studies from Asia

Panel proposal

***Dr. Susan Bridges*¹, *Prof. Jürgen Streeck*², *Ms. Xinyue Xu*¹**

1. The University of Hong Kong, 2. University of Texas Austin

The issue of 'place-specific' dimensions of embodiment has been raised in multiple micro-ethnographic workplace studies. While micro-level video analysis has supported nuanced understandings of interactions in general healthcare, given its distinctively interwoven organization (general consultation combined with surgical intervention), linguistic and physical complexities (multiple configurations of actors/ bodies and physical tools) dentistry is a relatively new and promising area of interactional research. While the field of dental public health has studied dental communication topics such as dental anxiety and dental fear, this has been, in the majority, from a psychometric perspective. Research from an ethnographic base is much smaller; however, ethnomethodological studies have been growing with video-based research in Hong Kong (Bridges et al, 2010, 2011, 2015) exploring dental interactions to identify turn-designs in instruction-giving and reassuring in Cantonese as well as exploring the complexities of mediated interpretation in Cantonese-English interactions. Related approaches in the UK (Hindmarsh et al., 2011) have examined talk and bodily conduct in dental apprenticeship. The proposed IPrA 2019 panel will be the first to draw together current micro-analytic research in clinical dental communication in Asia and will bring together a range of video-based corpuses of clinical recordings. In doing so, we will examine the current intersections of these ethnomethodologically-oriented research programmes and explore the potential future directions of bringing these currently independent studies into a coherent research agenda. The proposed panel will share papers from both doctoral students and experienced researchers working on Asian data sets. To date, we have identified three corpuses but more will be welcome following the general call.

The *Hong Kong* team (Bridges, Xu, Yiu, Wong, McGrath, Zayts, Nair) will draw on a large corpus of video recordings of pediatric and adult consultations to examine cross-linguistic clinical dental communication. Specifically, micro-analytic examination of the complexity of multi-party formulations in dental operative contexts where mediated interpretations by surgical assistants are the norm. The *Japanese corpus* (Saikaida) explores the multi-party formulation of embodied interactions between a dentist and a patient, or a dentist and a dental hygienist through sequential analysis, especially how a dentist/ dental hygienist uses dental equipment to achieve their medical examination or treatment. The *Chinese corpus* (Guo & Streeck) examines how patients' dental anxiety and fear (DAF) and bodily sensations (pain) are expressed or displayed and how they are responded to in a sequentially relevant manner by both dental health care providers and patients in cross-cultural contexts. Theoretically, this panel will contribute to ongoing developments in the field of language and social interaction drawing implications for sociomateriality, intersubjectivity and intercorporeality (Meyer et al. 2017).

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Towards a pragmatics of the local: Centering the perceiving subject

Panel proposal

Dr. Adrienne Lo ¹

1. University of Waterloo

This panel argues that pragmatic analyses, which often are grounded in the micropolitics of interaction, should be centered from the viewpoint of a historically situated “perceiving subject”. Drawing upon work in linguistic anthropology, the papers seek to expand upon frameworks that challenge conventional understandings of signs as self-presenting material phenomena. By framing semiosis as a process that is shaped within particular social and historical contexts, the panel argues for greater attention to the rootedness of sign interpretation.

Scholarship in linguistic anthropology has highlighted the ways in which understandings of sign ensembles are historically situated (e.g. Gal and Irvine 1995, Bauman and Briggs 2003, Errington 2008, Hanks 2010, Heller and McElhinny 2017). This body of work looks, on the one hand, at language ideologies as key frameworks that influenced scholars of language and colonial administrators alike, and on the other, at the social situatedness of specific historical actors. Central to this research is the notion of the “perceiving subject” (Inoue 2006, Rosa and Flores 2017), who appraises and interprets signs, and whose perceptions shape and are shaped by metapragmatic frameworks. By locating regimes of sign interpretation as perspectival frameworks that serve the political economic interests of their supporters, this work grounds semiosis squarely within a historical and social context (Gal 2016).

This panel seeks to explore the following questions:

- What kinds of perceiving subjects have interpreted signs and regimented their meanings across various scales of time and space?
- Whose interests have been served by these interpretations?
- What discursive mechanisms have perceiving actors used to regiment these meanings?
- To what extent is sign interpretation negotiable or contestable?
- Can regimented interpretations, in turn, shape the very course of language practices that are being interpreted?

Towards finding ways to co-exist with migrants and minorities in Japan: Empirically based approaches to muticulturalism

Panel proposal

Prof. Kaori Hata ¹

1. Osaka University

The purpose of this panel is 1) to investigate the process of how migrants and minorities have been marginalized in Japanese society, and 2) to explore how all the constituent members of society can create an environment in which diverse groups of people can live together, while retaining their various cultural practices and social norms.

To achieve these goals, we employ empirically based approaches to analyse everyday personal interactions and other micro-events under specific circumstances in which there is re/construction towards either marginalization or coexistence. For this purpose, various previous studies have been applied. In particular, the ‘participation framework’ theory (Goffman 1981) has been employed to analyse such multi-party interactions in mixed cultural situations. However, Goffman’s model is sometimes difficult to apply to the daily micro-events in which participant roles shift quickly from moment to moment. To complement this point, we systematically employ other theories to reveal the processes of re/constructing either co-existence or marginalization. For example, Clark (1996) is used to analyse the ‘shared knowledge’, or ‘common ground’, while Du Bois (2014) is used for ‘resonance’. The accumulated results of such empirical research on pragmatic behaviours (e.g., discourse markers, honorifics, or deixis), and multimodal issues (e.g., body torques, eye gazes, gestures), provide us with the tools to clarify these sorts of mechanisms.

This panel will focus on issues that relate to multiculturalism in general, and immigration and cultural differences in particular.

In the first slot, Magda Bolzoni starts our panel by reporting on the results of semi-structured interviews about migrant policy with local authorities in rural areas in Japan. Second, Max Durayappah-Harrison and Makiko Takekuro analyse ethnographic data taken from fieldwork in a rural part of Japan. They reveal how local residents and Japanese migrants from urban areas live together amid their cultural differences. In these data, they reveal how they attune/align such situations to maintain communities. Then, by taking a critical discourse analysis stance, Akira Satoh’s paper examines how media treats politically marginalized people in geographically peripheral area, or more specifically, how Japanese media portrays the anti-U.S. base protesters in Okinawa.

In the second slot, two papers explore how foreigners can receive an appropriate education in Japan from micro/macro perspectives. Etsuko Yoshida and Miwako Ohba consider the issues of Chinese ‘technical intern trainees’ in Japan to discuss the communication gap that is deeply related to their cultural differences. Then Noriko Okamoto, focusing on the second and third generations of refugees in Japan, shows what kinds of teaching materials are required for learning the Japanese language. Education reform is key to enabling Japanese society to develop a meaningful and inclusive policy of co-existence. Finally, Masataka Yamaguchi analyses English-speaking immigrants’ discourse in Japan from an anthropological perspective.

This panel will also discuss ways to create a situation whereby diverse group of people can live together as they are, keeping their various differences, including their cultural and social norms. By creating a flexible and accessible social system, Japanese citizens, migrants, and minorities alike will be able to reap the benefits exponentially.

Transcultural pragmatics & computer mediated communication

Panel proposal

Dr. Doreen Wu¹, Dr. Dezheng (William) Feng¹

1. The Hong Kong Polytechnic University

With increasing globalization and digitalization, convergence as well as divergence in pragmatic performance can be found across cultures. As early as 1999, German Philosopher Wolfgang Welsch criticizes the notion of “interculturalism” as “a conception of cultures as islands or spheres” and argues for a turn to “transculturality” which conceives cultures today as being extremely interconnected and entangled with each other. Wu (2008) also called for a further attention to the blend of global and local elements in Chinese cultural practice.

Therefore, in this panel, instead of discussing “intercultural pragmatics”, we would like to attend to issues related to “transcultural pragmatics” in the context of computer-mediated communication (henceforth CMC). By Transcultural Pragmatics, we hope to draw scholarly attention to pragmatic strategies, moves and acts in exchanges and interactions across cultures that have some things in common while differing in others. In other words, instead of identifying dichotomous differences across cultures or groups in their pragmatic behaviour, we attend to sameness-cum-variation. Furthermore, we would also like to draw attention to the processes of synergizing or hybridization of cultural practice in multicultural/multilingual societies of today.

The contexts of CMC examined can range from personal communication (i.e. between people from different cultural backgrounds) to corporate communication (e.g. when companies or institutions utilize social media or e-commerce sites to reach or engage stakeholders around the globe). Our approach/methods of analysis are eclectic, ranging from discourse analysis, corpus-based study to internet ethnography. Data concerning one or more than one language(s) or communities of practice will be provided to illustrate the phenomenon of the multiplicity/hybridity of cultures today.

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Translanguaging and polymedia: new questions for research on digitally mediated interaction

Panel proposal

Prof. Jannis Androutsopoulos ¹

1. Hamburg/Oslo

The spread of smartphones and other mobile devices introduces new affordances for digitally-mediated interpersonal communication and advances its integration in everyday communicative practices (Androutsopoulos/Stæhr 2018, Arminen et al. 2016, Madianou 2014, Tagg/Lyons 2018). While earlier linguistic research on computer-mediated communication (CMC) mainly examines language and discourse on public platforms (Herring/ Androutsopoulos 2015), less is known about how people engage in private digitally mediated interaction (dyadic or group-wise) and how they match linguistic choices to media choices. How people draw on a repertoire of digital media for interpersonal communication is theorized with the notion of polymedia (Madianou/Miller 2012), a framework that builds on ethnographies of transnational communication between migrant workers and their families to examine social meanings and implications of media choice (e.g. phoning, texting or skype-ing).

This panel explores questions and challenges that follow up from the conceptual and empirical shift from public CMC to polymedia interaction. It showcases work from pragmatics and sociolinguistics that explores the implications of polymedia for language practices. The papers examine various types of mobility processes and social relationships (e.g. families, professional groups), thereby orienting to the following explorative questions: How do language and media choices work together in digitally mediated interaction? How does mediated interaction complement co-present interaction? What is the role of media ideologies (Gershon 2010) in establishing links between linguistic resources, media channels and (types of) interlocutors? What opportunities does polymedia offer to informal language learning (Chik/Ho 2017) and post-migration maintenance of heritage languages? In terms of method, we discuss multi-sited ethnography and qualitative approaches to heterogeneous datasets. The panel consists of a 10 min. introduction, three 20 min. papers, and discussant commentary by Carmen Lee (Chinese University of Hong-Kong) leading to general discussion.

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Translinguistic and Transidiomatic Practices in Globalized Contexts: Negotiating Borders from the Margins

Panel proposal

***Prof. Inmaculada Garcia-Sanchez*¹, *Prof. Daniel Silva*², *Dr. Rosina Marquez Reiter*³**

1. Temple University, 2. Universidade Federal de Santa Catarina, 3. University of Surrey

It is a well-established fact that mobility and (super)diversity have become two defining social and linguistic features of our rapidly changing, globalized world (Blommaert 2010; Canagarajah 2017; Moita-Lopes 2014; Cavalcanti and Maher 2017). Taking this as our starting point, this panel elaborates on the idea that in order to navigate the fluidity and complexity of contemporary social life, social actors in multilingual, migrant and/or transnational communities have to *transcend* and negotiate many different borders. While sometimes these negotiations involve the crossing of physical borders (as in national and geographical ones), they also, and increasingly, involve traversing symbolic borders (i.e. (ethno)linguistic, semiotic, sociocultural, political, generational...etc). This panel focuses on the communicative, interactional, and discursive practices that social actors deploy in these negotiations, paying particular attention to how these practices are often organized at the intersection of local *and* national/transnational/global processes. We want to examine two inter-related aspects of these practices. First, building on recent theoretical developments that emphasize the dynamic ways in which speakers flexibly use their full linguistic repertoires to solve problems and accomplish action in their social worlds – including translanguaging (García and Wei 2014; Blackledge and Creese 2017), translingual (Canagarajah 2013) and transidiomatic (Jacquemet 2005) practices–, we emphasize the centrality of translinguistic practices in how people negotiate borders in zones of sociocultural and linguistic contact. Second, and inspired by this year's theme that explicitly invites us to consider a *pragmatics from the margins*, the panel also highlights the idea that negotiating borders is never a neutral endeavor, and that these negotiations often happen in contexts of marginalization and/or unequal relations of power that shape (and, in turn, are shaped by) these communicative practices (Jacquemet 2005; Signorini 2002, 2014).

The proposed panel is interested in both the forms and functions of translinguistic and transidiomatic phenomena in multilingual, migrant and/or transnational settings. As such, the panel attempts to document/display the range and variety of these practices (from language brokering to transdialectal register shifts), and considers the following questions:

- (1) How can and do social actors exercise their linguistic agency to lever open political spaces not only to negotiate, but also to contest, subvert and/or redraw identities, ideologies and even the very nature of the borders that they are trying to navigate?
- (2) How do mobile language users, in their transit across power-laden social spaces, recombine language resources to grapple with hegemonic language regimes, often shaped by language ideologies of uniformity, clear-cut boundaries, and referential stability? Additionally, which alternative language-ideological models do these social actors devise?
- (3) In the contemporary, so-called *knowledge society*, which places a premium on verbal creativity and relational skills (Ochs & Kramer-Sadlik 2015), how do social actors engage in creative problem-solving through translinguistic and transidiomatic practices in often-fraught zones of linguistic and culture contact?
- (4) What kinds of metaphors, epistemologies, and new forms of theorization may emerge from a critical consid-

eration of communicative practices that challenge the imagined limits and margins of a language or a community (or the very imaginations that draw these demarcations)?

Turn design and ‘rights to know’ in small communities

Panel proposal

***Dr. Ilana Mushin*¹, *Dr. Joe Blythe*², *Prof. Lesley Stirling*³, *Dr. Rod Gardner*¹**

1. University of Queensland, 2. Macquarie University, 3. University of Melbourne

The aim of this panel is to bring together researchers working in communities and on languages that are currently underrepresented in research on the deployment of epistemic management strategies in ordinary conversation, especially those communities which are small enough for all members to know each other. The focus of the panel is on how turn design reflects the management of ‘rights to know’ in ordinary conversation. Our aim is to use this panel to expand our understanding of which features of knowledge management are common to humans in general, and which are developed for specific social contingencies, and how linguistic design of conversational turns reflects these contingencies.

It is now well established that the linguistic design of conversational turns projects the ways in which knowledge differentials between participants are being managed (Kamio 1997, Heritage 2012a, DuBois 2007, Stivers et al 2011). The features of language most commonly associated with knowledge management include sentence types (declarative and interrogative) (e.g. Heritage 2012b), modals and evidentials (e.g. Nuckolls & Michael 2014), egophoricity (e.g. Floyd, Norcliffe & San Roque 2017), and forms of referring expressions (e.g. Clark 1996).

While there has been significant linguistic description and typological study of these language features, there has been considerably less focus on their deployment in ordinary conversation and what this can tell us about normative social practices around knowledge management. That is, while actual knowledge plays a role in turn design, displaying one’s knowledge or lack of knowledge is usually affected by the social relations between participants and their relationship to what is being talked about. As Kamio (1997) points out, typically people do not claim direct knowledge of other people’s internal states (eg. I am sad vs. ?You are sad), instead relying on external evidence to support a such a claim (You look sad). However claims about others’ internal states are possible if it is a parent talking to their young child, or an expert who is authorized to have knowledge of others’ internal states. The design of turns thus typically reflects the epistemic stance of participants, taking these factors into consideration, rather than actual knowledge (what Heritage called ‘epistemic status’).

Most of the recent empirical research on the intersection between social relations and epistemic stance taking has examined data from major world languages, typically with participants living in urban centres. To this extent, research on epistemics reflects normative practices of the mainstreams of higher socio-economic strata of large industrialised societies. The panel organisers will present findings from their research on knowledge management in Aboriginal Australian and remote non-Aboriginal communities. We will invite other participants who are working on lesser-known languages and/or communities whose social organization falls outside of the Western urban industrialised context.

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Understanding nonnative speaker communication: Pragmatics of English as a lingua franca (ELF) discourse

Panel proposal

*Dr. Hatime Ciftci*¹, *Prof. Yasemin Bayyurt*²

1. Bahcesehir University, 2. Bogazici University

This panel investigates English as a lingua franca (ELF) interactions, where English is not a first but contact language to interlocutors. Within its localities and through the lenses of global/international role of English, ELF discourse requires a more in-depth understanding. Although there is a flourishing body of research on nonnative speaker communication in English, only little attention has been paid to the pragmatics of ELF discourse (see Jenkins, Cogo & Dewey, 2011 for a review). Unlike mainstream research on pragmatics typically marginalizing nonnative speakers of English as potentially apt to fail in communication, preliminary studies on ELF pragmatics have indicated that ELF users are quite able to maintain mutual understanding, intelligibility and cooperativeness (Firth, 1996), subjectivity and connectivity (House, 2013) as well as successfully handle non-understanding or miscommunication (Kaur, 2009). Yet, it has to be reminded that negotiation of meaning in ELF discourse, where interactants from different sociolinguistic backgrounds communicate, is highly situational and context-bound (Seidlhofer, 2009). In order to proliferate research in this line, this panel aims to explore subtleties of pragmatic features in ELF discourse, in which ELF users co-construct, negotiate, and maintain their meaning.

When ELF users engage in social interaction, they indeed contribute to variations in ELF discourse (Mauranen, 2018) by employing various pragmatic strategies and displaying a high level of interactional and pragmatic competence (Jenkins et al., 2011) to keep communication on. Analyzing language use in ELF discourse, participants in this panel address the following aspects of pragmatics: level of formality, address forms, and speech acts in emails from university students to faculty members; pragmatic adaptability in business ELF e-mail communication; theoretical issues and research implications for the pragmatics of ELF discourse; im/politeness negotiations in aviation ELF; rapport management in academic ELF group discussions; humor in ELF; interpersonal and metalinguistic functions of the discourse marker *you know* in ELF discourse; and disagreement for doing understanding in casual ELF talk.

The studies in the panel thus focus on micro-pragmatic and/or macro-pragmatic aspects of ELF discourse. They also involve qualitative and corpus-based analysis of focal pragmatic features in either face-to-face or online communication where ELF interactions take place. In terms of ELF domains, studies analyze instances of ELF discourse in business/workplace, academic, informal, and other relevant settings. Panelists utilize a variety of data sources including emails, interviews, corpus data, group discussions and plenary sessions in academic settings, and ELF talk among friends. Additionally, the panel also brings up theoretical aspects of examining pragmatics in ELF discourse along with specific pragmatic focus under scrutiny in each study. The concluding discussions aim to identify the intersecting ideas across studies highlighting the similarities and differences between domains of ELF discourse and modes (face-to-face or online) in relation to above-mentioned aspects of pragmatics. Finally, this panel intends to have an impact on ELF research while specifically delineating many aspects of pragmatics in ELF discourse for a further understanding of such nonnative communication.

Usage-based constructionist approaches to pragmatics

Panel proposal

Prof. Zhuo Jing-Schmidt¹

1. University of Oregon

This panel aims to bring together two strands of linguistic research that developed from different intellectual origins: 1) the study of pragmatics broadly defined as an inquiry to how people do things with words in what context and 2) usage-based research on constructions as conventionalized form-function pairs that emerge from generalizations over language experience and constitute our linguistic knowledge. In doing so, we hope to encourage and stimulate fruitful conversations and mutual engagement across the boundaries of traditional sub-disciplines in linguistics and philosophy to advance knowledge of language use of human behavior. Questions to be addressed include: What light can usage-based constructionist approaches shed on the central concerns in pragmatics with which both linguists and philosophers have been grappling such as speech acts, conversational implicature, reference and deixis etc.? What are the limitations of usage-based constructionist approaches in answering questions in pragmatics? How do insights from pragmatics inform the formulation of form-function pairs and the justification of constructionhood? Where does usage fit in the larger inquiry about what speech acts are preferred or dis-preferred in what context? More generally, what are the conceptual relationships between theoretical constructs in constructionist frameworks and theoretical constructs in pragmatics?

The panel welcomes submissions of abstracts that are thematically consistent with the above stated purpose and have the potential to bring theoretical and/or empirical insights to the discussion.

Views from the Margins: Language Politics in the Sinophone

Panel proposal

***Dr. Mie Hiramoto*¹, *Dr. Andrew Wong*²**

1. National University of Singapore, 2. California State University, East Bay

Building on recent studies of sociolinguistics and linguistic-anthropology on peripheral multilingualism (e.g., Pietikänen, Kelly-Holmes, Jaffe & Coupland 2016; Wang, Spotti, Juffermans, Cornips, Kroon & Blommaert 2014; Sultana, Dovchin, & Pennycook 2013), this panel explores the linguistic ideologies and practices of communities “on the margins of China and Chineseness” (i.e., Taiwan, Hong Kong, Singapore, overseas Chinese communities, and ethnic minority communities where Mandarin is either adopted or imposed) (Shih 2007:4). As terrains on which ideological conflicts and tensions are most intensely played out, the margins of nation-states are often where the hegemony of national languages is challenged, where the arbitrary nature of linguistic norms is exposed, and where notions about language that have been treated as “common sense” at the center are problematized. Not only do they shed considerable light on the criteria and processes at work in valorizing linguistic resources, but they also provide fertile ground for the investigation of how people make sense of competing understandings of language, power, and legitimacy, which are evident in issues surrounding authenticity, language ownership, and language boundary-making. Speakers in peripheral sites are often compelled to take up stances in relation to competing language ideologies and competing ways of using language. By doing so, they contribute to the creation and transformation of language norms, categories, and practices.

Despite different experiences in their respective countries and communities, people in the Chinese peripheries are bound together by a shared history of (Han) Chinese colonialism and migration spanning several centuries, and they all bear historically contested and politically charged relationships to China and Chineseness (Shih 2011). The papers on this panel examine the ways in which language mediates these relationships. While Chineseness has been so thoroughly naturalized that it is rarely called into question by those at the center, a more complex picture emerges when we move to the margins, where the socially constructed nature of Chineseness comes into full view. This panel investigates how people in the Chinese peripheries assert, resist, and redefine Chineseness through language. With the rise of mainland China in the last few decades, Putonghua (standard Mandarin) and the simplified script have also become more prominent in the Chinese peripheries. Their increasing prevalence presents an excellent opportunity to examine how “standard language ideology” (Lippi-Green 1997; Milroy & Milroy 1985) is reproduced and challenged on a transnational scale. A focus on the Chinese peripheries also encourages us to consider the ways in which lesser-known Sinitic languages and dialects, as well as non-Sinitic languages spoken in ethnic minority communities in Taiwan and mainland China, are marginalized under the dominance of not only Mandarin but also other Sinitic languages (e.g., Cantonese and Hokkien) that have long functioned as regional lingua francas. This panel will demonstrate how research on the linguistic ideologies and practices of communities on the fringes of geopolitical China can provide fresh insights into the hegemony of the standard, the global spread of languages, and the relationship between race, ethnicity, and nationality.

Visual images and identity construction in public discourse: Multimodal analysis of cartoons, comics, memes, and more

Panel proposal

***Dr. Foong Ha Yap*¹, *Dr. Iksoo Kwon*², *Dr. Dezheng (William) Feng*³**

1. Chinese University of Hong Kong, Shenzhen, 2. Hankuk University of Foreign Studies, 3. Hong Kong Polytechnic University

As the saying goes: A picture speaks a thousand words. Whether static or dynamic (e.g. still photos or video clips), stand-alone or serial productions (e.g. cartoons or comicbooks), playfully modified in a user-generated way or not (e.g. internet memes vs. officially verified visual data), visual images have contributed significantly to the identity construction of business and corporate organizations, NGOS and government agencies, individual public persona and political parties, among others. Multimodal studies have recently focused on the corporate branding of multinational companies as well as institutions of higher learning (e.g. Deng & Feng 2017), the construction of positive and negative public images of political leaders through cartoons (e.g. Kwon & Roh 2018) and visual metaphors (e.g. Chan & Yap 2015; Yap, Chan & Wai 2017), and more subtly the representation of good vs. evil governance through superhero comicbooks (e.g. Dittmer 2007; Veloso & Bateman 2013). More recently, multimodality frameworks (e.g. Anholt 2006; Kress & van Leeuwen 2006; Forceville 2008) have also been applied to studies on the promotion of mega-scale socio-economic projects, among them China's Belt and Road (B&R) initiative and the Greater Bay Area (GBA) project, the latter intended to serve as the engine for economic growth in China's Pearl River Delta region, which if successful could serve as a 21st century model of an interdependent and collaborative economy that links countries from Asia to Europe, Africa and Oceania (Yap & Deng 2018).

Given the rapidly expanding reach of online media, which provides an ideal platform for visual advertising and consciousness-raising, research studies deploying a multimodality perspective have also grown in numbers and extended in scope. This panel invites abstracts on topics related to how visual images are being deployed in contemporary society to promote the positive or negative identities of various social, economic and/or political groups, ideally analyzed from a multimodal perspective that highlights how visual images conspire to co-construct lasting impressions of each target entity. Equally welcome are abstracts focusing on the cognitive mechanisms underlying the mapping between visual art forms and the construction of identities (Dancygier & Vandelanotte 2017), including mechanisms such as conceptual metaphors, blends, and frames that systematically motivate the relationship between multimodal forms and constructed meanings.

Sample abstracts currently considered for this panel include the following:

- Visual metaphorical conceptualization of the Syrian refugee crisis in political cartoons
- Political cartoons and the construal of (in)competent leadership in US-North Korea denuclearization discourse
- Promotional videos and city-branding: how world cities create and promote unique identities
- Visual images of couriers on social media and identity construction of express companies

Panel Contributions

“You Know” As a Resource for Elusive and Sub-Optimal Talk

Panel contribution

***Prof. Steven Clayman*¹, *Prof. Chase Raymond*²**

1. UCLA, 2. University of Colorado, Boulder

In English-language conversation, the particle *you know* is used so frequently in a diversity of turn constructional and action environments that a comprehensive account of its functional import has been elusive. The present study, based on case-by-case and distributional analyses of a large sample from ordinary conversation, demonstrates that *you know* generally operates as a *with-metoken*, claiming a state of alignment between speaker and recipient. This core alignment claim may, depending on the context, come off as either cognitive (a claim that recipient correctly grasps the speaker's meaning) or affiliative (a claim that recipient endorses the speaker's action or stance). In support of this analysis, *you know* clusters in environments where either understanding or affiliation has emerged as salient or problematic, and it regularly engenders responses geared to validating the alignment claim. These validating responses are interjacent produced in a substantial plurality of cases. The complexity of *you know* thus arises from its role in the maintenance of both intersubjectivity and solidarity when either or both come under evident strain.

After developing this general argument, the paper focuses on the case of speech production and understanding difficulties. It examines the particle's role in (1) same-turn self-repair, (2) sub-optimal formulations (e.g., hedged, elliptical, or incomplete), and (3) understanding pursuits. It is concluded that the particle contributes to the preference for self-correction within the system of conversational repair, and more generally supports the maintenance of both intersubjectivity and progressivity in the face of speech production and potential understanding difficulties.

“... to grasp the native’s point of view” - A plea for a holistic documentation of the Trobriand Islanders’ language, culture and cognition

Panel contribution

***Prof. Gunter Senft*¹**

1. MPI for Psycholinguistics

In his famous introduction to his monograph “Argonautsof the Western Pacific” Bronislaw Malinowski (1922: 24f.) points out that a “collection of ethnographic statements, characteristic narratives, typical utterances, items of folk-lore and magical formulae has to be given as a corpus inscriptionum, as documents of native mentality”. This is one of the prerequisites to “grasp the native’s point of view, his relation to life, to realize his vision of his world”. Malinowski managed to document a “Corpus Inscriptionum Agriculturae Quriviniensis” in his second volume of “Coral Gardens and their Magic” (1935 Vol II: 79-342). But he himself did not manage to come up with a holistic “corpus inscriptionum” for the Trobriand Islanders. One of the main aims I have been pursuing in my research on the Trobriand Islanders’ language, culture and cognition has been to fill this ethnolinguistic niche. In this talk I report what I had to do to carry out this complex and ambitious project, what forms and kinds of linguistic and cultural competence I had to acquire, and how I planned my data collection during 16 long- and short-term field trips to the Trobriands between 1982 and 2012. The talk will end with a critical assessment of my Trobriand endeavor”.

“Do you condemn?” Negotiating power and morality in ethno-political news interviews

Panel contribution

Prof. Zohar Kampf¹

1. The Hebrew University of Jerusalem

News interviews in times of political tension have drawn special attention in political discourse analysis, mainly due to their potential contribution to facilitating better understanding of opponents' stances and suggestions for possible resolution to end the crises (Johnstone, 1986; Blum-Kulka et. al, 2003; Liebes et al., 2008; Weizman, Levi and Schneebaum, 2007). Studies have found that the dynamic of interviews with dissenting political actors tend to be unpredictable, often becoming an adversarial confrontation in which interviewers move back and forth between their professional and national identities (Blum-Kulka et. al, 2003). Resorting to strategies that increase the level of hostility between the participants was found to thwart the conciliatory potential of such ethno-political interviews (Blum-Kulka et al., 2003; Liebes et al., 2008).

This paper discusses a specific type of interactional ritual in ethno-political interviews, one which hinders their conciliatory potential. The ritual is composed of at least one adjacency pair performed by two types of participants: Jewish-Israeli journalists in the role of interviewers demanding a condemnation of a transgressive act committed by others and the respective response by Arab-Israeli political representatives in the role of interviewees. I examine the interactional construction of ideology (Marquez-Reiter, 2017) around condemnations, as this speech act is considered crucial for setting up models of “moral” behavior (Hauser, 1999). My aim is to demonstrate how interviewers' efforts to exercise interactional and social power through pushing their interviewees to adopt a consensual stance are rejected by resorting to indirect answer designs (Harris, 1991; Bull, 1998; Ekström, 2009; Clayman, 2015). Indirect answers will be discussed as an interactional resource that allows negotiating ideology and morality in the context of ethno-political tension.

The analysis of responses to “do you condemn” questions indicates that Arab-Israeli interviewees employ the full gamut of options in their answers design – from overt resistance or willingness to condemn to a variety of evasion strategies. The diversity of responses hint at the difficulty inherent in answering such a question, which leads interviewees to try out a variety of alternative responses that on occasion align with the interviewer and the Israeli-Jewish audiences, but on other occasions align with their Arab-Israeli electorate.

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“I’m not the cut-sleeve”: Positioning through denials in gay immigrants’ coming-out narratives

Panel contribution

Mr. Ping-Hsuan Wang¹

1. Georgetown University

Building on Butler’s (1993) contention and Kulick’s (2003) discussion that denials are an implicit form of acknowledgement, this paper considers how two gay immigrants in the U.S. make salient their gay identity when recounting in coming-out narratives having confronted denials from others along the three positioning levels outlined by Bamberg (1997). Following recent research on queer coming out that treats participants’ coming out as accomplished in discursive activity (e.g., Chirrey, 2003), this paper illustrates how coming out entails mutual acknowledgement, even when denials are present, as it involves altering the reality for the self and for others. This paper also answers Cameron and Kulick’s (2003) call for exploring the cross-cultural dimension of language and sexuality study.

Drawing from a sociolinguistic interview corpus of gay immigrants’ coming-out narratives in Washington, D.C., the analysis focuses on an account by Pranav (Indian) and another one by Luis (Mexican), wherein their attempts to come out as gay were denied. That is, their gay identity was not accepted after coming out. Pranav came out to a Taiwanese lab mate, who in turn came out to him but later retracted his words and denied in an email what had happened, whereas Luis was outed to his parents, who reacted negatively first with threats and then with silence. The two narrators position themselves, the other story characters, and the interviewer at the following three levels.

Within the story (level 1), they use their interlocutors’ denials to highlight their self-awareness as gay men. Pranav positions his lab mate as closeted, thereby positioning himself as out and open; Luis distances himself from his parents, thus justifying his plan to leave Mexico and “be himself.” During the interview interaction (level 2), Pranav presents himself as a storyteller who is familiar with the genre of coming-out story; on the other hand, Luis downplays the significance of his coming-out experience as he positions the interviewer as the only person interested in this episode. Against the social backdrop (level 3), they contrast their home countries and the U.S. by referencing the cultural differences regarding acceptance of homosexuality. Pranav mentions how coming out becomes easier in the U.S. but still difficult for immigrants; Luis notes that his American friends welcome his gay relationship, which was previously rejected by his parents.

Denials from others do not make homosexuality invisible but implicitly acknowledge it, with which participants construct their gay identity. By analyzing participants’ negotiation of denials, this paper calls into question the in/out binary of the closet. It reexamines the west/non-west dichotomy of coming-out model from immigrants’ perspective. This approach also provides an alternative to the reveal/conceal conceptualization of fixed identity by viewing coming out as interactionally achieved in the past events and in the storytelling process. This study underscores how non-mainstream identities are brought into being in moment-to-moment interaction through narration, and extends the research on the theory of sexuality as a social construct by examining the interplay between narrative and coming out in the context of immigration.

“Non-evidentials” : the case of verbs like ‘s’avérer’, ‘turn out’, ‘blijken’, ‘resultar’

Panel contribution

Prof. Patrick Dendale¹

1. University of Antwerp

In the study of (grammatical/lexical) evidentiality, a lot of attention has gone to the definition of the NOTION of evidentiality and its delimitation from epistemic modality. Too little focused attention has gone to the formulation of explicit identification criteria for evidential MARKERS, to distinguish them from what we call “non-evidentials”, i.e. items that somewhere give an indication about the way the information in a clause was acquired, but nevertheless cannot be considered evidentials. This explains why we find certain language items categorized very “surprisingly” as evidentials in the specialized literature.

One such item is the verb *s’avérer* (French) and its English, Dutch and Spanish equivalents: *turn out*, *blijken*, *resultar*..., all more or less referring to the same complex concept. In the literature, these verbs are categorized as (most often inferential) evidential markers, by authors like Vliegen 2011, Mortelmans 2017 (Dutch), Tobback & Lauwers 2012 (French), Cornillie 2007 (Spanish), Serrano-Losada 2017 (English).

In our talk, we will first show that these verbs have indeed to do with “acquisition of information”, but that they do not necessarily mark “inferential” acquisition of information, as is most often claimed, but, depending on the context, can point to perception or report. This leads to the conclusion that since they do not specify by themselves the WAY of acquiring information (cf. Clark 2010), they cannot be considered evidential markers, in the sense of Boas 1938 (and more recently Aikhenvald 2004), denoting “source of information”. We will also show that the fact that these verbs give rise to certain or evident information and that they “presuppose strong evidence” (Sanders & Sporen 1996:243) are not sufficient arguments to consider them evidentials.

If they are “non-evidentials”, as we claim, what are they more precisely? By describing in detail the three phases of the complexe concept lying behind those verbs (each with their specific epistemic and linguistic properties), we will show, that they are not “seem-verbs” (like *schijnen*, *sembler*, *parecer*), as is often claimed (cf. Vliegen 2011), but “discovery (of knowledge) markers” (cf. Clark 2010:155).

On a more general and theoretical level, our study is meant as a showcase of the many possible pitfalls there are in categorizing language items as evidentials, and a plea in favor of more focused research on that understudied, important problem in the field in, crucial for establishing coherent listings of evidentials for individual languages.

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“Off-stage” negotiation behind the counter: Resources for making covert requests and offers

Panel contribution

*Dr. Kaoru Hayano*¹

1. Japan Women's University

The literature on requests and offers has documented how the relationship between the “benefactor” and the “beneficiary” (Clayman and Heritage 2014) is reflected on the ways the request or offer is formulated. However, little attention has been paid to cases in which the distinction between the identities of “benefactor” and “beneficiary” is less clear due to the particularities of the social context. Interaction between service providers is an environment in which this is often the case. When a customer approaches the service counter, service providers need to negotiate who is going to attend to the customer and the negotiation usually involves what can be considered a form of a request or offer sequence, with one of them requesting the other to attend to the customer or offering to do it. In such cases, the benefactor/ beneficiary distinction is less of significance provided that the participants share the institutional identity as the service provider. Analyzing interaction among service providers at a university library and those at a university book store, this study elucidates embodied as well as verbal practices for requesting a colleague to, or offering to, attend to a customer.

It is first observed that the negotiation of who is to attend to an approaching customer is kept minimum or “off-stage” presumably to not make the negotiation process too visible to the customer and to swiftly start to serve the customer. The analysis reveals four resources that service providers rely on in making a request or offer: (a) gaze; (b) the embodied display of (un)availability; (c) the timing of starting to make visible orientation to the approaching customer; (d) utterances and gestures that are designedly addressed to the customer but at the same time indirectly targeted at a colleague. It is demonstrated that these resources are maneuvered by service providers to negotiate who is going to attend to a particular customer without having to develop a full verbal exchange on the matter. The findings are discussed in light of Goffman’s (1981) notion of footing.

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“Posthumanist stories”: On the role of (in)visible metrics in the social media-curation of everyday life

Panel contribution

Prof. Alexandra Georgakopoulou ¹

1. King's College London

Metrics, both visible to users (i.e. interface metrics, such as likes, views, shares, etc.) and invisible (e.g. algorithmic metrics), have been playing a key-role throughout the development of social media platforms in monitoring and monetizing user-behaviour. This pervasive ‘metricization of digital participation’ (Marres 2017: 155) has attracted attention from a growing body of work in (digital) media & cultural studies. The links, however, of metricization with discourse activities, in particular with stories, remain largely uncharted within pragmatics and discourse studies. This is despite the fact that major apps have been integrating sophisticated metrics into developing facilities for sharing stories with a massive appeal to ordinary users, influencers and businesses alike.

In this paper, I will explore this latest tendency for metricized story-design, with a focus on Stories as a feature on Snapchat (2014), Instagram (2016) and Facebook (2017). What views & definitions of stories are deployed in both the marketing and the design of Stories? What is presented as a good story and who is the ideal storyteller? To address these questions, I draw on a synthesis of corpus methodology (*EgoMedia Corpus* on Stories in online media & app blogs, from the ERC Project www.ego-media.org) with ethnographic tracking and a small stories analysis of online subjectivities. My analysis shows that the apps’ metricization of stories re-designates key-elements of face-to-face, machine-unmediated storytelling practices, especially regarding tellability and audience engagement. In particular, metrics create preferential conditions for three major communication practices for posting stories: story creativity & tellability as a visual/viewable, customization-based production; audience engagement as a quantifiable attention economy; story accounts as serialized sharing-life-in-the-moment. These production & consumption templates attest to the interconnection between creative & affective processes with quantification as being a major ingredient of posthumanist story-‘curation’ on the one hand, and, on the other hand, a pressing agenda for a posthumanist narrative analysis.

“This Arrogance...” – Communicative Ruination and Neocolonial Language Games

Panel contribution

***Prof. Ingo H. Warnke*¹, *Prof. Anne Storch*²**

1. Universität Bremen, 2. Universität zu Köln

How can disruptions be organized in Postcolonial Language Studies and how can a scholarly object that has been carrying traces of structural ruin for a long time be disassembled?

In their film *Looking for Oum Kulthum* (2017), filmmakers Shirin Neshat and Shoja Azari develop a narrative of postcolonial ruination, presenting the arrogance of a neo-colonial appropriation of colonial history as taking place in a ruthless and at the same time contorted way. A key moment in the film concerns the knowledge of languages. We take this film as a starting point to ask which language games and genres of neo-colonial communication determine today's encounters in colonial places, and how linguistics are able to address them. We proceed from the concept of autoethnography (Pratt 1991: 35-36) and expand it into the method of a reverse autoethnographic study, in which we, who are in the scholarly role of observers, see ourselves as actors whose actions are already crucially predetermined by their positioning in a neocolonial world. And here, that what is traditionally understood as the linguistic and ethnographic “field” turns into commodified space, in which we move along scripted roles—roles that do not lie beyond that what shapes colonial ruination (cf. Stoler 2013). The inescapability of the script puts everything into question: language, relationships to others, and the Self. Yet, the Other is always already there regardless of what the focus of our intentions and role may be. Duranti (2015: 232) reminds us that even if there may not be much discursive space left to “encode [...] the wide range of our human ways of being-with-others, [...] we know that they are there. Our intentions, together with our language, are always in a world of others.” But where do the liminal spheres in which the we can relate to others lie here, in the tropical neocolony? In this talk, we set out to explore these spheres by enquiring about our own positioning and our participation in neocolonial language games, which themselves are to be understood as metapragmatic commentaries. The manner of linguistic exchange thus indexically reveals something about the neocolonial world. And this, not least, is colonial ruination, also made performatively perceptible by the singer Oum Kulthum.

The focus of this talk does not lie on the question of who acts how in the tropics in neo-colonial tourism—for in this we would see precisely the arrogance that Shirin Neshat and Shoja Azari also talk about—but on the ways in which we can move in zones occupied by practices of economic appropriation. In this respect, we address the possibilities of moving in the field, a field that is pervaded by epistemic pitfalls and holds contradictions in store.

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“We shall talk in their terms!” - Frames and footings in WeChat e-commerce

Lecture

Ms. Ying Tong¹, Prof. Chaoqun Xie²

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The present study investigates the pragmatic strategies and effects of self-presentation performance in an e-commerce context, either by way of status updates or through group chat on a specific social networking site in mainland China - WeChat. Informed by Goffman's legacy of self-presentation (1959), frames (1974) and footing (1979, 1981), as well as methodologies in digital narrative (Androutsopoulos, 2008; Page2010a, 2010b, 2012), this study analyzes the data collected from WeChat Moments and WeChat chat logs (326 screen shot data from 10 account owners) to uncover ways of authentic self-presentation and the relative value they entail. Our research addresses the issues on the interrelationship between communicative acts and authentic self-presentation to: 1) identify from the screen data the way frames are enacted in the communicative acts of e-commerce; 2) identify from the data of chosen subjects, their way of authentic self-presentation within the frame of encouraging a purchase through the change of footing; 3) distinguish self-expression from self-promotion through the perspectives of both user-data and screen data; 4) evaluate the pragmatic effects of (un)intentional self-presentation in e-commerce through both emic and etic interpretation. Our interpretation intends to show that amid the prevalent communicative-act package of informing, affiliation, and appealing, the meticulously intertwined and multimodally presented acts of doing e-commerce on the particular social networking site are the outcome of strategic frame-shifting and frame-overlapping on the one hand and authentic self-presentation on the other. Specifically speaking, in composing an advertising text and using the communicative act of encouraging a purchase, these WeChat e-commerce promoters would strategically key the frame of publicity, activated by friend-customer relationship, through fabricating the frame of privacy activated by the change of footings. These strategies to some extent reflect how these promoters assign parts of themselves in following more or less “ready-made” communicative acts that mirror the “terms” of engaging in e-commerce. A Goffmanian approach allows us to distinguish the intentional self-promotion from unintentional self-expression at three levels of animator, author, and principal in which the intentionality is manifested at the level of author for the purpose of easily recognized group identity, while the unintentional presentation of principal footing shows that self-presentation in the e-commerce context is the intermingle of self-expression and self-promotion. The authenticity is established through multiple ways that transcend the simple integration of the three dimensions of animator, author and principal in a single communicative act, to include a vertical viewability of one's updates and the sharing of the horizontal chat log with other customers, as well as the brand the products promoted. Further study may be pursued along the lines of interpersonal relationship beyond that between friends and potential customers, and more patterns of doing e-promotion under the combination of the coercive power of social structures, self-display and the urge of operating within the terms of e-business.

“What you’ve come up with as ‘evidence’”: On the (meta-)metapragmatics of ‘conspiracy theory’

Panel contribution

Mr. Cedric Deschrijver¹

1. King’s College London

Psychological, sociological, and philosophical accounts of conspiracy theories have often attempted to identify their features and their overlap with, or difference to, ‘non-conspiratorial’ arguments. While entirely useful, it is important to remember that, in public usage, ‘conspiracy theory’ is regularly employed as a description of a particular text, groups of ideas or arguments, or ways of communicating. As such, the label may be viewed as a metapragmatic typification of language use, implicated like others in constructing and maintaining social relations (Agha, 2007). Whether or not valid or accurate, these metapragmatic typifications (dis)align and categorise different (groups of) interacting language users.

Like other metapragmatic typifications, however, the label ‘conspiracy theory’ may be resisted. Additionally, conspiratorial arguments and ideas themselves rely on comparable metapragmatic typifications. An apt case study illustrating both points is a recent conspiracy theory on the term ‘conspiracy theory’ itself. The theory incorrectly attributes the label’s origin to manipulative ruling forces, and argues the label is used to frame a debate to their predilections. Besides illustrating the potential of resisting certain typifications in favour of others, the case study provides rich grounds to investigate the role of metapragmatics in building and sustaining conspiratorial arguments.

This paper investigates online user comments on articles disputing the metapragmatics of the label ‘conspiracy theory’, as well as discussing the label’s origins and alleged usage. Comments were written both by supporters and critics of various conspiracy theories. A focus on the comments’ explicit indicators of metapragmatic awareness (Verschuieren, 2000), as well as explicit metalanguage, reveals which broader social categorisations underlie the conspiracy theory. In turn, these socio-ideological divisions are further replicated in the comments’ metapragmatics. The analysis also reveals strategic uses of metalanguage that may aid conspiracy theorising. A relatively more frequent use of “scare quotes”, for instance, aligns well with conspiracy theories’ inherent distrustfulness.

Given that all language operates along a metapragmatic dimension, the paper concludes with reflections and observations on salient differences between metapragmatic features of ‘conspiratorial’ and ‘non-conspiratorial’ comments. Anderson (1996) characterises conspiracy theories as linguistically constituting “forms of premature entextualization” (p. 97). The current paper agrees, but also argues that underlying conspiratorial arguments are distinct value judgments about features of metacommunication.

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“You don’t cut too much, huh?” Negative request-formats in hairdressing service encounters

Panel contribution

Dr. Anne-Sylvie Horlacher¹

1. University of Basel

A request can be defined as a *social action format* (Fox 2007), which participants accomplish with different linguistic and embodied resources, and which enables them to solicit someone else to do something. Research on requests is prolific within CA-oriented work, as evidenced by recent publications, among which most notably Drew & Couper-Kuhlen’s (2014) volume *Requesting in Social Interaction* (but see also Curl & Drew 2008, Kendrick & Drew 2016, Mondada & Sorjonen 2016).

This presentation analyzes clients’ negative requests in hairdressing service encounters (Oshima & Streeck 2015, De Stefani & Horlacher 2018). It draws on interactional linguistics (Ochs, Schegloff & Thompson 1996) and multimodal conversation analysis (Streeck, Goodwin & LeBaron 2011, Mondada 2016). The data have been video recorded in four different hair salons located in France and in French-speaking Switzerland (34 hours in total).

Contrary to what the literature describes for positively formulated requests, with negative requests clients challenge an expectable next action (or on-going action) by the hairdresser (on negative directives, see Mondada 2013): *les oreilles, j’ veux pas trop raser (0.8) hein?* ‘near the ears, I don’t want to shave too much (0.8) huh?; *bon ben laque (4.6) mais pas tous les cheveux, hein?* ‘so then spray (4.6) but not all the hair, huh?’. A specific focus will lie on the ‘you don’t do X, huh?’ format (*vous faites pas trop de p’tites boucles, hein?* ‘you don’t make too many little curls, huh?; *vous coupez quand même pas trop, hein?* ‘you don’t cut too much, huh?’). These turns are all built as negative declaratives in present tense, including verbs like *faire* ‘to do’ or *couper* ‘to cut’ (i.e., mostly dealing with irreversible actions), quantifiers, and *hein* ‘huh’ as a turn-closing device. My analysis of a consistent collection of such turns will show that the same syntactic format can be treated in very different ways: as a request, a directive, a warning, a blame, a criticism, etc. An action cannot be distinguished from another on the basis of turn format alone: its sequential placement and the participants’ co-occurring embodied conduct contribute to its situated understanding.

In sum, this talk contributes to four domains: 1) It sheds light on the complex interplay between grammar and embodied conduct in action formation (Enfield & Sidnell 2017, Keevallik 2018); 2) It contributes to current research on request formats and assumptions about expertise and entitlement (Heinemann 2006), by analyzing a setting in which delicate issues regarding the clients’ tastes and personal preferences are at stake; 3) It adds to our understanding of studies dealing with negative interrogatives (Keevallik 2009), as well as declarative (Seuren & Huiskes 2017) and yes/no questions (Raymond 2003); 4) It focuses on French and thus brings variety into the field of interactional linguistics, which is still dominated by research on English (Pekarek Doehler, De Stefani & Horlacher 2015).

#transandproud: A case study narrative analysis of FTM identity construction on Instagram

Panel contribution

Ms. Katherine Murray¹

1. Georgetown University

This is a case study of how one popular transgender Instagram user constructs his identity in a narrative post. Drawing on Ochs and Capps' (1996) concept of partial selves constructed through narrative and inspired by Bamberg's (1997) framework of three levels of narrative positioning, I demonstrate the ways in which the user, Jeffrey, positions his partial selves vis-à-vis each other to construct a coherent, meaningful self-identity.

I consider both the photo and caption of Jeffrey's post to make up a multimodal narrative. The photo consists of two side-by-side pictures of Jeffrey before and after transitioning from female to male, and the caption describes his decision to transition. I demonstrate that Jeffrey positions his past selves in relation to each other based on their struggles with his body in the narrative. I show that he tells/posts the narrative to position his present self with his 1.5 thousand followers as an expert on transitioning and to constitute his membership in the FTM Instagram community, and positions his present self vis-à-vis his past and present selves to construct an emergent identity as a proud transgender man who has overcome adversity. I highlight the uses of possessive pronouns, negation, imagery, advice-giving, and hashtags as linguistic strategies that function, in conjunction with the accompanying image pair, to accomplish narrative positioning in the context of Instagram. This study contributes to literature about how social media users construct identity in narrative through positioning, namely how transgender individuals, who are largely underrepresented in narrative analysis, construct their gender identities and constitute group membership online.

(Dis)Possessing racial and linguistic identities: Rethinking colonialism in perceptions of Latinidad

Panel contribution

Dr. Jonathan Rosa ¹

1. Stanford University

This presentation analyzes legacies of colonialism that shape perceptions of race and language in a predominantly Latinx Chicago public high school. Drawing from two years of ethnographic research, it explores how (trans)national formations of race and (pan)ethnicity are negotiated locally in Chicago through historically situated interrelations between self-identified Mexican and Puerto Rican students. A colonial lens makes it possible to understand modes of marginalization that continually frame Latinx students' Spanish and English use as deficient on the one hand, and make precarious their claims to Americanness, Latinidad, Puerto Ricanness, and Mexicanness on the other. Thus, dispossession (Aparicio 2000), a chief characteristic of colonialism, powerfully shapes the learning of race and language in this setting.

Insofar as Latinx identities are anchored in a U.S. settler colonial history and a broader European colonial history in Latin America, we must interrogate the ways that these forms of colonialism shape perceptions of Latinx bodies in relation to an imagined phenotypic spectrum from Blackness to whiteness (Fergus, Noguera, and Martin 2010) and Latinx communicative practices in relation to an imagined linguistic spectrum from Spanish to English (Valdés 2016). These spectra hinge on the reproduction of anti-Blackness and the erasure of Indigeneity, and as such should be interrogated as racialized colonial logics rather than empirical rubrics within which bodies and linguistic practices can be objectively situated. By attending to the rearticulation of colonial hierarchies in the learning of race, language, and Latinidad, this presentation proposes new ways of conceptualizing and contesting racial and linguistic hierarchies.

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(Im)politeness negotiations in Aviation English as a lingua franca (LF)

Panel contribution

Dr. Noriko Ishihara ¹

1. Hosei University

This presentation opens with the background information regarding the discourse of Aviation English as a lingua franca (LF), especially as it relates to the issues of politeness, impoliteness, face, mitigation, and power relations. Also, a preliminary study has been designed to explore politeness and *impoliteness* used in aviation English and interactants' perception and identity construction in relation to the discursively constructed (im)politeness. Following Locher (2011) and Spencer-Oatey (2007), theories of face, (im)politeness, and relational work is combined with that of identity construction in a poststructuralist framework. Multiple data collection methods are to be used. First, recorded interactional data between pilots and air traffic controllers are studied using a (critical) discourse analysis. Also, based on the results of a questionnaire, a group of pilots with a range of experiences are to be interviewed individually to explore the cases of (im)politeness they have experienced or witnessed. Although Aviation English is a LF, it is distinct from other LF varieties for its relative stability due to the regulated and prescribed nature. Moreover, authorities stipulate that native-speaker English is not privileged in global aviation contexts and that "native speakers of English, in particular, have an ethical obligation to increase their linguistic awareness and to take special care in delivery of messages." (ICAO 2010, 5.3.1.3) As such, the findings of this study will provide unique implications for aeronautical training and testing as well as for the teaching of English as a LF in general from the perspectives of (im)politeness and relational work.

(Non-)referentiality and voice selection in Besemah

Panel contribution

Dr. Bradley McDonnell¹

1. University of Hawai'i at Mānoa

The so-called symmetrical voice systems found in western Indonesian languages—i.e., voice systems with two apparent transitive constructions neither of which is ‘basic’: an agentive voice (AV) construction where the most agent-like argument (A) is syntactically privileged and a patientive voice (PV) construction where the most patient-like argument (P) is syntactically privileged—have attracted a lot attention from linguists and raised basic questions about the grammar and use of voice in these languages, such as, *Does symmetrical voice constitute a separate type of voice system, or does it evince some sort of (non-canonical) active-passive or ergative-antipassive alternation? What factors explain high frequencies of PV constructions in discourse?*

While the majority of these studies look at decontextualized, translated examples (e.g., Arka & Manning 2008), there are numerous studies that investigate symmetrical voice constructions (SVC) in either written/spoken narratives (e.g., Hopper 1983, Cumming 1991, Pastika 1999, Asikin-Garmager 2017) or conversations (e.g., Wouk 1989, 1999, Ewing 2005, McDonnell 2016) in various languages of western Indonesia. The latter propose factors that influence the distribution of SVCs, such as discourse transitivity, topicality, and information flow, and the majority of which center on issues of (non-)referentiality of P arguments (i.e., the tendency for P in AV constructions to be less specific, individuated, and persistent, generally ‘non-referential’ but for P in PV constructions to be more specific, individuated, and persistent, generally ‘referential’). Particularly important factors for recent studies that draw upon interactional data is the discourse referentiality of P arguments, where arguments are either tracked by participants in the discourse or serve a number of other functions (e.g., predicating, characterizing) (Du Bois & Thompson 1991). In particular, they show that when P is tracked, PV constructions are much more likely to occur. However, these studies suffer from two shortcomings. First, the notion of discourse referentiality, more generally, and ‘tracking’ in particular is still quite vague, and it raises key questions about what exactly constitutes a participants’ tracking of an argument and how it relates to notions of (non-)referentiality. Second, the quantificational nature of these studies glosses over another key question about how SVCs are fitted to local contexts as speakers perform and react to social actions in the moment-by-moment unfolding of a conversation.

To address these issues, this paper takes an Interactional Linguistics approach to the distribution of SVCs in everyday conversations in Besemah, a little-known Malayic language of Sumatra, Indonesia. The driving question is one of voice selection: *At any given point in a conversation, what factors lead to the use of one SVC over another?* Through line-by-line analysis, it problematizes many of the notions of discourse referentiality found in quantificational studies to show how speakers employ different SVCs in various local contexts (e.g., stories, question-response sequences) for different interactional purposes (e.g., request for information or action). A primary outcome of this analysis is to show that despite a correlation between (non-)referentiality of P and a particular SVC, the role of (non-)referentiality in voice selection is highly dependent upon local contexts and/or interactional goals.

(Non-)Referentiality in the Dënesųłiné demonstrative *eyi*

Panel contribution

Dr. Ross Krekoski¹, Dr. Josh Holden¹

1. University Blue Quills

This study investigates usage of the demonstrative *eyi* in Dënesųłiné talk-in-interaction. Demonstratives, as a class, are recognized as commonly exhibiting a number of interrelated uses including deictic, anaphoric, recognitional, indefinite, ‘filler’ etc. (Diessel 1999; Dixon 2003; Hayashi and Yoon 2006; Himmelman 1996; Lyons 1979; and others). Although recent studies on talk-in-interaction generally assume some distinction between referential and non-referential uses of demonstratives, little attention has thus far been paid to the interrelated questions of: i) what specifically constitutes a referential versus a non-referential use, ii) whether this supposed distinction is reducible to other factors such as action, structure, etc. and, iii) whether this categorical distinction, however formalized, is meaningful to speakers and can be deployed as a linguistic resource, or whether it exists as a purely analytic category. A related and critical (if also relatively unaddressed) question concerns the nature of the category ‘referent’ itself, which has come to subsume such things as ‘person’, ‘place’, ‘object’, ‘time’, ‘event’, ‘entity’, ‘ontological category’, ‘linguistic entity’, and others (e.g. Diessel 2006; Enfield 2003, 2012; Hanks 1990, 2005; Himmelman 1996; Hopper and Thompson 1993; Sidnell and Enfield 2017). We ask whether ‘referent’ is indeed a valid category to speakers, and also whether we are to understand referents as being logically prior, objectively extant entities, categories, etc. or whether referent-like discourse entities are better understood as simply constituted in-situ via the act of invoking a ‘referential’ term. In this paper we make the following observations: i) That the referential/non-referential distinction does not seem to be operative in demonstratives to speakers of Dënesųłiné; ii) That interpretation of, and variation in the uses of *eyi* can be accounted for via factors such embedded action, morphosyntax, position, prosody, prior talk, etc. without recourse to notions of (non-)referentiality; iii) That interpretation of *eyi* is often highly contingent and time-unstable, changing as discourse unfolds, (see (1) below, where *eyi* is initially deployed to establish a co-present object, which is then utilized as an exemplar of a class of similar pouches worn by people long ago via creative utilization of repair from a proximal (*beyé*) to a distal (*yeyé*) postpositional particle, without subsequently invoking *eyi*); and, iv) That there exist cases of functional indeterminacy in uses (between, for example non-referential ‘filler’ and referential ‘recognitional’-like uses), which further implicate a more unified account of what have been traditionally categorized as referential and non-referential uses.

(1) ku eyi- .. **eyi** beyé nejə eyi ch’əłthi beyé

and then .. **eyi** in.it(prox) here eyi chaga in.it(prox)

... yeyé t’és dziráza nı la .. dádi .. jə.
... in.it(dist) embers they.carry.them PST PRT .. they.say .. here

*And then, in **this** here(speaker points to a pouch), that chaga* in (the pouch)... in (pouches like this one) they would carry embers around... They say. ... here(speaker gestures to location on hip where pouches would be worn)’*

*chaga is a type of fungus, which, when ground up and placed in a pouch was used to keep an ember burning for long periods of time.

@The WhatsApp DCT: An exploration into a discourse completion task based on WhatsApp

Panel contribution

Mr. Kevin Pat¹

1. Lancaster University

@The WhatsApp DCT: An exploration into a discourse completion task based on WhatsApp

The classical discourse completion task (DCT) popularised by the CCSARP is the most maligned research method of any that has been deployed in pragmatics research. One important criticism that has led to more specific criticisms is that the method is unnatural or inauthentic (Blum-Kulka, House, & Kasper, 1989; Jucker, 2009; Leech, 2014). This inauthenticity arises because researchers who have deployed DCTs are generally interested in making claims about spoken speech act usage using a written medium. Thus, researchers have innovated the traditional DCT in a number of ways such as using oral DCTs (Yuan, 2001), the multimedia elicitation task (Schauer, 2009), the free discourse completion task (Barron, 2003), and the use of cartoons (Rose, 2000; Flores Salgado, 2011) to better approximate the spoken medium. Of course, this would be much less of a problem for studies which are interested in how speech acts are produced in a medium that matches the medium of the DCT. For example, researching how speech acts are realized in emails using the traditional DCT (Woodfield & Economidou-Kogetsidis, 2010; Liu & Ren, 2016) would seem more appropriate since both are in the written medium. The main takeaway from these more innovative forms is that DCTs should not be viewed as a method placed in a static position along a continuum from elicitation methods to authentic/observational methods (see Kasper & Dahl, 1991). Rather, they should be seen as an instrument that can be modified to move towards the observational/authentic end. This talk introduces a new form of a DCT based on WhatsApp, a CMC medium that has attracted “more than 1 billion people in over 180 countries” (About WhatsApp, 2018). This WhatsApp DCT is one instrument in a research methodology that I have deployed to investigate politeness in English WhatsApp text messaging during university group projects in Hong Kong. I will draw on several examples in the data collected from the WhatsApp DCT and critically discuss them in relation to what is known about authentic communication in CMC contexts. I will show how, despite the more authentic match in medium between the DCT and research goal, common DCT issues such as interaction management and utterance length remain. Additionally, while DCTs are easy and convenient to administer, they require quite a bit of thought in its construction (Bardovi-Harlig, 1999). I will outline the major procedural pitfalls of this WhatsApp DCT and potential modifications that may enhance the DCT to elicit more authentic production of speech acts in WhatsApp.

A ba-theoretical analysis of the discourse of “what surprised you?”: The case of expatriate Americans in Japan

Panel contribution

Prof. Chikako Sakurai¹, Prof. Masataka Yamaguchi²

1. Musashino University, 2. Kobe City University of Foreign Studies

The goal of this paper is to “go beyond the individualism-collectivism dichotomy” (Saft, 2014) and analyze American English data taken from the Mister O Corpus (Ide and Fujii, 2014) from an emancipatory-pragmatic (EP) perspective (Hanks et al., 2009, 2012, in press). Specifically, by discerning “poetic” patterning in discourse, we explore implications of the statement that: “communication in the form of semiotic behavior presupposes knowledge states of participants, and entails further knowledge states” (Silverstein, 2007) from *aba*-theoretical framework. Through analysis, we will show how American participants co-construct “poetic” patterns while at the same time creating new knowledge states in an entailing way. Our main argument is there are “American ways” of doing *wakimae* (“discernment”) or of making judgments of appropriate semiotic behavior by considering such social attributes as age, social status, and formality of the occasion in interaction, which makes it possible for them to collaborate and complete a new task that they have never conducted.

Empirical evidence is drawn from video-recorded interactions by twenty-two pairs of Americans in Japan who talk about “what surprised you?” In the task they are required to interact for five minutes about the topic. Our analysis reveals three major thematic patterns: (1) relatively recent surprising experiences in Japan; (2) the most surprising thing(s) in one’s life; (3) cultural comparisons between Japanese and Americans with generalizations. We also show examples of the metadiscursive practice of clarifying the nature of the task (e.g. “What surprised you or what surprises you?”). In this paper, we focus on a segment, in which such stereotypes as “loud, big, and rude Americans” and “polite, mannerism-oriented, and technologically-advanced Japanese” are used. First, we discern “poetic” patterns in the discourse, by focusing on deictics (e.g. “we” vs. “they”; “here” vs. “there”) and other multimodal signs. Second, we highlight the “entailing” aspects of the interaction in which the participants perform their identity as expatriate Americans in Japan who have lived long enough to have “reverse culture shocks” back in the United States.

In discussion, we argue that the interaction creates discursive coherence in an “emergent” or “self-organizing” way (Mitchell 2009), which evidences the collective and collaborative aspects of the interaction. In cognitive terms, two kinds of knowledge states are operating in interaction: the states that (pre-)exist outside a communicative event (e.g. stereotypes about Americans and Japanese) and the ones that emerge as a result of a particular communicative event (e.g. sharing the mutual experience of reverse culture shocks back in the States). It is concluded that an adequate conceptualization of *ba* requires attention to both the external social environment and the internal knowledge states of the interactants, the latter of which are enacted with their *wakimae* or judgment of appropriate behavior in the situated context of interaction (Ide, 1989, 2006; Saft, 2014; Maturana and Varela, 1992).

A Case Study of Address Terms Within the Framework of

Panel contribution

Ms. Han Zhang¹, Mr. Yunlong Qiu¹

1. Northeast Normal University

Abstract: Address terms play a crucial role in verbal communication and win attention from scholars. Studies of address terms in Chinese have been made from the perspectives of sociolinguistics, intercultural communication, semantics and psychology and focused on kinship address terms or the address terms in specific literary works. However, the perspective of pragmatics was seldom taken and the address terms used in power relations were rarely touched upon. This study aims to investigate the uses of address terms from subordinates to their superiors within the framework of linguistic adaptability proposed by Belgian pragmaticist Jef Verschueren. Verschueren (1999) observes that language use is a continuous choice making and the choice of linguistic forms should be dynamically adapted to the contextual correlates. Consequently, this study is intended to answer the following questions: 1) What terms are used by subordinates to address their superiors? 2) What contextual correlates do subordinates adapt to when each address term is chosen? The data of this study are collected at D University in Northeast China with in-depth face-to-face interviews.

Keywords: address term; power relation; framework of linguistic adaptability; interview

A caste system to divide fellow-moms (or *mama-tomo câsuto*) in Japan: Ideology and relational work

Panel contribution

Dr. Ryogo Yanagida ¹, Dr. Seiko Otsuka ²

1. Osaka University, 2. Osaka Institute of Technology

By analysing discourses on a ‘caste’ system to divide fellow-moms (or *mama-tomo câsuto*) in Japan, this paper illustrates how fellow-moms engage in constructing (or avoid constructing) a relationship with others in interaction.

Social relationships are created, maintained or destroyed through interactions. (Im)politeness studies have demonstrated what linguistic expressions or strategies are used in such relational work (Brown and Levinson 1982, Locher and Watts 2005). However, it has not been well-addressed in (im)politeness studies what relationship with whom interactants seek or avoid to build and what drives them to do so, although it has been intensively studied in sociology (e.g. social capital: Bourdieu 1986, Lin 2001)

To redress this knowledge-gap, the paper examines (1) discourses on fellow-moms (*mama-tomo*) and (2) what relationships fellow-moms discursively construct in interactions. Drawing on critical discourse analysis (van Dijk 1998), the present paper analyses discourses on a caste system to divide fellow-moms (*mama-tomo câsuto*) and identifies what values or ideologies are at play to justify and sustain the status and hierarchy of fellow-moms: economic capital (their (husbands’) occupational and economical status), cultural capital (their (husbands’) academic qualifications or types of education for their children), place of origin, experience of motherhood. Then, it examines how fellow-moms position themselves in relation to others in interaction in reference to the discourses on the caste system.

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A chronotopic perspective on habitus and imagined ideals: Attending to (un)consciousness in discourses of (non)nativeness

Panel contribution

Ms. Madina Djuraeva¹, Dr. Lydia Catedral²

1. University of Wisconsin-Madison, 2. City University of Hong Kong

Post-structuralist approaches to language competency have criticized the notion of “nativeness” for privileging one group of speakers while marginalizing another (Kachru, 1988). This has led to an examination of how speakers experience and resist this marginalization by orienting to or rejecting imagined ideals of (non)nativeness in constructing their own subjectivities (Doerr 2009). The conscious and strategic dimensions of speakers’ reaction to this marginalization has been foregrounded in this vein of scholarship, while less attention has been paid to the unconscious and habitual aspects of speaker’s relationship to their linguistic competencies. In this study, we demonstrate how attending to both the habitual and ideal aspects of speakers’ narratives offers a more holistic approach to the study of multilingual repertoires.

Our data comes from a 6 year long ethnographic study of multilingual transnational Central Asian speakers, and more specifically, from interviews where participants were asked to speak about their linguistic repertoires. Using narrative inquiry and discourse analytic methods, we examine how they discursively construct their positionings in relation to “(non)nativeness”.

We find that while participants use the terms “native” and “non-native” – particularly in relationship to ethnonational identity, they also narrate their language usage and competence in a way that foregrounds habitus (Bourdieu 1991) rather than intention. For instance, one woman notes that though she wants to speak her “native language” Tajik to her son, English “comes out automatically”. Strikingly, the languages that our participants label as “native” are not necessarily the same languages that they describe as being “automatic” or “natural”. This offers a counter to the idea that nativeness is always perceived as natural (Bonfiglio 2010), while non-nativeness is perceived as effortful (Park 2009).

In order to account for this mismatch between labelling and reported practice, we propose a chronotopic analysis (Bakhtin 1981), an approach which takes into account the temporal and spatial nature of the imagined ideals and ingrained dispositions speakers orient to in their representations of their linguistic competency. What we find most appropriate for analyzing our data is a distinction between higher scaled chronotopes invoked in discourses of ideals and lower scaled chronotopes invoked in discourses of habit. This distinction demonstrates how speakers’ discourses of (non)nativeness operate on a continuum, moving between the higher end at which institutional discourses prevail, and the lower end where discourses of lived experiences prevail in describing and justifying linguistic practices and ideologies. We discuss the consequences of this scalar movement for ideologies of “(non)nativeness”, and for the social positionings of multilingual speakers in terms of when and how identification as a “(non)native” speaker becomes relevant to them. This study contributes to a more holistic understanding of emic perspectives on (non)nativeness, to a theory of speaker self-positioning in contexts of transnational marginalization, and to an account of the relationship between conscious self-identification and habitus as spatiotemporally located phenomena.

A comparative study of emotional stance in China and US online conflict commentaries

Panel contribution

Dr. Shuangping Gong¹, Dr. Jinying Su¹

1. National University of Defense Technology

Emotion is the heart of language (Ochs & Schieffelin 1989), and it is also the core of conflict communication. The most distinctive feature of emotion is that it is socially constructed and is decided by culture. Emotion is constructed via discourses, and therefore, all kinds of emotion expressions have the potential to be communicated (Hones 2001). According to Spencer-Oatey (2011), emotion is also an implicit thread running through almost all relational researches.

This paper examines the cultural differences of the emotional stances indexed by China and US online conflict commentaries from a pragmatic perspective, drawing on the data from the archives of online news reports. Eight news reports on different topics were selected, in which four were from Chinese website, www.sina.com and four were from American website, www.washingtonpost.com. In each news report, 40 conflict commentaries were chosen according to time sequence. Based on Langlotz & Locher's (2012) theory of conflict discourse and emotional stance and Spencer-Oatey's (2008) interpersonal rapport management model, an explanatory framework is put forward to analyze the emotional stances in the data. Four types of emotional stance strategies, viz. direct expression of emotional stances, implied indexing of emotional stances, description of emotion and emoji were found in the data. The further comparative study shows that the ways of expressing emotional stances vary because of the differences between the two cultures. However, the directness of expression of emotional stances in these two countries tends to be very similar although Chinese culture is considered to be high context. This may due to the lack of presence and the anonymity of communicators in online communication context. The analysis also shows that the conceptual content, the interpersonal/intergroup relationship and the emotional stances expressed by the online conflict commentaries are closely related and they interact with one another in a dynamic and complex way in specific interactional contexts.

A European model of polite conversation?

Panel contribution

***Prof. Giovanna Alfonzetti*¹**

1. Department of Humanities . University of Catania

One of the most serious theoretical problems related to *The historical understanding of historical (im)politeness* is: “How can we even establish what adds up to politic behaviour in earlier periods?” (Bax and Kádár 2012: 17). In this respect, books of manners are precious because allows us to reconstruct the idealized patterns of past interpersonal communication (Alfonzetti 2016, 2017).

I will try to reconstruct the model of polite conversation outlined by Della Casa’s *Galateo* (1558) and Gioia’s *Nuovo Galateo* (1802-27), by analyzing the norms that regulate turn-taking, silence, non-verbal communication, listeners’ behaviour and topics. Results will then be compared with one of the most popular German books of conduct, i.e. *Über den Umgang mit Menschen* (1788).

The aim is to point out changes and constants in texts from different ages and areas in order to establish whether it is possible to identify a *European model* of polite conversation, whose roots lie in classical antiquity and Humanistic and Renaissance traditions and has maintained its validity beyond the continent-wide cultural shift that occurred under the influence of the philosophical Enlightenment movement. This model differs greatly from non-European styles of communication : e.g. the “contrapuntal conversation” in Antigua (Reisman, 1974); the patterns typical of what Hall & Hall 1990 and Tella 2005 define as *high context cultures* (Japan, Arabic countries, etc.) vs *low context cultures* (German-speaking countries, North America, etc.); or of *linear-active*, *reactive* and *multi-active cultures* (cf. Lewis 2005).

Furthermore, the European model will be compared with first generation politeness theories showing clear correspondences, despite the different nature and intent that should differentiate *normative texts* and *descriptive models*.

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A glocal perspective on language function and identity: Regionalization, co-integration, ambivalence, and responsibility

Panel contribution

Prof. Jan-Ola Östman¹

1. University of Helsinki

Systematic approaches to understanding language structure and its relation to cognitive, social, and cultural perspectives on communication have throughout history been interested in (a) individual languages, dialects, sociolects, and their communities; and (b) general, universal and typological aspects of the human faculty of language. Granted, language contact and multilingualism have been of repeated interest in many quarters, but most often in relation to named languages. Recently, the very status of essentialistically constructed named languages has been questioned, and scholars have attempted to put forth alternative perspectives with reference to aspects of superdiversity, globalization and translanguaging.

All such studies are clearly pertinent and extremely important for giving us a deeper understanding of language and language function. But I argue that it is important to bring (back) identity into this constellation. In dialectology, in onomastics, in many areas of sociolinguistics, and in studies of language standardization, identity and culture are typically tied to language (however conceived). But in today's fluid modernity, what is really the status of named languages (English, Swedish, Japanese, etc.) for language users themselves, and what is the relationship of our understanding of these to the very concepts of identity and (social/cultural) belonging? Is identity through language really that fluid? What if we take identity as our presupposed perspective on language?

To scrutinize this scenario, I want to mention a number of perspectives that suggest the importance of a glocal view on language and identity.

- The levelling of dialects is almost taken as *sine qua non* in our late-modern days of communication explosion. But concurrently we find on closer inspection a mobilization on a meso-level that new strategies and linguistic characteristics of *regionalization* are emerging.
- With respect to issues of migration and integration, the pragmatic perspective has always been one of adaptation and adaptability - rather than one of appropriation and intervention. Adaptation affects the identities of both the migrants and the traditional local population. What does integration, language contact, and ensuing identities look like from such a point of view of *co-integration*?
- Pragmatics has taught us how to read between the lines of what we say, write or sign. It is, in fact, the task of pragmatics to describe and explain the *implicit* in language (and how it is (not) realized). What we say between the lines of our explicit messages is typically *ambivalent*, not only in relation to specific contexts, but more generally with respect to the manifoldness of our identities. Ambivalence has always been an important communicative resource for speakers of a language.
- In addition to large-scale guiding principles of cultural ideology that we need to keep in mind in relation to identity construction, we also have to take a more dynamic stance of *responsibility* in relation to how our identities change and how such changes align with general aspects of ethics, accountability, and tolerance. Ultimately: what is our responsibilities for linguistic diversity?

These perspectives on identity will be illustrated and discussed with examples from the communicative practices in rural communities in Swedish-language Finland.

A Pragmatic Study of Addressing Behavior in Historical China

Panel contribution

Prof. Dengshan Xia¹, Dr. Jiaxin Lin²

1. Beijing Foreign Studies University, 2. Guangdong University of Foreign Studies

Proper use of address terms has always been a core issue in Confucian ethics in traditional Chinese society. Documents such as *Rectifying Names* in *The Analects of Confucius* 《论语·正名》, *Textual Research of Address Terms* 《称谓考辨》, and *Record of Terms of Address* 《称谓录》 have testified the cultural and ideological importance of address terms and proper addressing behavior in Chinese interpersonal communication. The extraordinary size of address terms in ancient Chinese has triggered continuous scholarly interest since early times. More recently, the sharp decline of the number and use of honorifics and self-denigrating terms in Chinese Vernacular Movement has also inspired abundant pragmatics and sociolinguistic studies (i.a. Zhao 1956; Gu 1990; Kadar 2007).

While many relevant studies from the perspective of historical pragmatics focus on the historical-modern division/connection, we propose that in traditional society, there is a division between the highbrow and the common in terms of norms of addressing. In this paper, we investigate the stratification of traditional Chinese use of address terms with a corpus of historical interactions. Based on a quantitative analysis of 456 turns of conversation between new acquaintances, we argue that there is a stratification of interactional norms underlying the traditional Chinese addressing behavior. In literati and officialdom, the choice of address terms is more often associated with negotiation of relationships, construction of one's own identity, and showing politeness in a highly ritualistic way, while for the uneducated lower class, the use of address terms is more referential than socially indexical, often used to shorten the distance and "lubricate the communication wheel".

A quantitative corpus approach to the left periphery: Evidence from reversible discourse marker sequences

Panel contribution

***Dr. Arne Lohmann*¹, *Prof. Chris Koops*²**

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Recent pragmatics research has attempted to map the discourse-functional structure of the clause periphery with reference to the combinatory behavior of elements that appear in this position. A phenomenon investigated to this end is the sequencing of extra-clausal elements traditionally considered *discourse markers* (DMs). When DMs occur in two-part sequences, there are constraints on their relative order (e.g. Koops & Lohmann 2015). For example, for the DMs *so* and *and*, the order *and so* is preferred over its reverse, *so and*. Models that assign extra-clausal elements to a series of ordered slots have been proposed (Vicher & Sankoff 1989, Tagliamonte 2016).

Here we address a challenge to existing models: the fact that the order of most DMs remains variable. For instance, while *so* tends to follow *and*, speakers still use *so and* with appreciable frequency. To address this problem, we test the idea that the left-to-right order predicted by slot models is best defined not in formal terms, i.e. not with reference to specific elements; rather, the slots may reflect an order of discourse functions, from more global discourse management concerns to more local textual relationships. Reversible sequences are then explained by stating that the placement of the same element in different slots entails a somewhat different discourse function from within the element's usage potential.

We present the results of a quantitative analysis of the English DM *so* when used in sequence with each of its two most frequent variable-order collocates: the markers *and* and *you know*. A random sample of 400 DM sequences (100 per sequence and order) was extracted from the Fisher corpus of American English telephone conversations. Each instance was coded for six discourse-functional parameters, such as whether a shift in the discourse topic was achieved or how the relationship established between the two connected clauses can be paraphrased. A logistic regression model predicting the position of *so* in sequence with *and* shows that *so*'s function indeed co-varies with its position (pseudo r-squared: 0.26). In initial position (= *so and*), it more often functions as a topic management device; in second position (= *and so*), it more often expresses a local 'result' or 'consequence' relationship. This finding lends support to a functionally based model, along the lines suggested above. However, our logistic regression model for *so* in sequence with *you know* shows almost no differentiation according to position (pseudo r-squared: 0.06). This result suggests that some DMs, such as *you know*, do not interact with adjacent DMs in a way that constrains their function. We attribute this result to the considerable heterogeneity within the class of DMs and conclude that linear slot models may only be capable of capturing a subset of this class.

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A study of Japanese question words in specifying and telling questions: NANI and post-positional grammatical particles

Panel contribution

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By examining Japanese everyday interaction, we focus on question words (QWs) and the (non-)use of post-positional grammatical particles in the two types of interrogatives, specifying and telling, discussed by Thompson, Couper-Kuhlen, and Fox (2015).

In general, the two types are clearly divided due to the specific types of QWs used in them. Specifying questions occur with *dare* 'who', *itsu* 'when', *doko* 'where', *dotchi* 'which (one)', *ikutsu* 'how old', *doregurai* 'how old', and *ikura* 'how much (money)'. They also occur with *nani* 'what', a QW with a more general meaning, further specified semantically as in *nanban* 'which (room) number', *nangai* 'which floor', *nanpun* 'how many minutes', *nannichi* 'which day', *nannin* 'how many people', and *nankiro* 'how many kilo(grams)'. These QWs seek specific information, which results in specifying questions:

(1) Y: Miki, okome **nankiro** kattano?

'Miki, **how many kilograms** of rice did (you) buy?'

M: 5 kiro

'5 kilo(grams)'

On the other hand, QWs such as *doo* 'how', *nande/naze/dooshite* 'why', and *donna/dooiu* 'what kind' ask about the manner, reason, and type, requiring an explanation in the answer, resulting in telling questions:

(2) T: **nande**?

'**Why** (don't you like making phone calls)?'

K: nanka ya na no. dokidoki shichau no.

'(I) somehow hate (it). (I) get nervous.'

Interestingly, however, we found the above-mentioned *nani* 'what', this time without further semantic specification, used both in telling and specifying questions. How can the same QW be used in two distinct question types? The clear division of labor between the two sets of QWs in creating the two types of questions has led us to scrutinize this use of *nani*. We found that *nani* in specifying questions appears with post-positional grammatical particles (e.g., the 'subject' and 'direct object' particles *ga* and *o*) and/or high semantic content predicates. These link the question to the prior utterances or speech context so that *nani* is framed to focus on the missing information:

(3) C: rokumanrokusen en kurai desho.

'(It) is about 66000 yen, isn't (it)?'

T: **nani** ga?

'**What** (is)?'

C: amerika no ikkagetsu.

'(The cost of living) one month in the US'

On the other hand, *nani* in telling questions is used singly or with low semantic content predicates as in (4) **nani** 'What?' uttered when the speaker heard her friend suddenly laughing and (5) **nanishiten no** 'What are (you) doing?' uttered when the speaker saw his friend behaving strangely. Appearing without post-positional grammatical particles nor high semantic content predicates, these instances of *nani* do not make a specific connection with the prior utterances nor speech context and thus demand more than the specification of the missing piece of information, resulting in telling questions. Our findings corroborate the (non-)use of particles

with *nani*in repair reported in Hayashi and Kim (2015).

The present study adds to the literature on the connection between linguistic structure and its uses in sequences of action (Raymond 2003) by revealing that Japanese QWs, especially *nani*, are structured in particular ways to serve the two types of questions in the question-response sequence.

A Study on Implementation of Judge's Power based on Lexical Selection and Intonation Features in Courtroom Trial

Panel contribution

Prof. Haiqing Chen¹, Ms. Wenjie Liu¹

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In the stage of sentence, the selection of words demonstrates the legitimacy and authority of judge's power, so the judge's discourse power is absolutely higher than other trial participants. Adopting NLPPIR(Natural Language Processing and Information Retrieval) to examine the use of appellation, words with emotion and emphatic words judges use, this paper analyzes the transcriptions of utterances in criminal court trials happened in recent two years and reveals the intonation features of them in courtrooms as well as the ways to indicate discourse power of judges with the help of Praat. The results show that appellations are always accentuated by judges in the process of sentence, which verifies the judge's huge discourse power in criminal cases. Words with emotion are used mainly to condemn the accused morally and to maintain judicial fairness. In addition, the use of emphatic words is also an important way to implement judges' power during sentence. This shows the dominant position of judges.

A woman's gotta do what a woman's gotta do, and a man's gotta say what a man's gotta say - Sex-specific differences in the production and perception of persuasive power

Panel contribution

Prof. Oliver Niebuhr¹, Ms. Suzanna Wrzeszcz²

1. University of Southern Denmark, 2. Kiel University

In order for speakers to influence listeners – e.g., their opinions, decisions, or actions – they need to have both an appealing and catchy message as well as an “emotionally contagious” delivery of that message. In combination, these two means of communication constitute the persuasive power of a speaker. However, the question is whether the two means of communication, message and delivery, have the same status in the overall persuasive power of males and females. Focusing on the prosodic aspects of delivery (i.e. leaving body language aside for the moment), it is the aim of the present study to address this question in a pilot speech perception experiment in which the complex concept of persuasive power was broken up and rated by listeners with reference to 10 simpler, message- and delivery-related attributes. Our audio stimuli were based on two real and successful (i.e. funded and award-winning) investor-oriented presentations that were given by native speakers of English, one male and one female. For each of the two original stimuli we created a sex-reversed counterpart. To that end, we applied an innovative method in which digital-signal-processing techniques are used to reverse the perceived sex of the speaker. A total of 70 listeners, all fluent L2-speakers of English, took part in the experiment.

The results of our pilot perception experiment support the assumption that listeners place greater demands on women when rating persuasive power, and that they do this with special regard to the message of a male and the delivery of a female speaker. When the original male speaker was technologically sex-reversed, the resulting female speaker sounded on average less charismatic (-29%), likable (-31%), attractive (-27%), and self-confident (-13%) in the ears of listeners. These perceptual changes, each $p < 0.01$ according to independent-sample t-tests, reduce the persuasive power of the speaker; and they all concern attributes that are related to aspects of delivery, either directly or indirectly through the speaker's perceived competence or personality. In contrast, when the original female speaker was technologically sex-reversed, the resulting male speaker had a greater persuasive power in the ears of listeners, but not because of higher ratings on the same delivery-related scales on which the sex-reversed female speaker lost her persuasive power. Rather, the sex-reversed male speaker gained his greater persuasive power by sounding more visionary (+14%) and convincing (+21%), each $p < 0.05$ according to independent-sample t-tests. Visionary and convincing are both attributes that are associated with message-related aspects like the quality of information or the line of argument.

Additionally, comparisons between the original male and female speakers' presentations (as well as between their sex-reversed counterparts) replicate the finding of previous studies that male speaker's presentations are generally rated more charismatic than those of female speakers ($p < 0.05$ according to independent-sample t-test).

A working prototype of a cultural dictionary in Minimal English

Panel contribution

Ms. Lauren Sadow¹

1. The Australian National University

This paper presents a dictionary for English language learners which uses Minimal English as a defining vocabulary and aims to improve cultural and pragmatic awarenesses, and cultural knowledge. In current educational research in Australia, Intercultural Language Teaching has emerged as the prevailing language teaching theory, evidenced in the rewriting of the national curriculum to put focus on intercultural competences (ACARA, 2011) including cultural and pragmatic awarenesses. Best practice for teaching cultural awareness and related skills is to encourage students to reflect on their experience and analyse it from an insider perspective (Pulverness & Tomlinson, 2013). However, these skills are often omitted in practice because available methods and materials do not meet best-practice requirements. Uniquely, Minimal English (see Goddard, 2017) provides a framework to deconstruct complex cultural concepts into components which have equivalents in other languages. This framework then allows students to gain an insider's perspective on unfamiliar concepts, while at the same time allowing for reflection on similar components across concepts and providing scope for analysis of connected concepts and their realizations (Sadow, 2018). Minimal English is particularly suited to this as it can describe cultural norms and patterns of behaviour, such as pragmatics, as well as underlying attitudes which are not captured in traditional dictionaries. The dictionary presented in this paper is a working illustration of how Minimal English can provide language learners with these often-missed cultural components of language learning, which is the result of qualitative research with English language teachers and students. While this dictionary focusses on Australian values, attitudes and interactional norms, it will serve as a model for future dictionaries about invisible culture, or developed using Minimal English. In this paper I will discuss the best-practice requirements for creating teaching materials and dictionaries, my methods and results for conducting user needs research, the challenges, considerations, and the ultimate design choices which have resulted in a finished product—including supplementary materials to ensure that teachers as well as students can integrate Minimal English into classroom practice.

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Accommodating the construction of request turn to the timing of compliance: In case of an immediate request in Japanese service encounters

Panel contribution

Dr. Satomi Kuroshima¹

1. Tamagawa University

This paper investigates one method of the recruitment continuum (Kendrick & Drew, 2016), an explicit request in Japanese service encounters. While a number of studies have demonstrated that participants show their normative orientation to various effects of a requesting action and reflexively design their turn (Lindström 2005; Heinemann, 2006; Curl & Drew, 2008; Sorjonen & Raevaara, 2014), this study focuses on the practices used for the temporal organization of a requesting action. In particular, it will shed light on the ways in which a requesting party accommodates their construction of a request turn to the timing of the recipient's compliance. The requesting party invites the recipient to begin an immediate request *before* completing the request turn by either delaying the construction of the turn via a sound stretch and a turn medial pause, extending a turn with a simulacrum, or accompanying it with bodily conduct such as using a tool, shifting gaze direction, or changing one's body posture. These kinds of conduct of a speaker are normally seen where the nature of a request turn becomes recognizable for the recipients – i.e., where the type of the request becomes public, that is, either the requested action or object is explicitly mentioned. In addition, the analyses of various recipient responses to such careful construction of request turns including a compliance, a display of an understanding problem with the given request, and a declination, suggest that the requesting party normatively employs this practice in order to maximize the 'compliability' of a request, while at the same time minimizing the 'declinability' of such a request before the turn completion where an acceptance of the request will be preferably made relevant. The orientation displayed in this way of request turn construction will be discussed in light of the "procedural consequentiality" (Schegloff, 1991) of the interactions between the service providers and clients at various service encounters, e.g., library reference desk, university coop service counter, and a jewelry shop. Furthermore, it will also be argued that the SOV word order of Japanese is adopted as a resource for the practice of accommodation.

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Achieving activity transitions in Korean dental visits: Talk and body movement during the transition to dental examination

Panel contribution

Ms. Song Hee Park¹

1. Rutgers University

This study investigates how dentists, nurses, and patients come to initiate the activity of examination in Korean dental visits. Since both verbal and nonverbal behaviors constitute activity transitions in medical encounters (Robinson & Stivers, 2001), this study provides a detailed analysis of participants' talk and bodily conduct in accomplishing the transition to dental examination. In particular, the analysis focuses on dentists' and nurses' collaboration during the consultation in performing tasks that are preparatory to conducting examination. These tasks include dentists readying themselves with proper equipment (e.g., putting on a mask or a face shield), and nurses setting up relevant instruments (e.g., turning on the examination light). Particularly in Korean dental visits, nurses need to cover patients' face with a drape before the examination takes place so that patients' facial area can be protected from splashes of fluids. The timing of covering patients' face is important because once their face gets covered, it is hard for them to properly interact with dentists. The analysis shows that these preparatory tasks are done in a way that avoids interrupting the ongoing interaction between dentist and patient.

Using the methodology of conversation analysis, the paper draws upon a database of 75 instances of transitions. The findings show that the dentist is routinely engaged in 'multiactivity' by readying himself for an examination (e.g., putting on a mask) at the same time when he talks with the patient (see Haddington, Keisanen, Mondada, & Nevile, 2014). Since the nurse and the patient orient to the dentist's preparation as projecting the start of examination, the transition can be made in a wordless fashion, i.e. without any verbal instruction (see Robinson & Stivers, 2001). In particular, the nurse closely monitors the ongoing talk as well as the dentist's embodied behavior, and handles the face drape accordingly, thereby trying to cover the patient's face at the 'right moment'. Yet, there are also instances in which the dentist does explicitly verbalize the start of examination (e.g., "Let me take a look"). Such formulation can perform two different actions depending on its placement within the interaction: If produced 'before' the patient's face is covered, it is used to direct the nurse to cover the patient's face; if produced 'after', it is to make the patient open their mouth. The findings have implications for dental practitioners' collaboration during the consultation as well as the culturally specific practices in Korean dental visits.

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Achieving mutual understanding through suspension and accumulative co-operation

Panel contribution

Dr. Shimako Iwasaki¹

1. Monash University

This paper investigates how Japanese speakers use and orient suspended units within a temporally unfolding “turn-constructive unit (TCU)” (Sacks et al. 1974) in order to achieve mutual understanding. Units are shaped by ongoing processes of participation and speakers modulate the structure of their emerging TCU in conjunction with recipients’ dynamic participation and “accumulative co-operation” (Goodwin 2013, 2017) that builds action by incorporating resources provided by others. The paper examines ways in which speakers delay the further realization of an unfolding unit by suspending its progressivity, and incorporate recipients’ actions into the design of the turn. Specifically, the paper focuses on occurrences where speakers suspend and create interstitial spaces right after producing a subunit component such as a noun phrase in order to negotiate participants’ knowledge before completing the turn. The study will explicate how a shared understanding is achieved locally and bodily by employing practices of suspending, which are resources for inviting, or prompting participation in an upcoming focal activity and for guiding how participants should perceive the locally projected action. Findings show that units are constructed through a process of collaborative co-operative interaction in which the recipient plays a very active role.

In Japanese conversation, utterances are often segmented (e.g. Fox et al. 1996; Morita 2007), allowing participants to generate interactive turn spaces for participation (Iwasaki 2011, 2015). Examples demonstrate that speakers utilize such linguistic structures, suspension and simultaneous co-operations to make a recipient’s response locally relevant and negotiate understanding while the speaker’s TCU emerges. The paper focuses on sequential positions where the speaker halts an ongoing TCU after particular referential subunit components that are made operative and requests the recipient to produce an imminent next action to achieve mutual understanding.

The turn-taking system of Conversation Analysis is predicated on possibly complete TCUs, being the common boundaries for speaker transitions at “transition-relevance places (TRPs)” (Sacks et al. 1974). By shifting attention from transitions at turn or TCU boundaries to the turn-constructive infrastructure, this paper highlights the local, embodied, and situated organization of units inside a TCU and illustrates one way that systematic practices associated with unit construction enable emergent forms of participation in Japanese interaction. Employing Goodwin’s notion of accumulative co-operation (Goodwin 2013, 2017), the study analyzes how an emerging TCU is suspended, how particular sub-unit components of a TCU become co-operative, and how the simultaneous co-operations within a unit shape a local and overall structural organization while achieving mutual understanding. Findings also demonstrate how participants use a range of multimodal resources to operate on unfolding units and to create spaces for recipient actions within a TCU, and how these actions help shape, and re-shape, the trajectory of the emerging TCU.

Adapting the Welch Emotional Connection Scale (WECS) into Minimal English.

Panel contribution

***Prof. Cliff Goddard*¹, *Dr. Ulla Vanhatalo*², *Prof. Martha G. Welch*³**

1. Griffith University, 2. University of Helsinki, 3. Columbia University

The Welch Emotional Connection Screen (WECS) is a new instrument for assessing mother-infant Emotional Connection in clinical settings (Hane et al. 2018). Trained observers rate mother and infant on four scales (Attraction, Vocal Communication, Facial Communication, Sensitivity/Reciprocity), culminating in an overall evaluation of emotional connection. Unlike other measures, WECS screening can be conducted in a short time-frame. Though useful for children up to 6 years of age, it has particular importance for children born prematurely. Training in WECS is conducted using a set of video recordings and conventional training materials, including a Manual.

In current training materials, the positive and negative “poles” of each scale are described using normal English. For example, the positive pole of Attraction includes: “the pair maintained close physical proximity ... the pair appeared drawn to each other”. The positive pole of Reciprocity/Sensitivity includes: “the mother and child accurately perceived and responded to each other’s emotional state”.

This paper reports on a collaboration between the originator of WECS (Welch) and two linguists (Goddard and Vanhatalo), aimed at producing cross-translatable descriptions (“scripts”) in Minimal English. The Minimal English scripts replace complex, abstract and potentially ambiguous vocabulary with simpler phrasings, thus articulating the key attributions and behavioural cues with greater detail and clarity.

For example, a section of the Attraction scale reads: “The child feels something very good because Mom’s body is touching his/her body. Mom feels the same. The child very much wants to be close to Mom. Mom very much wants to be close to the child.” A section of the Reciprocity/Sensitivity scale reads: “When the child feels something at one moment, Mom often knows at the same moment what the child feels. Mom’s face often says: ‘I know what you feel now, I know what you want me to do now, I want to do it’”.

The paper describes different aspects of the adaptation process: conceptual, linguistic, and practical. Briefly, this involved successive iterations of three stages: “explicitation” and rendering into Minimal English, translatability testing into Finnish, Spanish and Polish, and trialling with training groups in New York. At the time of writing, the WECS (Minimal English) training scripts have reached v7, and appear to be close to optimal: accurate, cross-translatable, and very easy-to-comprehend. Current indications are that the time required to train observers can be reduced from 20 hours to as little as 4 hours.

The project provides a model of how psychometric test procedures can be improved using Minimal English.

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Address practices in Italian Facebook interactions

Panel contribution

Dr. Matteo Farina¹

1. Flinders University

Title: Address practices in Italian Facebook interactions

This paper applies concepts and ideas of Conversation Analysis (CA) to analyse address practices in Italian online social interactions. More precisely, it examines the way in which Italian native speakers address each other on the social networking site Facebook. Previous research has indicated that address practices are particularly important to establish and maintain social relationships (Norrby & Wide, 2015). Nowadays a great number of social interactions occur online, especially on social network sites like Facebook (Kabilan, Ahmad, & Abidin, 2010; Sheldon, 2008, 2009). Moreover, statistics indicate that in Italy Facebook is the most popular social network site (Facebook, 2017). However, although some studies have investigated address practices in Italian (Formentelli & Hajek, 2015; Parkinson & Hajek, 2004; Rebelos & Strambi, 2009), it appears that none of them has focused on address practices occurring in Facebook interactions. Therefore, this paper will fill this gap in linguistic research. It will apply ideas of CA to address the following research question: what address practices Italians use in Facebook interactions? Data will consist of a corpus of 177 Facebook interactions, the so-called comment threads, made of 346 comments collected for a previous study. First and other comments posted in comment threads will be examined. Findings of this paper will provide researchers with insights on how address practices are performed by native speakers of Italian in Facebook interactions. More broadly, this research will contribute to the relatively new field of discourse practices in Computer-Mediated Communication (CMC).

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Address systems: Italian compared to other Romance languages

Panel contribution

***Prof. Konstanze Jungbluth*¹, *Prof. Federica Da Milano*²**

1. Europa-Universität VIADRINA, 2. Università di Milano-Bicocca

In the history of Romance languages, the use of plural forms sanctions the beginning of politeness: in Latin, *vos* begins to be used instead of *tu*. Today, the development is seen as a grammatical fossilization of the pragmatic phenomenon of indirectness minimizing a (potentially) face-threatening act, namely direct address (Ashdowne 2016: 900).

Most Romance languages (with the striking exception of French) possess a third address form, in addition to the opposition T/V, of Latin origin. Consider for example Italian, with the pronominal forms *tu*, *voi*, *Lei*: the tendency is to consider the Spanish influence as responsible for this use (Leopardi defined this behavior as a '*maledetto spagnolismo della terza persona*' 'detestable hispanism of third person'). In fact, it would be a use whose origins date back to Latin: with its increasingly widespread use, *vos* was no longer enough. Nominal forms, formed by the second person plural possessive adjectives and an abstract noun, like *vestra maiestas* 'Your Majesty', *vestra gloria* 'Your Glory' began to be used. During the Middle Ages, in Italy, the nominal form *Vostra Signoria* has been introduced, with increasing success. The transition to the use of a third person pronoun (*Lei* in the case of Italian) is thus explained as an anaphoric reference: the female form is justified by the reference to a female noun.

Accordingly, between XVth and XIXth centuries, Italian uses a system with three terms: *tu/voi/lei*. The unmarked form was *voi*, whereas *lei* was very formal and *tu* very informal. In *The Betrothed (Promessi Sposi)*, Agnese uses with Lucia, his daughter, the form *tu*, whereas Renzo addresses Lucia with *voi*: "Parla, parla! Parlate, parlate! Gridarono ad un tratto la madre e lo sposo" 'Talk, talk! (2nd sing.) Talk, talk! (2nd pl.) Suddenly her mother and husband shouted'. Renzo used *lei* addressing to a very important person, the lawyer Azzecagarbugli: "Vengo da lei per sapere come ho da fare per ottener giustizia" 'I come to you to find how I am going to get justice'. In Italian, the current use of *Lei* involves several inconsistencies as far as the gender agreement is concerned: as for the third person, Benedetto Croce (1895) spoke of a 'grammatical scandal'. However, in northern varieties in Italy the singular 3sg indirect forms of address display gender distinctions (cf. (m/f) Pdm. *chiel/chila*, Lmb. *Lü/Le(e)*, Rml. *Lo/Li*, Ven. *Lu/La* (Ledgeway 2015: 107).

The aim of the paper is to discuss similarities and differences in the structure of the Italian address system, in comparison with other Romance systems.

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Addressing the other in the 20th century Poland: Different times, different contexts, different meanings

Panel contribution

Prof. Ewa Bogdanowska-Jakubowska¹

1. University of Silesia in Katowice

Polish culture constitutes an integral element of European culture. As a natural consequence, Polish politeness does not differ much from the way politeness is understood and enacted in other European cultures (Brown and Gilman, 1960). Differences that can be observed are socially and historically conditioned. Rules of politeness and patterns of polite behaviour are constantly evolving; the changes are triggered by landmark events, historical, political and economic, which have proved to have a great impact on culture and society (Jakubowska, 1999; Bogdanowska-Jakubowska, 2010).

The aim of the research is to analyse changes observed in addressing patterns used in Polish culture in the 20th century, the period abundant in events which contributed greatly to shaping social life in Poland and modern Polish politeness. The period under investigation has been divided into three parts which are separated by two turning points in Polish history: (1) 1945 – the end of the 2nd World War, and the beginning of the period of the Soviet dominance and the communist rule in Poland; and (2) 1989 – the Round-table Talks and the first free parliamentary election, which mark the beginning of Poland's transition from communism to liberal democracy and opening to the West. In both cases, great political and economic transformations caused sociocultural changes which affected also Polish politeness: in 1945 – a transition from 'traditional Polish' politeness to 'more egalitarian' politeness (cf. Huszcza, 2005); in 1989 – a transition from the latter to modern, Western-style, democratised politeness.

Address forms are not intrinsically polite; whether a given address form is perceived as polite, appropriate, or impolite depends on the norms of behaviour operative for the ongoing social interaction (Watts, 2003). In the analysis, I have employed the qualitative approach to identify main addressing patterns. Taking a discourse analytical perspective, I have been able to take into consideration historical, sociocultural and situational contexts, and analyse the reasons for certain choices of address forms (see the *discourse-historical approach* (Wodak 2002: 65), which integrates "a large quantity of available knowledge about the historical sources and the background of the social and political fields in which discursive 'events' are embedded").

The data used in the analysis come from (participant) observation and selected Polish literary works representative of the three respective periods of time.

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Adults' management of dual involvements in a multi-party interaction including children

Panel contribution

Dr. Eiko Yasui¹

1. Nagoya

Drawing upon conversation analysis, this study investigates interaction involving adults and their child(ren) to reveal how adults coordinate their participation in an adult-dominant conversation while occasionally intervened by their child's attempts to pursue reciprocity. The data employed for this study comes from the video recordings of naturally-occurring conversations including children of five to eight years of age and their parent(s). Conversation analytic and ethnomethodological studies that deal with the interaction involving children have revealed that, when children are present, conversation among adults is occasionally sustained or retarded since: (1) adults often monitor their children's behaviors and produce directives (Goodwin & Cekaite, 2018; Hester & Hester, 2010), or (2) children often request adults' attention to initiate a course of action (Butler & Wilkinson, 2013; Kidwell & Zimmerman, 2007). This study investigates the participants' negotiation of rights and responsibilities as a parent and child, exploring emerging and changing participation framework in such situations where adults occasionally interact with children while engaging in the conversation among other adults. Specifically, it investigates how adults manage 'dual involvements' (Raymond and Lerner, 2014) as they coordinate their interaction with children during their ongoing conversation with other adults.

The analyses show that adults manage dual involvements through displaying commitment and attention to two intersecting actions verbally and bodily while adjusting their progressivity. For example, (1) adults can coordinate their involvement in two separate courses of actions simultaneously by responding to a child-initiated action bodily while maintaining participation in an ongoing adult-dominant conversation by displaying reciprocity verbally and bodily to the speaker; and (2) participants can also "put one aside" to pursue another by suspending an ongoing sequence or delaying its progressivity. Responding to children's actions and showing attention to them is a category-bound action (Sacks, 1995) as parents. This study, therefore, reveals ways in which adults accomplish "doing being parents" while engaging in adult-dominant conversation in an everyday setting.

Additionally, while children have restricted rights to engage adults in interaction (Butler & Wilkinson, 2013), on one hand, it is observed in the data that a child's attempt to gain reciprocity from an adult is occasionally ignored or disattended. On the other hand, the data also shows that children monitor the unfolding sequence and turn of an ongoing conversation among adults and coordinate their action with its progressivity in order to gain reciprocity from an adult. This suggests that, while adults treat their interaction with children differently from the one with other adults, children are competent in monitoring the attention of adults and precisely initiate an action at the exact moment in adults' interaction to pursue their reciprocity. This study thus also demonstrates that adults' dual involvement is not managed only by an adult, but a collaborative accomplishment between adults and children.

Advice in 18th-century English letters

Panel contribution

Prof. Minna Palander-Collin¹

1. University of Helsinki

This paper explores how advice is given, asked for and received in 18th-century English letters and compares findings to results of present-day research on advice-giving. The goal is to understand and discuss what seems to be constant in advice and to what extent and how the sociohistorical context and its affordances, such as an overtly hierarchical social order in the past and “democratic” online media today, affect advice.

Giving and taking advice are everyday phenomena that occur both in personal and institutional settings. Importantly, advising is interactional work carrying social meanings. At least in present-day Western contexts, advising has been considered as a delicate act that entails a power imbalance between the participants and is a potentially face-threatening act as the advisor assumes (or is given) the right to recommend a future action to the advisee (e.g. DeCapua & Huber 1995: 121). In some cultures, however, giving advice can also serve rapport-building functions and be a sign of solidarity and interest (Locher 2013: 340). In Present-day British English, advising seems to take place in different genres but the direct first-person performative *I advise* is relatively infrequent, possibly due to the interpersonal delicacy of advising (Diederich & Höhn 2012: 356-357), and more indirect strategies are generally preferred (Locher 2013: 347).

Using the *Corpus of Early English Correspondence Extension*, I shall search for instances of advice in order to identify typical linguistic forms and topics of advice, as well as the mutual roles and relationships of the advisor and advisee. The main focus will be on issues of face-work between the participants and the analysis seeks to find out whether power or solidarity or both are involved in advice. The data are personal correspondence, but in the eighteenth-century such letters were used for many purposes including more official and institutional contexts. Thus, the data provide a range of situations and social roles to be explored for linguistic and sociopragmatic patterns of advising.

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Africans in Chinese Criminal Courts: The legal– lay encounter in the periphery

Panel contribution

***Prof. Luping Zhang*¹**

1. China University of Politics and Law CUPL, Beijing

Owing to its economic growth and social changes in the past two decades, China has become a popular destination for tourists, investors, and diverse communities of migrants. When foreign-language-speaking migrants interact with Chinese criminal justice system, they rely on interpreters to participate in the proceedings. Based on four-month trial observations in a Chinese city that is reported to have the highest concentration of foreign migrants in the country, this paper attempts to empirically explore the communicative complexity between foreign defendants and interpreters when they use English as a lingua franca. Drawing upon discourse analysis of recordings of seven criminal hearings that involve defendants from African countries, this paper shows how intercultural communication in the legal setting becomes challenging when primary participants in the interaction have divergent linguistic repertoires and speak different varieties of English. Variations in pronunciation become barriers to intelligibility; different legal culture and legal systems further complicate mutual understanding. This paper highlights how linguistic differences in interpreter-defendant communication disadvantage defendants in participating in judicial proceedings, which may undermine their legal rights and result in inequality and injustice.

KEYWORDS: English as a lingua franca, court interpreting, miscommunication, multilingualism, linguistic diversity, African migration

Aggression as impoliteness in a Facebook campaign against class discrimination in a Brazilian university

Panel contribution

Dr. Mercia Flannery¹

1. The University of Pennsylvania

This paper investigates the relationship between linguistic impoliteness and identity in a Facebook campaign against class discrimination in a Brazilian university. The Facebook page under consideration was created as a platform to disseminate, and call attention to, examples of discriminatory behaviors experienced by students from peripheric communities attending an elite university in Rio de Janeiro, Brazil. This paper examines the use of linguistic aggression as impoliteness, e.g., mocking, name calling, overt disagreement (N. Lorenzo-Duos et al, 2011), to communicate different opinions about, or argue against, the perceived instances of discrimination supplied in the campaign and subsequently discussed on the participants posts. In turn, this strategic use of impoliteness contributes to create positions and ratify identities in the context of the discussion, marking in and outside group members, as the participants 1) align against, or 2) justify, the described behaviors (Upadhyay, 2010). This paper exemplifies the use of aggression as impoliteness in computer-mediated communication in Portuguese, while looking into the performance of such linguistic actions in the context of a discussion about class discrimination in Brazil.

Alignment and chaining in tactile Auslan interaction

Panel contribution

Dr. Howard Manns¹, Dr. Louisa Willoughby¹, Dr. Shimako Iwasaki¹, Dr. Meredith Bartlett¹

1. Monash University

Tactile Auslan is used by Deaf Australians who generally learned to sign early in life and subsequently suffered a significant sight loss. There are challenges in adapting a visual sign language for tactile delivery and accomplishing conversational strategies (e.g. repetition). The current paper uses alignment and dialogic syntax to frame ‘chaining’ (using a repetition of more than one sign or modality for a single object; e.g. using a sign for ‘tennis’ and then fingerspelling T-E-N-N-I-S; Schembri & Johnston 2007) as it takes place in tactile Auslan interactions. In doing so, we argue that dialogic syntax provides a fruitful frame for understanding how intersubjective understandings emerge in oral and signed languages.

Alignment comes to the fore in studies of intersubjectivity. Du Bois (2007: 144) defines alignment as “the act of calibrating the relationship between two stances, and by implication between two stancetakers”. Du Bois (2014) proposes ‘dialogic syntax’ as one means for understanding how such calibrations take place. Dialogic syntax enables us to isolate (inter)subjective stances within and across turns. It does this by highlighting the structural and lexical relationship between utterances, and the degree to which this relationship results in smooth or problematic communication.

The concept of *chaining* is often discussed as a strategy for ensuring intelligibility in sign language interactions, especially, but not limited to, conversations with children and adult learners of sign languages (Quinto-Pozos & Reynolds 2012). We find in the current paper that chaining is also prevalent in tactile Auslan interactions. This is particularly the case when interactants wish to draw attention to an object of joint attention, and such joint attention or the intelligibility of an utterance may be in doubt. So, for instance, a misunderstanding of the sign LOW-LIGHT might lead to a fingerspelling of D-I-M.

We show in the current paper how dialogic syntax can shed light not only on such reformulations within and across turns—e.g. what caused the linguistic misunderstanding or how it was repaired—but also how chaining in tactile communication might be linked to gestural or haptic cues (e.g. head-nodding, body-shifting). In specific terms, where ‘traditional’ approaches to dialogic syntax use it to demonstrate links between lexical items or structures across turns, we use dialogic syntax to show how, for instance, specific linguistic decisions might be linked to wider modalities, and in doing so broaden the applications for alignment and dialogic syntax as analytic concepts.

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Ambivalent Identities: Strategies of Linguistic (Re-)Framing Social Among Contemporary Japanese University Students

Panel contribution

*Dr. Judy Kroo*¹

1. Vassar College

Significant previous work on Japanese has analyzed linguistic strategies through which individuals perform complex social framework alignments (Inoue 2006). However, these studies have focused on speakers who, in various ways, fully 'belong' to such frameworks. Focusing on the liminal space between youth and adulthood, this presentation analyzes the pragmatic strategies associated with speakers who might risk marginalization. The data discussed, part of an extended ethnographic study at a Yokohama public university, focuses on the relatively understudied social space of university at a time when changes to core social frameworks have led to greater youth marginalization and a concurrent avoidance of social risk (Brinton 2010).

In particular, this paper discusses utterance final and medial use of the youth-associated pragmatic item *mitai na* 'seems like, be like', where the utterance final form has been previously described as indicating stance and inviting involvement (Matsumoto 2018). Analysis demonstrates that use of *mitai na* is a strategy through which speakers reframe the indexical qualities of discourses through strategies of quotidian reframing and/or through linkages to other discourses.

Data was collected from over 20 male and female speakers over 60 hours and includes sociolinguistic interviews and natural conversations. An example of utterance medial *mitai na* use is given below. Junpei describes his current educational situation - whereas most of his peers attend a more prestigious university in Tokyo, he attends a *suberidome* 'backup plan' school. In line 1 Junpei's use of *mitai na* reframes his more successful peers as obsessed with hobbies, re-working the indexical features associated with this group, where such reframing is based on quotidian *shumi* 'hobby' practice. In line 2, Junpei's use of *mitai na* similarly subtly reshifts the focus of his failure - attending his current university is like, but is not quite a *suberidome* 'back up plan' and is *ii ya* 'it's like it's okay'. In both instances a potentially marginalizing discourses: i.e. rejection of his peers and discussion of failure, are reframed mitigating the force of interactional contents and concurrently offering indirect resistance to such marginalization.

(1)

1 Junpei; chotto shumi ni bou to shiteiru **MITAI NA** hito mo itte,

And there were people who were obsessed with their hobbies MITAI NA

[...]

3 Junpei; shoojiki ni iu to, koko wa suberidome **MITAI NA**, dai ichi kiboo ga atte, ochichatta. Ja, koko wa ii ya **MITAI NA**.

If I'm being honest, this was a backup plan MITAI NA, there was my first choice but I failed, so I was like well, it's okay here **MITAI NA**

Considering these findings it is suggested that linguistic strategies of reframing may serve as a form of resistance to normative social frameworks by recasting alternative practices in quotidian frames or linking them to alternative discourses.

Brinton, Louise (2010) *Lost in Transition: Youth, Work and Instability in Post-Industrial Japan*; Inoue, Miyako (2006) *Vicarious Language: Gender and Linguistic Modernity in Japan*; Matsumoto, Yoshiko (2018) *The form and meaning of the dangling mitaina construction in a network of constructions*.

An evolutionary approach to speech act theory: The case of the semasiological change of the Mandarin 吧-ba particle

Panel contribution

Dr. Vittorio Tantucci¹

1. Lancaster University

This paper focuses on the pragmatics of overt influence attempts (cf. Reich 2011; Tantucci 2016, 2017) and their cognitive relationship with semasiological change (i.e. Traugott & Dasher 2002). The present analysis is centred on the recent history of the Mandarin 吧-ba sentence-final particle, starting from the Qing Dynasty (1644-1911) up to its present-day usage. Corpus-based data from the CCL Peking corpus highlight a progressive shift from an original directive usage towards a later assertive employment. In the latter case, speaker/writer (Sp/w) ‘invites’ addressee/reader (Ad/r) to agree with his/her statement on the basis of what is ‘socially’ or ‘interpersonally’ expected to be true/sensible. The cooperatively ‘expected action’ originally prompted by the particle, will then turn into a cooperatively ‘expected certainty’ in later usages. From an evolutionary angle, at every stage of the cline emerges Sp/w’s consistent attempt to exert social influence on Ad/r in the form of a co-act proposal (cf. Reich 2011, Tantucci 2016 Tantucci 2017). This is preliminary illustrated in the two real examples below:

(1)一听婆子们给道喜，□□□□□□，□□：“你们去吧，□□□□”。

yī tīng pōzimen gěi dào xǐ, bùjué miàn hóng érguò ér, shuō dào: “nǐmen qù ba, dào shénme xǐ”

‘As he heard those women’s congratulatory words, he suddenly flushed and said: “Leave, **come on**, what sort of congratulations are you offering?”’.

CCL Qing Dynasty (1644-1911) \ San Xia Jian

(2)班固所谓象意，□□□□□□□□□□吧。

bāngù suǒwèi xiàngyì, dàgài shì shuō de qián yī lèi huìyìzì ba

‘The so-called pictographic meaning defined by Ban Gu **we can say that** can be considered roughly equivalent to the ideographic type of characters that we mentioned before.’

CCL Contemporary \ CWAC

The shift from directive to assertive types of speech acts corresponds to a shift from physical to new epistemic forms of co-act proposals (CAP). Due to some blatant embarrassment, Sp/w in (1) invites Ad/r to leave the room, yet positing his request as a shared activity. A similar form of CAP occurs in (2) where Sp/w employs 吧-ba inviting Ad/r – or any other reasonable mind – to endorse his/her conclusion in the form of a shared evaluation (even the latter could be rendered with the discourse marker *come on*).

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An inquiry into Al Jazeera's post post-foundational news practices

Panel contribution

Dr. Leon Barkho¹

1. Qatar University

AN INQUIRY INTO AL JAZEERA'S POST-FOUNDATIONAL NEWS PRACTICES

The theoretical framework of this paper draws on some of the major lines of thought of pragmatist philosophers like Dewey, James, Pierce, Putnam and Habermas and relates them to the methods critical discourse analysts use to unravel hard news texts. The paper leans on Hannah Arendt and her deliberations of politics and discourse. In their critical analysis of news, critical discourse scholars see Arendt's philosophy as a useful tool to interpret the world of news (Fairclough 1995 and 2001).

The data for analysis comprises a set of online hard news political stories from Al Jazeera Arabic (henceforth AJA) based on two moments of time and retrieved from its online archives <http://www.aljazeera.net/portal>. It also leans on semi-structured interview of high profile Al Jazeera personalities. The analysis of data takes place in light of criteria based on merging the theoretical and methodological underpinnings of pragmatist and critical analysis thinkers.

The paper starts by laying down the basic concepts of both pragmatist and discourse analysis thinkers and the methods they use to interpret institutional social reality. The paper's theoretical and methodological framework attempts to provide answers for why and how we employ language to explain and cover the crises facing our world. It shows that a merger of pragmatist and critical approach is relevant and useful to unravel the mystifications surrounding the news discourse of a controversial global channel like AJA.

Applying a toolkit based on some major elements of both lines of thought, the paper shows that the Arabic broadcaster reshapes notions like impartiality and objectivity to suit its fluid view of the social reality of events it covers, namely the wars in Syria and Yemen. The practice has led to the emergence of a style of news writing which I call 'binary journalism' in which media professionals lean on social reality that matches their own or that of their sponsors, the Qatar royalty. As a result, the broadcaster's news output reflects a discursive and social pattern that challenges roles and ethics of legacy media by mirroring the binary, opposite, and ambivalent political leanings of financial sponsors.

Leon Barkho

Analysis of Cartoons and Memes in Indian Public Discourse

Panel contribution

***Dr. Anindita Sahoo*¹**

1. Indian Institute of Technology Madras

In the construction of identity, visual images often play a vital role. Humans live in “the age of the world picture” which means the the world is visualized through the works of art. The world picture does not mean a picture of the world; rather this is the way the world is conceived and grasped as a picture (Mitchell 1942). Pictures can be looked at and evaluated from divergent standpoints. They are important sites for construction of identity. Among all the visual images, cartoons and its related variations provide a stream of social awareness commentary to shape the identity of individuals and institutions through the works of art.

The present study is a semiotic analysis of cartoons and memes to understand how they have helped to foster social awareness in the Indian context. One of the most widely used cartoon short films that have beautifully portrayed the diverse social and democratic fabric of India is the campaign named ‘en chidiya anek chidiya’/ (‘One bird many birds’) which was aired in the 1970’s. It gives us an idea how pictures in their myriad forms (both still and dynamic) help us to transform visual communication inputs into relevant messages related to the strength of unity in diversity. They nurture creativity and enables the user to generate unique, organic and appropriate ideas that can be used as solutions to communication problems (Belch 2000). The various forms like cartoons, memes and other visual metaphors bring relevance, originality and impact while imparting the message (Wells, Burnett and Moriarty 2003).

The database for this study includes the repository of cartoons used by two of the major newspapers the Indian Express (<https://indianexpress.com/photos/picture-gallery-others/political-cartoons-by-mika-aziz-14666171/>) and the Times of India (<https://www.indiatimes.com/news/world/lol-funniest-indian-political-cartoons-277271.html#2>) to create awareness on various issues like political campaigns, road safety, tax paying, saving nature and vaccination awareness to name a few. From each source, around 25 cartoons will be considered for the study. Also included for analysis, are memes used in social media (Twitter and Facebook) as a new form of visual images that deal with serious issues of national integration and national safety in a humorous way.

My contention is that these forms of visual images are effective means of message communication though the creative strategies they deploy. Further, these visual images help in construction of identity in public discourse and its implications can be for building identity of a more responsible citizen of India who participates in the development of the nation through various awareness programs among which the issues related to national integration deserves special mention.

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Analyzing immigrants' narratives in Japan: A cognitive anthropological perspective

Panel contribution

Prof. Masataka Yamaguchi¹

1. Kobe City University of Foreign Studies

The major purpose of this presentation is to analyze English-speaking immigrants' narratives in order to better understand their experiences in Japan. My point is to argue that their narratives reveal the cultural presuppositions they bring to the interactions. Starting with the assumption that 'social interaction is simultaneously contextualizing and contextualized' (Jaworski et al. 2004), I argue that the contextualized aspects of interaction need to be taken more seriously in discourse analysis. Empirical evidence is drawn from my interviews with international immigrants (Canadians, Americans, and Turkish) in Japan. By analyzing the discourse, I show both patterns and logical gaps. The patterns indicate the 'contextualized' or presupposed dimension of interaction while the gaps may be attributable to situational contingencies, or the analyst's failure to capture 'hidden' contextualization cues. Specifically, discursive patterns are found in the discourse genre of cultural otherness. A metadiscursive analysis further makes explicit the implicit assumption of their marginal status as immigrants in Japan, which is conceptualized as a cognitively shared 'schema' (Quinn 2005).

Theoretically, I argue against extreme forms of anti-essentialism in which there is no continuity of the self, and pre-existing, macro-structural constraints play no role in conceptualizing notions of identity (De Fina and Georgakopoulou 2012). The assumptions of anti-essentialism lead to the position that there are no cognitively shared schemas among individuals in a group. In contrast, I argue that the analyst should reveal the implicit presuppositions with the presumptions of coherence in discourse and of the existence of cognitive schemas (Hill 2005; Strauss 2005). In conclusion, I suggest that the conceptual tools provided by 'meta-oriented sociolinguistics' (Yamaguchi 2009) is useful in attending to 'an interaction between socially structured meanings ... and their activation in local contexts' (Jaworski and Coupland 2004) by focusing on the meta-dimension of discourse in a situated context of language use.

Anticipatory Completion in Mandarin Chinese: functions, stances and some resources

Panel contribution

*Ms. Jia Li*¹

1. Gifu Shotoku Gakuen University

This research provides a survey of joint utterance construction in Mandarin Chinese. Joint utterance construction refers to a domain of practices by which a speaker produces an utterance that is designed to grammatically continue (and sometimes complete) an ongoing utterance initiated by another speaker (Hayashi 2003). It is one of the issues in other-repair and turn-taking organization researches such as Schegloff, Jefferson and Sacks (1977), Jefferson (1986), Fox, Hayashi and Jasperson (1996), Li (2014) and Qiu (2017). The structure and syntactic features are well observed in previous research, while the functions, stance-understanding-resources besides syntax, epistemic and interpersonal stances have not been fully explored in Mandarin Chinese joint utterance construction research.

The current study concentrates on Mandarin Chinese anticipatory completion (Lerner 1991), adhere to the previous research of Conversation Analysis (CA) in English and Japanese studies (Lerner 1991, 1996; Tanaka 1999; Hayashi 2003, 2017; Nakamura 2011), combining an examination of prosodic features by using Praat.

To clarify above unexplored questions of joint utterance construction in Mandarin Chinese, 26 near natural two-party spontaneous speech recordings (about 13 hours) from 30 Mandarin Chinese speakers were utilized. The findings of this research indicate, similar to English and Japanese spontaneous speech, anticipated completion in Mandarin Chinese is observed in diverse activity-contexts. For instance, function as the other - repair item, be produced during prior participant's word searching pause/hesitation; be produced immediately after prior utterance with prosodic strengthening to show co-participation, agreements and understandings; be produced after prior utterance, exhibit with rising intonation, unstressed segments or question markers to show candidate understandings or assessments.

Furthermore, prior and subsequent utterances are also under examination. The results show that in experience-telling context when the experience is inaccessible to the hearer, experience teller tends to use second-person pronouns to invite hearer's anticipatory completion. In subsequent utterances, unlike in Japanese language, Mandarin Chinese speakers show a tendency to add more information even if the hearers have demonstrated their strong agreement or understanding in anticipatory completions.

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Apology responses and their sex differences in spoken British English: A corpus study

Panel contribution

Mr. Yi An¹, Dr. Hang Su²

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This study investigates apology responses and their sex differences in spoken British English. Using data taken from the Spoken BNC2014, the investigation allows us to propose an alternative taxonomy of ARs, comprising six categories: 'Acceptance', 'Rejection', 'Acknowledgement', 'Evasion', 'Non/compliance with apology as request', and 'Clarification'. The proposed taxonomy is subsequently used to examine whether men and women respond to apologies differently, which suggests that sex differences do exist in ARs: men's responses are more information-oriented whereas women's are more emotion-oriented. This further indicates that the proposed taxonomy of ARs would be reliable and useful for analysing apology responses across contexts. Finally, implications and applications of the study are briefly discussed.

Appraising the use of statistical techniques in corpus pragmatics

Panel contribution

Prof. Gisle Andersen¹

1. NHH Norwegian School of Economics

In this paper I argue that, although much solid research has used corpora successfully in the fledging field of corpus pragmatics (Andersen 2011; Rühlemann 2011; Rühlemann & Aijmer 2016), there is still a largely unexplored potential for augmenting traditional research methods with data-driven methods. Quantitative techniques, such as automatic neology extraction, the analysis of n-grams and collocations, and keyness analysis, are utilised widely for instance in phraseology, lexicography and terminology research but are much less applied in pragmatics (Andersen 2016).

The paper aims to show that a bottom-up, corpus-driven approach may shed new light on innovation and variability in categories generally considered to belong to the domain of discourse-pragmatics. These include generalised vocatives (*mate, man, dude, bruv*) response elicitors (*you know what I mean, you get me*) and phraseological units with text-organising discourse functions (*when it comes to ..., at the end of the day*). The paper reviews existing research that uses such bottom-up statistical methods as mentioned above (e.g. Biber 2009; Biber et al. 2004; Andersen 2016) and contributes new research based on more recent data. As has been shown, the data-driven approach may avoid the intuition-based selection of members of a certain category as candidates for analysis and allow for better accountability of the data.

The case studies are meant to illustrate the successful combination of ‘one-to-one searching’ (Adel & Reppen 2008) of forms that are known *a priori* and the subsequent ‘sifting’ (ibid.) of such corpus searches with bottom-up statistical methods. They utilise the research design of so-called ‘short-term diachronic comparable corpus linguistics’ (Leech et al. 2009: 24), which compares corpora recorded at different times but spanning a relatively short period of time (typically a few decades). The corpora applied for this comparison are the spoken components of the BNC versus BNC2014 and the COLT corpus vs. the Multicultural London English Corpus. Using the keyness method (e.g. Bondi 2010) to identify words and word combinations that are significantly more frequent in one corpus than another, and collocations to identify changes in the combinatory possibilities of words, the aim is to document phrases that may be seen as candidates for multi-word units with discourse-pragmatic functions.

Approaching Emoji from the Perspective of Non-Verbal Communication: Japanese Bloggers' Use as a Resource for Face Work

Panel contribution

Dr. Yukiko Nishimura¹

1. Toyo Gakuen University

In recent years, emoji have attracted much attention (Danesi 2017; Evans 2017; Herring and Dainas 2018; Wijeratne *et al* 2018; Freedman 2018; Gibson *et al* 2018). While there is a tendency to focus on the Anglophone world and Twitter and Facebook, emoji also appear abundantly in Japanese diary blogs, which allow authors more space to express themselves. Moreover, authors have a sense of audience when posting on personal blogs. In short, a specific kind of “face work” (Goffman 1967) occurs in blogging, which is a rich site to observe users’ self-presentations. With the addition of emoji, a significant feature of multimodality in digital communication, users’ face work occurs both “verbally” and “non-verbally.” In light of the non-textual nature of emoji – perhaps somewhat counterintuitive, given that the word translates literally to “picture letters” – this study investigates emoji usage in Japanese blogs, employing Ekman and Friesen’s (1969) classification of non-verbal behavior. It explores how emoji, which can be conceived of as “digital gestures” (suggested by McCulloch and Gawne 2018), contribute to bloggers’ self-presentations. Taking as case studies selected diary blogs managed by Japanese men and women, the study attempts to reveal how emoji usage helps bloggers perform “face.”

The dataset comes from Japan Blog Village, a large-scale linking, ranking and aggregating site. Among frequent users of emoji (over five emoji per 1,000 words) in gender/age differentiated subcategories, four bloggers – two female, two male, one younger and one older in each set – were chosen for analysis. Of the five categories of Ekman and Friesen’s classification – emblems, illustrators, regulators, affect displays and adaptors – all except adaptors were found to be applicable: 1) Emblems have a direct verbal equivalent, used in place of words; 2) illustrators supply additional verbal/textual content; 3) regulators control the flow of blog discourse, for example directing audience attention and closing out a post (Waldman 2016); and 4) affect displays indicate emotions, which occurs through more than just facial emoji. Although some emoji allow overlap, in ways similar to categorization of physical gestures, the study finds in general that affect displays are by far the most frequent, while emblems and illustrators are infrequent. In emoji affect displays, happiness or positive feelings appear more frequently than sad or negative feelings; anger is often presented humorously. The study reveals that Japanese bloggers are exploiting rich digital resources to manipulate stance and attitude. When emoji are operationally erased from the blog text, the impact on readers differs tremendously. Emoji are thus an integral part of the blogs under analysis and play a significant role in presenting “positive social value” (Goffman 1967: 5). An advantage of bringing the concept of gesture to digital discourse is that it provides a lens through which to see the nature and function of emoji in digital interaction. By viewing emoji as gesture rather than language, this study presents an approach that enables us to observe how bloggers position themselves and perform face work.

Are “You” the Butt of My Joke?: On the Uses of the Second-Person Pronoun in Disparagement Humor in Standup Comedies

Panel contribution

Ms. Guojin Lu¹

1. The Chinese University of Hong Kong, Shenzhen

The primary function of the second-person pronoun, also known as its 'prototypical use' (Helmbrecht, 2015, p. 178), is identified as 'denoting the role of the addressee' in a speech act (Bhat, 2004, p. 6; Cysouw, 2002). Meanwhile, previous studies have also discussed the 'non-prototypical' uses of the second-person pronoun (Helmbrecht, 2015), including the impersonal use and the self-referring use (Kitagawa & Lehrer, 1990; Stirling & Manderson, 2011; Gast, Deringer, Haas & Rudolf, 2015; Zeijlstar, 2015; Gruber, 2017). The present study will examine how the second-person pronoun is used in interactive discourse, with a special focus on both the prototypical and non-prototypical uses of the pronoun *you* in standup comedies. Using conversational analysis and critical discourse analysis, we analyze how the uses of the second-person pronoun *you* could contribute to standup comedians' creation of disparagement humor, which involves the 'multiparty' interaction among 'the speaker', 'the hearer to be amused', and 'the butt/target' (Dynel, 2013, p. 113). Based on excerpts extracted from the performances of 7 standup comedians, including Richard Pryor, George Carlin, Chris Rock, Robin Williams, Sarah Silverman, Wanda Sykes, and Ali Wong, the present study will illustrate the following uses of the pronoun *you* in disparagement humor in standup comedies: (i) the prototypical use in 'self-disparaging' humor (Zillmann & Stocking, 1976), (ii) the impersonal and self-referring uses in self-disparaging humor, (iii) the prototypical use in other-disparaging humor, (iv) the impersonal use in other-disparaging humor. Our findings show that the 'proximal' (i.e. inclusive and near-speaker) feature of the pronoun *you* contributes to the creation of explicit 'disparaged'/'inferior' (and laughable) selves and others, while the 'mesial/distal' (i.e. exclusive and away-from-speaker) feature of the pronoun *you* contributes to the creation of implicit 'superior' (and laughing) audiences.

Are you a fan or not? Facework and identity in online interactions about Chinese celebrities' Weibo updates

Panel contribution

Ms. Jiali Huang¹

1. Shanghai International Studies University

Face and identity have been treated as different notions but they both relate to language use and behavior (Shiv R, 2010). In the pragmatics studies on computer-mediated communication, the theme of identity construction can be approached by drawing on the notions of face and facework. Locher(2004), Locher and Watts(2005)proposed a framework of relation work to complement the politeness theory developed by Brown and Levinson (1987). This framework provides the explications of polite, impolite and other types of human behavior, particularly making up for Brown and Levinson's inadequate clarification on face-aggravating behavior. Among different theories of identity, Simon's (2004) social psychological theory of identity is adopted by this research to interpret the interplay between identity and facework management behavior, precisely about how face-maintaining, face-enhancing and face-aggravating behavior are associated with varying identities of online users. This study plans to conduct qualitative explorations on the users' interactions on the platform of Weibo (a popular and influential social network site in China), specifically focusing on their online comments and discussions about the celebrities' status updates. The discussion participants' responses analyzed in this study are collected from the Chinese celebrities' status updates which continuously seize public attention within one week (measured by the updates' ranks on Weibo's Top Search List which is timely updated when the data are collected). Through tracking one week's online users' interactions centering around three different celebrities'status updates, we delve into the research questions as how online users adopt linguistic and/or multimodal resources to construct and manage their identities as the supporters or opponents of the celebrities, how these identities are manifested through different facework practices and whether a celebrity's virtual fans community can be established when the identity as 'supporters'/'opponents' are explicitly displayed by linguistic strategies, even sometimes coupled with multimodal resources. The analysis of Weibo users' responses demonstrates that online identities can be produced interactionally and they can reversely influence discursive strategies utilized within the public online context, particularly impacting on the participants' online facework practices. These discussions about face and identity in Chinese social network site are expected to have some implications on the existing pragmatic studies predominantly conducted in Western context, to form a contrastive perspective and highlight the distinctive features of Chinese online participants' face management and identity construction strategies. Peculiarly, this study adds to the understanding of multimodal resources utilized by Chinese users in CMC to conduct facework practices and meanwhile manage their identities.

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Are you trying to be funny? Negotiating humour in Tactile Australian Sign Language

Panel contribution

Dr. Louisa Willoughby¹, Dr. Shimako Iwasaki¹, Dr. Howard Manns¹, Dr. Meredith Bartlett¹

1. Monash University

Humour is a prevalent feature in many forms of human interaction across languages, cultures, and different language modes, spoken or signed. People tease, joke, and “do humorous” in everyday life. It is frequently remarked that the visual modality of sign language leads itself particularly well to humour, as signers can make use of enactment to caricature people or personify animals or inanimate objects in a way that creates highly memorable and hilarious juxtapositions (Ladd, 2003; Sutton-Spence & Napoli, 2012). However, there remains scant research on the interactional mechanics of how humorous moments unfold in signed interaction; and virtually nothing on how humour is negotiated by deafblind signers who perceive interactions via touch.

This paper explores the complex issue of humour in tactile signed interactions by drawing on video-recorded data of interactions between deafblind Australians who are fluent users of tactile Auslan (Australian Sign Language). In both spoken and (visually perceived) sign languages a humorous or playful stance is often displayed through non-linguistic resources, such as smiling, laughter, eye crinkles or exaggerated prosody. This makes humour challenging for deafblind signers who gain information through different sensory resources such as the tactile sense, touching and feeling. The options that deafblind signers have appear to create new conventions for marking humour, to recover humorous intent through inferencing (e.g. the use of absurdity) or avoid it as something that is simply too hard to negotiate. We see evidence of all three strategies in the data, with the most successful moments of joint humour seeming to rely on both fairly unambiguous humorous inferences and the use of new multi-sensory resources and conventions. We further demonstrate that exaggerated sign prosody alone does not result in stories being interpreted as humorous, and discuss the often multi-step process signers use to establish a humorous frame for their utterance. Our analysis shows some of the challenges that tactile signers face in achieving intersubjective understanding; but also that tactile signers are resourceful and capable communicators who draw on a range of strategies and multi-sensory resources to establish and maintain a shared understanding of each other and of the world they inhabit.

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As if this needed proof: obscenity as magic

Panel contribution

Prof. Anne Storch¹

1. Universität zu Köln

The smartphone has been considerably explored in its capacity to link migrants and places, to enable underprivileged people to obtain information, create networks and to access foreign language (e.g. Bloch & Donà 2018, Beck & Beck-Gernsheim 2014, Deumert 2014). The smartphone doesn't seem uncanny here – its absence is: being deprived of the machine often is tantamount of being muted, for example in migration contexts of isolation and marginalisation (Leurs 2017, Lourente 2017).

In this talk, I explore some of the more ambivalent aspects of the smartphone as a migration tool, by turning the gaze to obscene and transgressive forms of communication. By asking whether migration might be conceptualized differently by different people, I look at different constructions of being foreign, a guest and precarious (Derrida 1997, Eze 2008). Focusing on mobile communication of West African immigrants living in a tourist town in Spain, I suggest that the complex communicative actions that involve images, spoken and written language do different things than spread information, link people, affirm or create relationships – they also, and saliently so, annihilate discourse, in an environment that negates those who might participate in it. The experience of migration into a space in which the rules of hospitality are violated and the guest obtains the status of an illegal person provides the context of this annihilated discourse.

I analyze messages and posts that expose uncontrolled bodies and nude genitalia of the Other. These images, I argue, are the symbolic proof for a denial of hospitality that makes failed hosts, turning them into obscene people and pitiful sights. Mock language and abusive communicative behavior turned upon the Other (Chun 2016) and obscenity here obtain the status of magical objects, turning the artificiality of the smartphone and the signs it produces into a powerful instrument that is able to make meaning of one's place in the world. By referring to Diagne's (2013) discussion of truth and untruth in magic and witchcraft, I present digitally circulated obscenity as magic that serves as a protection from precarity and debasement.

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Assessable Texts as Agenda in Placement Meetings

Panel contribution

***Prof. Eunseok Ro*¹, *Dr. Sangki Kim*², *Prof. Gabriele Kasper*³**

1. City University of Hong Kong, Department of English, 2. Konkuk University, 3. University of Hawaii at Manoa

Professional meetings of various types are conducted with the help of an agenda, typically a document that specifies an itemized and sequenced list of activities to be accomplished. Agendas are known in advance to the participants and as such serve them as a warrant to propose an activity or topic at a particular point in the meeting (Button & Casey, 1988/1989). Ethnomethodological and conversation-analytic research shows that the agenda does not *determine* the course of a meeting. Rather when and how the participants invoke or depart from the meeting schedule is their joint local achievement (Deppermann et al., 2010; Svennevig, 2012). Further, while in chaired meetings, managing the agenda is normatively tied to the category of chair and its associated deontic status (Svennevig & Djordjilovic, 2015), other participants may invoke and in fact transform the agenda as well (Svennevig, 2012). Our study examines how such agenda transformations are occasioned, the methods through which they are accomplished, and how the resetting of the agenda reconfigures the deontic relations among the participants.

The data come from 15 hours of video recorded staff meetings in a university-wide program for English for Academic Purposes which have the objective to assess students' essays, written on paper for a placement test. The collective assessment outcome determines whether an incoming student has to take an EAP course and in the positive case assigns the student to an appropriate course level. Prior to the collective placement meetings the essays were rated individually by three of six raters and the program administrator, who chairs the meetings. The meetings are organized into successive decision episodes, whereby the discussion of each essay constitutes an episode. The essays are referenced by the names of the students who wrote them, entered alphabetically into the rater notes & the program administrator's placement record. The list of student names serves as meeting agenda. We focus on episodes that are opened by the chair by nominating the essay whose adjudication is next on the agenda. A recurrent practical problem for the raters is that the nominated essay is not the actual next assessable essay because some students on the list did not show up for the test.

The participants resolve this problem in the way that on first occurrence, one of the raters starts to rearrange the unordered stack of essays in alphabetical order. The participants orient to the resulting order of the essays by treating them as the *de facto* meeting agenda. Through this arrangement the essays are categorized as organizational device for the meeting while maintaining their primary category membership as assessable objects. Through the action of reordering the essays, and confirming or correcting the chair's nomination by comparing it against the *de facto* agenda, the participants reconfigure the deontic status of the rater who puts themselves in charge of the essay management in relation to that of the chair. Hence deontic authority becomes locally redistributed among the participants.

At the Chinese and Philippine peripheries: Chinese Filipino identity creation and linguistic practices

Panel contribution

***Mr. Wilkinson Daniel Wong Gonzales*¹**

1. University of Michigan

This presentation focuses on the Chinese minority in the Philippines by highlighting one particular group – the Chinese Filipinos. Although their ancestors historically originated from southern mainland China (e.g. Jinjiang), this ethnic Chinese group gradually diverged and grew distinct from the contemporary mainland Chinese due to several political events, including the travel restrictions to and from mainland China in the 1940s partially due to the Red Peril Scare (Tan 1993) as well as the 1973 Mass Naturalization decree (Letter of Instruction 2760) that aided in naturalizing or ‘de-Sinicizing’ the Chinese in the Philippines (Ang See 1990). Simultaneously, this group has not completely assimilated into the general Philippine population despite having lived, if not being born and raised in the Philippines for decades. This can be attributed to sociopolitical events like the exclusion acts that marginalized the Chinese in the 1900s. Another would be the attempt of the Philippine government to eliminate, restrict, and control Chinese schools in the 1950s on the grounds of un-assimilation (Tan 1993), which could have led to distrust and hostility between peoples (Uytanlet 2014).

Situated at the peripheries of both Chinese and Philippine societies, this group formed a distinct identity – the Chinese Filipino identity – one that is not simply Chinese or Filipino, but both. The objectives of this presentation are two-fold. First, it aims to illustrate the (current) situation of the Chinese Filipinos in Philippine society by pointing out between their relationship with the Filipinos and recent “wave-6” mainland Chinese immigrants (Gonzales 2017:200). I begin with a brief metropolitan-Manila-centric overview and sociohistory of the different Chinese populations and identities in the Philippines, after which I will point out cases and examples where the Chinese Filipino identity is negotiated and reinforced. Second, this presentation hopes to highlight the role of language in mediating between Chineseness and Filipinoness. Before delving into linguistic practices, I explore the linguistic repertoire, ideologies, and attitudes of the Chinese Filipinos. Then, I discuss six aspects of language practice in the Chinese Filipino community: (1) general linguistic landscape in the two established Chinese enclaves, (2) language/variety status, (3) first language use, (4) language mixing practices (e.g. Hokkien-Tagalog-English ‘Hokaglish’ code-switching and Philippine Hybrid Hokkien), (5) Sinitic orthography, and (6) media of instruction (i.e. English-Tagalog-Chinese triple curriculum).

In all six aspects, I demonstrate that the Chinese Filipinos have been engaged in linguistic practices that draw influence from both historically Chinese and Philippine languages, which reflect the Chinese Filipino identity. Caught in between the Chinese and Filipino identities, Chinese Filipinos are often compelled to take up stances via language practices. Indeed, it appears that the Chinese Filipinos have not only created a new identity, they have also began initiating practices and taking ownership of these linguistic conventions.

Balancing the local with the universal: Minimal English and agricultural training in the Pacific

Panel contribution

Dr. Deborah Hill¹

1. University of Canberra

This paper discusses the issue of the ‘local’ and the ‘universal’ in Minimal English in the context of research carried out in agricultural development training in the Pacific. Minimal English includes semantic primes, additional words that are likely to be easily translated in most languages of the world although not universal (e.g. man, woman, sky, hand), and words that are important within a specific culture (Goddard 2018). In Pacific countries like Papua New Guinea (PNG) and Solomon Islands, there are two reasons why some words may be more ‘local’ than others. One is because the words refer to things important or common to a culture, such as local food (e.g. yam, sweet potato), or words related to daily life like ‘village’, and ‘canoe’. The other is because the languages of wider communication (Tok Pisin in PNG and Solomons Pijin in Solomon Islands) are English-based creoles. In other words, English words that have become part of Tok Pisin or Solomons Pijin are also used in the variety of English spoken in the country.

Minimal English underpinned revisions of English agricultural development training materials in PNG in a project aimed at farmers with relatively low levels of literacy in English (Caffery and Hill 2018). The training materials were written in English and Tok Pisin; revisions were made to the English version. The research process included a comparison of English and Tok Pisin, to identify words commonly used in PNG English and Tok Pisin that could be used in the English revisions. The research found that changing semantically complex words to semantically simpler and easily translatable words of Minimal English improved the readability and understanding of the materials for participants. At the same time, participants preferred English words that were familiar to them because of their similarity to Tok Pisin over some Minimal English words. Thus, the ‘local’ was as important as the ‘universal’ for low literacy PNG farmers using English agricultural training materials. This paper discusses the lessons from the PNG research and draws on these lessons to discuss the implications for revising the same materials for village farmers with low levels of literacy in the Solomon Islands. Solomons Pijin differs from Tok Pisin insofar as its vocabulary draws more heavily on English than Tok Pisin. The education system differs in that English is the only language that has been used as the language of instruction throughout the nation. However, like PNG, the ‘local’ is also very important for village farmers who have very limited exposure to English written materials. The paper will outline suggested differences between the two locations, using examples from the training materials used in the PNG project.

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Becoming #Instafamous: Analyzing Informality on Instagram from the Perspective of Communication Accommodation Theory

Panel contribution

Ms. Dominika Kovacova¹

1. Masaryk University

Social media have become an ever-present part of our lives and their impact is felt in many areas. The present paper focuses, in particular, on the way social media have redefined the concept of ‘celebrity’ with the arrival of so-called superusers, YouTubers and Instafamous personalities. Numerous studies have shown that present-day teenagers and young adults are more affected by these digital celebrities than traditional celebrities such as musicians, athletes, movie stars (e.g. in their purchase behavior as seen in Djafarova & Rushworth, 2017). One of the reasons why digital celebrities are so popular is that in their idols, teenagers are looking for somebody who shares their values, is their friend, and essentially ‘one of us’. In line with the communication accommodation theory (CAT), the present study argues that in order to achieve this friend-like status and eventually a large followership, users linguistically accommodate to their audience; in Goffman’s terms (1959), they attune their online *performance* to the expectations of their spectators.

Attention in this paper is paid to communication on Instagram where the majority of users (more than 60%) is formed by Millennials. The speech of Millennials is characteristically described as informal and this demographic group is often thought to drive language change by breaking the norms of what is considered formal and informal in a given context. While informality is seen as the most essential element of youth talk on social media, the concept is still largely underdefined. In the spirit of the topic of this panel, the present study thus aims to shed more light on what it means to be informal online, in particular, on Instagram. The analytical data consist of posts extracted from five Instafamous profiles (i.e. followed by more than 500,000 users), saved with accompanying metadata (e.g. hashtags, tags, images). Using content analysis, the data have been searched for any recurrent features of informality. Since convergence concerns “a wide range of linguistic-prosodic-nonverbal features” (Giles, Coupland & Coupland, 1991, p. 7), visual and potentially also auditory elements have also been examined, leading to a multimodal analysis. The findings show that informality is most visible in the posts which are, according to the author’s novel classification model of Instagram posts, labeled as ‘private-like’. Moreover, since these posts usually depict user’s private life yet are, at the same time, publicly available, this study confirms the argument that the boundary between the front and back stage is blurred online.

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Best prep for TOEIC!: Commodification of Obama's speech in Japan

Panel contribution

Dr. Rika Ito¹

1. St. Olaf College

While English has been a crucial language for Japanese people since the Meiji Restoration, its importance, particularly speaking ability, increased dramatically in the past two decades due to internationalization and globalization. Under this context, learning English, particularly *eikaiwa* (English conversation) is a hot commodity. Private *eikaiwa* schools attract many students from small children to adults; TV and radio programs teach *eikaiwa*; self-help books on English language are always popular. Over 2.7 million Japanese people took the TOEIC in 2016, however, Japanese rank low in standardized English tests such as the TOEFL compared to their Asian counterparts (Hiramoto 2013). While *eikaiwa* has been a popular hobby, especially after WWII, Kubota (2011) examines the leisure aspect of *eikaiwa*—an enjoyment of socializing with the teacher (who is likely to be white) and peers among adult learners. Kubota also problematizes the business aspect of the industry that commodifies and exploits whiteness and native speakers.

Here I focus on one particular native speaker—the 44th U.S. President, Barack Obama, and examine the way Barack Obama's linguistic practices are commodified as exemplars of “good” English in self-taught English books. Focus is given to those books featuring various speeches by Obama that are marketed and reviewed on *Amazon.co.jp*. Obama presents an interesting case, especially regarding native speakerism that is usually associated with whiteness (e.g. Lummis 1976, Kubota 1998, Seargeant 2011).

To date, I have identified 20 products that feature Obama's speeches, published since 2008 by 10 different publishers. While it was 2009 when such products were most published (n=10), several more were published at the end of his presidency or after his presidency: n=5 and n=4, respectively. Moreover, the content of the reviews reveal how Obama's speeches were commodified. While some comments relate to the content of the speech (such as “*Now I understand why Americans get excited about him*”), the majority of the comments are on his use of the English language itself, particularly referencing improving their listening skills (such as “*I'm listening in the car for 'hearing' practice,*” and, “*Best for preparing for TOEIC.*”). The content of the reviews highlight that Obama's English was iconized as the “best” English while erasing his complex ethnoracial identity and his political message. I will discuss the contrast in the perception of Obama's speech between Japan and the U.S. where Obama's speech was racialized as described in Alim and Smitherman (2012).

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Between (historical) marginalisation and contemporary prestige: Negotiating categories of belonging and positioning in post-Soviet German communities

Panel contribution

***Dr. Concha Maria Höfler*¹**

1. Durham University

In semi-structured interviews, self-identifying members of the German diaspora in post-Soviet countries frequently portray themselves in complex and changing positions in relation to the societal majorities and political entities they have found themselves in contact with since the beginning of the Second World War. Drawing on collective narratives of deportation and marginalisation, as well as narratives of their own lives, consultants complicate homogenising accounts of “marginality” by interactively navigating between the experience of being (historically) marginalised and portraying themselves as agents of “progress” with high socio-cultural and economic prestige.

Importantly, while accounts of repression during the Soviet Union are mostly shared, interviewees diverge considerably in how they speak about the almost 30 years since the Soviet Union’s end. German migration policies becoming stricter, the massive emigration of relatives and friends, new opportunities for capitalist business, and not least Germany’s considerable financial support for German self-organisations in the post-Soviet space provide rich – and at times contradictory – resources for categorisations and positionings.

The proposed paper draws on 60 semi-structured interviews collected in Kazakhstan, Kyrgyzstan, Ukraine, Uzbekistan, and Western Siberia in 2018. It will closely examine how interlocutors interactively negotiate their own and their (transnational) community’s positions in relation to the social and political categories they establish as relevant in the interview conversations. In doing so, I firstly contribute a comparative account of the hitherto understudied post-Soviet German minority. Secondly, the complexity of the case calls for a more nuanced approach to the linguistic study of exclusion and marginalisation, namely one that balances collective narratives with individual positioning in interaction instead of a priori homogenising putatively “marginalised groups”.

Beyond mirativity and mutual understanding: Pragmatic functions of loh ‘how come’ in colloquial Indonesian

Panel contribution

*Dr. Juliana Wijaya*¹

1. 1. UCLA

Discourse particle *loh* that exists in colloquial Indonesian spoken in many different dialects syntactically has been known for the following functions: 1) occurring in the initial position of a sentence, *loh* is widely perceived as mirativity, marking speakers’ surprised expression when observing unexpected things or receiving unexpected information, 2) preceding a predicate, *loh* becomes an emphatic marker that applies to the subject of the sentence, and 3) occurring in the final position of a sentence, *loh* proposes a mutual understanding of perceived information (Sneddon 2006 & Wolff 1997).

This study provides some insights into the ways in which syntactic position of *loh* intersects with organization of turn-taking (Sacks, Schegloff & Jefferson 1974). Occurring in turn-initial position, sentence initial *loh* is used by the speaker to self-initiate his/her turn but it does not always show his/her surprised feeling. In the following excerpt, for instance, utilizing *loh*, the speaker initiates her turn without indicating any surprised feeling to any parts of the information given by prior speaker. Instead, the speaker uses her turn to ask for clarification because she was confused with personal references used in the quotation in the previous turn as reflected in line 2:

Excerpt 1:

1. Ina : Dee itu ngomong, “Kamu itu kayak jadi dewa, *Shen*, aku
3 DET say 2 DET like become god *Shen* 1

ini *Kwei*.”

DET *Kwei*

‘He said, “You were acting like a god *Shen*, and I was (a devil) *Kwei*.’

2. Eni: Loh yang dibilang *Shen* itu sapa?

PTL LNK PASS-say *Shen* DET who

‘Uh, who was referred to as *Shen* (a god)?

3. Ina : Dia itu ngomong saya ini *Shen*, aku ini *Kwei*. [[Lines deleted]]
3 DET say 1(formal) DET *Shen* 1(informal) DET *Kwei*

‘He said (that) I (ref: Ina) was *Shen*, and I (ref: he) was *Kwei*.

Investigating *loh* in colloquial Indonesian corpus and analyzing instances of *loh* that occurs in turn initial position, this study found that *loh*, in fact, does not always function as mirativity. In long conversations, when information easily gets lost and topics often shift or change, speakers sometimes use *loh* to initiate their turn in order to request for clarifications, thus creating repair sequences like in excerpt 1. The speakers in a few conversational sequences observed in this study also use *loh* to add more information, to insert sub topics and to introduce new topics in their turns. This study also found that speakers often use *loh* in sentence final to

project the end of their turns.

Blurred boundaries in the production of science news

Panel contribution

Ms. Sofie Verkest¹, Prof. Geert Jacobs¹

1. Ghent University

Blurred boundaries in the production of science news

Analysis of a large scale citizen science project on air quality

This paper investigates the increasingly fluid agenda and credibility of journalists, scientific experts (Fahy & Nisbet, 2011) and political stakeholders in the production of science news. To do so, we take a postfoundational stance in which boundaries are blurred and certain foundations are questioned (Macgilchrist, 2016).

The production process of science news can be seen in light of a larger mediatisation of society, where media is central to various aspects of social life (Briggs & Hallin, 2016). The production process is not a linear effort where scientific knowledge is produced by scientific experts and then transferred to a non-scientific public through the media (P. Maesele, 2013). This is, however, a multi-layered process in which science cannot be seen as separate from society and multiple social actors are at play when it comes to defining what science means and how it is represented in the media (Briggs & Hallin, 2016; Maesele, 2013).

One of these social actors are political stakeholders. Science news often covers societal problems that are linked to science and technology (Peters, 1995), where science is presented as the problem or solution (Murcott & Williams, 2013) and scientific results are frequently used by political stakeholders as a legitimising tool in political decision-making (Weingart, 1983).

This paper presents a linguistic ethnographic analysis of a large scale citizen science project on air quality set up by a newspaper, university and governmental agency in Flanders. As part of a larger dataset gathered during several months of ethnographic fieldwork, multiple interviews were conducted in which a journalist, scientific expert and government official reflect on their role in the production process of knowledge claims, how expertise and credibility is constructed and how the blurring of boundaries affects their own professional routines.

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Boundary Participation as a Trigger for the Reorganization of a Participation Framework

Panel contribution

Ms. Mizuki Koda¹

1. Chiba University

This research investigates how the reorganization of a participation framework (Goffman 1981) is accomplished in interaction at a transition between activities. To achieve the goal, this paper focuses on where one participant leaves an ongoing conversation. Based on the analysis, this paper conceptualizes a new concept of participation, “boundary participation” hereafter, and discusses the projectability of this type of participation.

The data examined in this paper is a video recording, which consists of roughly 4 hours of face-to-face multiparty interaction in English between seven people: six native English speakers and a native Japanese speaker. The Japanese speaker invited the others to her house for dinner. This paper focuses on the conversation between three participants, where one of them leaves during their talk to wash her hands.

The preliminary analysis reports that an exiting participant displays orientation to another activity on one’s body while engaging in the current activity. This paper calls this type of participation “boundary participation.” When it comes to the relationship between one’s engagement and the body orientation, previous studies have described that the orientation of lower parts of the body marks the underlying engagement and that of upper parts of the body indicates temporary commitment (Kendon 1990; Schegloff 1998). Although these studies have illustrated the systematic use of the body as a display of involvement, it has not been discussed how his/her distributed orientation displayed on body and talk is interactively used as recourses for the transition between activities.

This paper has exemplified the following two points. First, when one displays boundary participation, verbal behavior is used for showing the engagement in the current activity, while non-verbal behavior exhibits the orientation toward another activity. In this data, when leaving the ongoing interaction, the exiting participant shifted her lower body direction toward the outside of F-formation (Kendon, 1990), while still engaging in the talk with the others. Based on the previous studies, it can be said that the exiting participant is displaying that the underlying engagement is shifting to another activity. Secondly, the analysis describes that expressing boundary participation on body and talk enhances the projectability of the one’s departure from the current activity, and the transition is made to happen by other participants aligning their behaviors with that of the exiting participant. For example, when the exiting participant’s body was oriented towards the bathroom, where to wash her hands, the others organized their conversation in a way that the exiting participant became an unaddressed recipient, not a main recipient.

To sum up, this paper argues that one’s boundary participation can be a resource for others to reorganize their participation in the ongoing interaction, and that urges the transition between activities. In other words, boundary participation can be a trigger for the transformation of the current participation framework.

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Bridging the communication gap between technical intern trainees and their Japanese employers in a workplace of Japan: A sociolinguistic analysis of their communicative practice

Panel contribution

***Prof. Etsuko Yoshida*¹, *Dr. Miwako Ohba*²**

1. Mie University, 2. Showa Womens' University

The paper aims to investigate communicative practice as one of the recent serious problems affecting 'technical intern trainees' (henceforth, 'trainees') employed at a workplace in Japan. In particular, we focused on the communication gap between Chinese trainees and their Japanese employers in a local workplace, i.e., a chicken farm, in Japan by analyzing their interviews based on the framework of Fairclough's critical discourse analysis (2001, 2003).

The selected field was hardly considered as a workplace of foreigners until the trainees were employed via the Technical Intern Training Program (TITP). However, many small- and medium-sized Japanese enterprises are currently struggling with the shortage of labor force. This has given rise to a variety of contact situations where Japanese employers and foreign workers work together. In fact, the case considered in this study seems to be apparently successful as a workplace, but the data obtained from interviews of both parties reveal that there is still a lack of congruence between policy and practice in their regular routine work.

The interview data is semi-structured, collected in 2014 and 2016, and examined from the perspectives of three different topics, i.e., their actual work, lifestyle and Japanese language learning. First, the analysis of these chosen topics from the data revealed that there is a clear gap between the trainees and their employers regarding the recognition of topics that result in certain issues. One of the most important gaps between the two parties is the sense of high standard of cleanliness of the eggshell to be judged as the decent quality of a commodity on the market.

Second, it is worth noting that the views and attitudes towards the problem are not the same among the employers. Featuring the three linguistic properties, (1) nouns and pronouns to refer to the participants, (2) conditional constructions for giving suggestions, and (3) modality expressions of subjectivity, we illustrate their specific behaviors in discourse processing with respect to the relationship between the two parties. The findings indicate that the employers collaboratively share their views towards the gap, but their attitudes to the actual practice of the trainees at the workplace are slightly different depending on their different positions: the president, vice-president and the manager of the factory. Based on the result, we consider that this difference may affect the trainees at work in the long term. Thus, a consistent improvement in sharing skills and values among all the staff is crucial for maintaining the quality of commodity. Lastly, based on the recognition of the gap, we will start designing an effective device for facilitating their communicative practice to satisfy both parties.

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Canned quotations: formal variability and argumentative functions in Russian parliamentary discourse

Panel contribution

Prof. Daniel Weiss¹

1. University of Zurich

The talk discusses the impact of canned, i.e. ready-made and widely known quotations (proverbs, aphorisms, formulaic language, jokes, slogans, citations from literary fiction, pop music, films, etc.) on the ongoing political argumentation. In the case of the Russian State Duma, such examples constitute the overwhelming majority of all quotations used by the deputies (Weiss 2016). Similar proportions are found in articles devoted to political and economic issues in the Russian press (Fokina 2008). The general familiarity with canned quotations accounts for significant differences to “fresh” quotations as described in (Bublitz 2015). In formal respects, such quotations are not rendered verbatim but most often in truncated and/or altered form, cf. “Out of sight” (“...out of mind”); empirical research (Mushchinina 2013) shows, however, that such changes may impede the recognition of the original. On the other hand, canned quotations invite wordplays and allusions (Lennon 2004) based on phonetic similarity, lexical substitution or expansion, repetition of rhythm and rhyme patterns, blends etc. These operations often result in semantic shifts. The source of the quote is seldom mentioned, being either anonymous or generally known. Quotatives do occur but in the case of some subtypes (notably proverbs) take an “impersonal” verbal form. In terms of their argumentative functions, ready-made quotations often add an argument from authority (which may still be contested), entail analogical reasoning (especially proverbs) or involve symptomatic argumentation (Goodwin and Wenzel 1979). Moreover, the idea expressed by a given quote may well be countered by another quote with opposite meaning.

The study is based on a sample of 550 quotations that stem from 50 sessions of the Russian State Duma spanning the period from 4.9.2007 to 16.9.2014. The sessions were selected according to the following criteria: highly controversial issues >> presidential elections > opening or closing session of a legislative period > routine matters. The results obtained so far allow for the conclusion that no matter what type of argumentation and what topic is involved, ready-made quotations do not trigger real debates weighing pros and cons of the argument at hand: instead, they serve other purposes, such as discrediting an opponent, siding with political allies, entertaining the audience or enhancing the speaker’s self-staging.

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Caregiver's vocal and embodied responses to infant crying among the !Xun of north-central Namibia

Panel contribution

Dr. Akira Takada¹

1. Kyoto University

This paper examines caregiver vocal and embodied responses to infants crying among the !Xun, post-hunter-gatherers, living in north-central Namibia. The !Xun are closely related to the well-studied nomadic Ju|'hoan (a.k.a. !Kung) socio-culturally. Like the Ju|'hoan (Konner 1976), !Xun caregivers frequently hold infants upright or move them up and down on their laps in a sequence of actions that has been called “gymnastic behavior” (Takada, 2005, 2012). Among the !Xun, the infants are often crying or appear fretful just before the onset of gymnastic behavior, and this behavior tends to encourage them to stop crying and start cooing and giggling. Therefore, gymnastic behavior is considered a means of soothing or amusing infants. !Xun caregivers describe the action of soothing or amusing infants as *!ain*, which typically refers to the behavior of tapping lightly under the arms. This behavior is often used concurrently with gymnastic behavior. Most children are also given a soothing or amusing name called *!ain !ua* (*!ua* means “name”), and the caregivers often repeatedly call their infants by this name or use other interjections while engaging in gymnastic behavior, thereby creating rhythms collaboratively with the infants, framing the interaction as pleasurable and playful. The following extract is taken from a case in which a woman (M) engaged her 3-month-old daughter (H) in gymnastic behavior. M made H stand, while she was sitting on the ground with her neighbors.

Extract 1

- 1 M: *ndema kahewa ka wena kahewa*
 y.brother y.sister my y.sister
 little brother, little sister, my little sister
- 2 H: ((cry))
- 3 M: *obe tchaka obe tchaka hhh*
 you inter you inter
 You're stepping, you're stepping
- 4 H: ((cry))
- 5 B: *obe n|aq hhh*
 you appease
 You should be appeased
- 6 M: *obe tchaka obe tcha[ka obe tchaka*
 you inter you inter you inter
 You're stepping, you're stepping, you're stepping
- 7 H: [(((cry))
- 8 M: *da shwaka da shwaka*
 you not strong you not strong
 you aren't strong, you aren't strong

Seeing that H appeared fretful, M addresses H using kin terms, while engaging H in gymnastic behavior (line 1). H starts crying again, while making stepping movements with her legs (line 2). Then, M utters interjections twice to H, in a cheerful manner (line 3); these are often made, while they are making dance steps. Seeing that H is still crying (line 4), B, a women sitting beside M and H, laughingly says “You should be appeased.” (line 5)

M keeps engaging in gymnastic behavior and repeats the interjections (line 6). Nevertheless, H cries again (line 7). M then repeatedly tells H, “You aren’t strong,” while engaging H in gymnastic behavior (line 8). These uses of the body and vocalization characterize the communication style between !Xun caregivers and infants, which constitutes a culturally distinct way of regulating and comforting children through the use of multiple modalities (Goodwin & Cekaite 2018). This corporeal field, as the embodiment of values and the setting of cultural practices (Hanks 1996), acts as the basis for the development of intersubjectivity among the !Xun.

Caring or impolite?: Negotiating appropriateness in online discourse on medical practitioners' non-use of honorifics.

Panel contribution

Prof. Naomi Geyer¹

1. University of Wisconsin-Madison

In Japanese, the use and non-use of addressee honorifics are one of the key characteristics constituting stylistic variations. While their use and non-use are traditionally considered to indicate formality and intimacy respectively, recent studies show frequent shifts between their use and non-use, and claim that honorific usage is related to speakers' linguistic ideology, self-presentation, and sense of 'ba (place).'

One of the institutional discourse sites in which the use and non-use of honorifics are observed is medical encounter, in which doctors and nurses talk with their patients. They are engaging in various social actions such as eliciting information from the patients, giving instructions, and delivering news about the patient's medical condition. Medical practitioners' non-use of addressee honorifics in such encounters is sometimes evaluated positively (e.g., creating "friendly" atmosphere, caring) or negatively (e.g., condescending, rude). The use and non-use of honorifics as well as the addressees' evaluations on such usage are tied to various competing linguistic ideologies about honorifics and its usage. Also, in this era of aging societies with growing population of elderly seeking medical services from younger doctors and nurses, various traditional and emerging norms such as to "respect elderly," "respect professionals," "regard patients as customers" may conflict with one another.

In the fields of pragmatics and language education, researchers have called for a re-examination of fundamental concepts such as appropriateness and pragmatic norm (Kramsch & Whiteside, 2007), since a gap has become apparent between what is considered as pragmatic norm and the diverse uses of specific linguistic forms in real social contexts (e.g., Okamoto & Shibamoto Smith 2016). These researchers claim that appropriateness is discursively constructed, and that the formation of appropriateness can be examined in discussions of this very topic—whether a certain interaction is appropriate or not (Eelen 2001). Such metapragmatic discourse is can be a valuable resource to tap into competing ideologies on linguistic norms.

This study illustrates how norms about the use and non-use of honorifics are discursively negotiated by examining, with qualitative discourse analysis, 65 entries in 7 online discussion boards concerning problematic usages (or non-usage) of honorifics in medical encounters. It also depicts how the use and non-use of honorifics are depicted in medical encounters appearing in Japanese popular media. Through these analyses, this study illustrates dynamic negotiations of appropriateness and shows the existence of competing and changing ideologies of honorifics.

Causal Inference by Mandarin Counterfactuals

Panel contribution

Prof. Mingya Liu¹

1. Humboldt University of Berlin

Conditionals induce pragmatic inferences at the levels of presuppositions and implicatures through broad pragmatic context or lexically through co-occurring expressions such as conditional connectives (CCs). Mandarin CC *yaobushi* 'lit. if-not-be' (and its correlates e.g. *ruguo bushi* 'if not-be') is an extremely interesting case. In the earlier literature (e.g. Bloom 1981), it was claimed that Mandarin Chinese lacked grammatical means of counterfactuals and thus speakers of Mandarin were less capable of counterfactual thinking. This aroused mixed responses in experimental works such as Au (1983/1984) as well as in linguistic works (Wu 1994, Feng and Yi 2006, Jiang 2000/2014, Jing-Schmidt 2017) that documented Mandarin counterfactual expressions including *yaobushi*. How the counterfactuality of a conditional e.g. (1) is compositionally derived and what role the CC *yaobushi* plays is a question under theoretical debate and empirical testing (cf. Ippolito and Su 2014, Hsu 2014). In addition to primary and secondary propositions as (1a)-(1c) for (1), the sentence can also invite the causal inference (1d). With the general goal to address the relation between counterfactuality and causality, this paper will focus on the causal inference involved in Mandarin counterfactual conditionals and optatives, theorize about its semantic or pragmatic status (i.e. conventional/conversational) and experimentally test its availability.

(1) *Yaobushi tianqi hao, women buhui lai.*

('If the weather had not been good, we wouldn't have come.')

- a. Primary proposition: If the weather has not been good, we won't have come.
- b. Secondary proposition 1: The weather has been good.
- c. Secondary proposition 2: We have come.
- d. Causal inference: We have come because the weather has been good.

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Challenges of trust in atypical interaction

Panel contribution

Prof. Camilla Lindholm¹, Dr. Melisa Stevanovic¹

1. University of Helsinki

The methodology of Conversation Analysis (CA) has successfully been used for examining interaction involving participants with communication impairment. Previous CA-research on impairment has primarily focused on challenges related to speaking and understanding language, focusing on certain clinical populations such as persons with aphasia (e.g. Goodwin 2003). Lately, the conversation analytic research of atypical interaction has also expanded to areas of socio-emotional disorders such as autism spectrum disorder (Stevanovic et al. 2017) and cognitive disorders such as dementia (Lindholm 2015). As we will argue in this presentation, in interactional terms, the communication deficits caused by these disorders can be identified as challenges of trust.

Challenges of trust are connected with failure of following the cooperative principle of conversation. The cooperative principle and its four sub-maxims, introduced by H.P. Grice in 1974, describe how conversational participants should ideally act to achieve mutual conversational ends. The Maxim of Quality indicates that speakers usually try to be truthful and not provide false information. This maxim is closely related to trust as a basis for successful communication – when we communicate, we trust our conversational partners to tell the truth. Therefore, we can engage in communication without doubting our co-participants. A threat against the Maxim of Quality, for example if one of the conversational participants demonstrates communication deficits because of a medical condition, also induces a threat against trust as a basis for interaction. If trust is lost, what are the consequences for interaction? And more seriously, what are the consequences for the mainstream-perceived identity of people who can seemingly not be trusted? Knowledge of communicative practices that do not follow Grice's Maxim of Quality constitutes an important perspective on identity from the peripheries.

The presentation focuses on how challenges of trust manifest themselves in authentic interaction involving persons with dementia, in three different contexts: (1) situations of everyday choice, in which caregivers ask persons with dementia to choose between various alternatives, (2) situations of confabulation, in which speakers with dementia produce potentially untrue statements and stories, and (3) situations of humo, in which the persons with dementia make jokes.

The data consist of 30 hours of video-recorded conversations between caregivers and persons with dementia, collected at a Swedish-language day-care centre for older persons in Finland.

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Charismatic Speech Makes Robots more Persuasive

Panel contribution

Prof. Kerstin Fischer¹, Prof. Oliver Niebuhr¹, Mr. Lars Christian Jensen¹

1. University of Southern Denmark

In this talk, we address whether the use of charismatic speech influences a speaker's persuasiveness. Previous work has shown that charismatic speech can have an effect on the speaker's attractiveness to foreigners (Friedman et al. 1988) and on getting phone numbers during speed dating (Pentland 2008); however, whether charismatic speech has an effect on a speaker's persuasiveness has not been demonstrated, also due to methodological problems in providing comparable situations and avoiding confounding factors.

In this study, we therefore used robots to deliver two different versions of speech, which were manipulated according to the model of relevant charismatic speech characteristics developed by Niebuhr et al. (2016). According to their analyses of several famous US American speakers, Steve Jobs and Mark Zuckerberg occupy opposing poles on various scales of persuasive speech characteristics. We synthesized the speech for three different robots in three different scenarios and created two versions of each file: one version that matches the speech characteristics of Steve Jobs and one that matches the speech characteristics of Mark Zuckerberg (note that the speakers were not recognizable, i.e. the robots did not sound like Steve Jobs or Mark Zuckerberg).

In three empirical studies, we then investigated the effects of using Steve Jobs' and Mark Zuckerberg's speech characteristics on the robots' persuasiveness and impressionistic evaluation. The three studies address different human-robot interaction situations, which range from online questionnaires to real-time interactions with a large service robot, yet all involve both behavioral measures and users' assessments.

In all three situations, the results clearly show that the robots that use the speaking style of Steve Jobs are more persuasive, and they are also rated more positively. For instance, if the robot lectured participants about the health benefits of reducing sugar consumption, 12% more participants chose fruits over sweets after the experiments if the robot spoke with the speech characteristics of Steve Jobs. Similarly, if a robot recommended a certain place for a sightseeing tour using Steve Job's speech characteristics, participants followed this recommendations significantly more often ($t[14]=2.11$, $p=0.043$). Furthermore, they evaluated this robot as significantly more enthusiastic ($t[14]=3.54$, $p=0.001$), more charming ($t[14]=2.89$, $p=0.007$), more passionate ($t[14]=2.99$, $p=0.006$), and less boring ($t[14]=2.31$, $p=0.029$). The results confirm the model developed by Niebuhr et al. in terms of relevant charismatic speech characteristics and show clear effects on people's behavior. Thus, a charismatic speaking style makes robots more persuasive.

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Checking how the social world is ordered: [NP + *wa*?] -format turns used by Japanese young children

Panel contribution

***Dr. Tomoyo Takagi*¹**

1. University of Tsukuba

It has been reported that in everyday interactions between young children and their caregivers in the home setting, children start using the Japanese so-called topic marker *wa* in the [NP + *wa*?] format (roughly meaning ‘What about NP?’) (Takagi, 2001; 2017). An observation of expanded database of naturally-occurring caregiver-child interactions from more families endorses this finding and provides a more holistic view of children’s initial use of *wa*. That is, when they start using *wa* (around 24 months old), majority of utterances do occur in the [NP + *wa*?]-format turns, most of which fall into one of the following three types.

- [NP + *wa*?], where NP refers to something present at the scene, whose name, reason for the presence etc. is unknown to the child (e.g. *kore wa?* ‘This wa?’)
- [NP + *wa*?], often a few times in a row, with NPs referring to different persons (e.g. *papa wa?* *mama wa?* ‘Daddy wa?’ ‘Mommy wa?’)
- [NP + *wa*?], where NP refers to something/someone not present at the scene (e.g. *Hasami wa?* ‘Scissors wa?’)

The first type of [NP + *wa*?]-format turns is used to elicit names of objects /persons in the scene, in photos or picture books, or to ask for some explanation about the NP referent. The second type seem to take up one by one co-class members of a class that is contingently being formed in that particular situation (Sacks, 1992). This type of [NP + *wa*?]-format turns explores whether something relevant and applicable to that class at that point in fact applies to those particular co-class members. The third type is used as a request for something that can be expected to be there but not present or unattended to at the moment. It can be a request for something/somebody to be brought into the current situation, physically or topically.

Which of these three types is produced is almost always clear and adult co-participants indeed have no trouble immediately and appropriately responding these turns. The detailed analysis will demonstrate how two-year-old children make it understandable exactly what kind of response the [NP + *wa*?] turn is seeking and successfully co-construct a sequence in which the NP referent is dealt with in a way precisely tailored to the current situation.

I will then discuss that these uses of [NP + *wa*?]-format turns by young children are concerned with their process of understanding how the social world is ordered: by eliciting responses from adult participants to the second type of [NP + *wa*?]-format turns, for example, they can check if their classification of people, improvised by reference to what is currently being talked about, is understandable and sharable with the other co-participants.

I will argue that the frequent use of [NP + *wa*?]-format turns by young children is accounted for by their usability as a device for checking their understanding of how the social world is ordered and shared—the fundamental aspect of human socialization.

Children's crying and caregiver responses in a Japanese preschool

Panel contribution

Prof. Matthew Burdelski¹

1. Osaka University

This paper examines the discursive architecture and socializing potentials of caregiver responses to young children's (2 to 3-years old's) crying in a Japanese preschool, focusing on situations of 'peer conflict' (Goodwin, 1990; 2006) mediated by teachers. From a pragmatic perspective, crying, is considered as an 'affective stance' (e.g. Goodwin, Cekaite & Goodwin, 2012; Ochs, 1996) of distress that functions as an "appeal" (e.g. "Poor me!") (Schieffelin, 1990) for assistance. The study details the ways in which teachers respond to children's crying by: i) attending to it, ii) intervening through multiple modalities such as 'comforting touch' (e.g., Cekaite & Kvist, 2017) iii) attempting to clarify the 'precipitating event' (Harkness & Super, 1985), and, iv) working towards a resolution in order to restore the moral and social order. The analysis sketches the multimodal resources that caregivers and children deploy in carrying out investigative sequences aimed at achieving an "understanding" of 'What happened?'. It also examines how teachers work towards a resolution of the conflict, such as prompting children to say 'formulaic expressions' (Burdelski & Cook, 2012) (e.g. 'May I have it back? [about a toy]) or urging them to speak in 'nice' way rather than showing 'anger,' and thus invoking social rules by engaging children in social action. I argue that Japanese caregiver responses to crying socializes children into what to say and how to speak in order to sustain the harmony of the group, while conveying culturally specific notions of affect, morality, and personhood.

Children's crying in peer conflicts and teachers' responses in a Swedish preschool

Panel contribution

Prof. Asta Cekaite¹

1. Linköping

This paper examines the discursive and embodied organization and socialising potentials of young (2-3 year old) children's crying and caregivers' responses to it in a Swedish preschool. The focus is on crying during peer conflict, as the most common situation of distress. The data involves a video-ethnography conducted over a 1.5 year period in a Swedish preschool in a medium-sized town (68 hours of recordings). The study employs multimodal interaction analysis (Goodwin & Goodwin, 2004) combined with a language socialization approach. It shows that teachers' responses to children's crying were embodied and shaped as tactile comforting (Goodwin, M. 2017; Goodwin & Cekaite, 2018). These responses involved investigative practices, comprising teachers' open-ended questions (*vad hände?* 'What happened?', *hur går det?* 'How is it going?') that invited children's telling of prior events. These practices were accomplished within a multiparty participation framework (Goodwin, M. 2006) in which teachers addressed all parties involved, providing children with the opportunity to present their version of events. Such extended and multiparty question sequences were constitutive of the child-centeredness and democratic view of children's rights to participation valued by Swedish society. However, crying episodes were often closed down by the teachers' unnegotiable proposal of a resolution (i.e., a rule statement, such as 'you have to wait'; 'you have to play here together'), with which children were expected to comply. The study suggests that adults' embodied responses to children's crying served as multifaceted affect socialization practices into the individualism and norm-governed group solidarity that characterizes Swedish society.

Chinese Counterfactuals: Looking back at Bloom's claims in the light of recent findings

Panel contribution

Dr. Yan Jiang¹

1. *University of London*

In this talk, I offer a reassessment of Bloom's claims in Bloom (1981) that (1) Chinese counterfactuals lack encoded abstract schemata and are only presented as opposites against actual events, and (2) Mandarin Chinese lacks second-level abstraction.

I claim that Bloom's study should have been based on a thorough understanding of the form and use of Chinese counterfactuals, which is only beginning to emerge in recent years. I then present the several ways to reach counterfactuals in Chinese languages, including lexical encoding, fake tense and pure inferentials and identify the pragmatic mechanism at work behind them.

I also point out the difficulties in testing Bloom's claims on the lack of linguistic abstraction in Mandarin, as modern Chinese language is known to have already developed a set of Westernized features to encode abstraction. However, we can conduct corpus-based research on classical Chinese to see if the language is capable of encoding displaced abstraction.

Finally, I examine the concept of "function" in English and compare it to its direct equivalent "hanshu" in Mandarin, pointing out the difficulty of using the Chinese term to express complex functions without elucidation. This, I argue, is one way to reveal that some structures of linguistic abstraction are indeed unavailable for Chinese. More empirical work is called for to uncover more such cases.

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Chinese neo-bei construction——A cognitive-pragmatic approach

Panel contribution

Dr. Bing Xue¹, Prof. Shaojie Zhang²

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This study aims to argue, inspired by recently advanced studies for the necessity of marrying usage-based construction grammar and pragmatics as an integrated approach to language system. Based on scrutiny of the usages of neo-*bei* construction (e.g. *bei zisha*) in public media, this paper will tentatively claim that Construction Pragmatics, as a cognitive-pragmatic approach, sheds new light on neo-*bei* construction in terms of its grammatical features and meaning construal mechanism.

The study finds that: 1) the neo-*bei* construction is syntactically deviated from the canonical *bei* construction, indicated by the flexibility and innovation of the X slot (anything but a transitive causative verb) in the *bei*+X construction, 2) the meaning of neo-*bei* construction is underdetermined in the sense that its interpretation calls for pragmatic enrichment, 3) the choice of neo-*bei* construction means the choice of its grammatical and pragmatic meanings both grammaticalized and contextualized and this process is adapted to the language user's communicative needs.

These findings indicate that an adequate understanding of neo-*bei* construction, or grammatical construction in general calls for additional pragmatic contributions. semantically, this passive construction does not merely represent a conceptual construal of figure-ground reversal as claimed in cognitive linguistics literature, but a carrier of subjective attitudinal pragmatic meaning (such as irony) as well. In addition, the “affectedness” of neo-*bei* construction can be interpreted in various ways (e.g. being forced to, being reported as, being acted upon, etc.), thus the constructional form-meaning pairing as claimed in construction grammar literature is not sufficient. Therefore, the integration of construction grammar and pragmatics seems to be a promising endeavor in cognitive pragmatics.

Chinese Political Announcements – A Historical Developmental Analysis

Panel contribution

Mr. Sen Zhang¹, Prof. Daniel Kadar²

1. Dalian University of Foreign Languages, 2. Centre for Pragmatics Research, Research Institute for Linguistics, Hungarian Academy of Sciences

This paper aims to explore the diachronic development of Chinese official public announcements. The genre of political announcements is often referred to as *gong'gao* 公告 in Chinese. There is a noteworthy stereotypical tension between creating alignment with readers and announcing information in the Chinese lingua-cultural context. Stereotypically speaking, such documents are expected to represent the voice of the authorities, and as such they are meant to display a sense of distance from the recipient (Pan 2000). Yet, if one observes modern *gong'gao* data, it is evident that this stereotype is not entirely valid any longer: present-day public announcements operate with a rhetoric through which they create a sense of alignment with their readers. Thus, it seems to be a timely endeavour to explore how *gong'gao* has developed as a genre, also because this examination can further academic understandings of Chinese public discourses. The timeframe of our analysis spans 1949 (the foundation of the People's Republic of China) to the present day.

Chronotopes of migration and English in South Korea

Panel contribution

Dr. Leejin Choi¹, Dr. Adrienne Lo²

1. Hongik University, 2. University of Waterloo

South Korean attitudes towards the migration of its own citizens are manifold. On the one hand, the state encourages migration, providing scholarships for overseas study to its best and brightest and lauding those who have gone abroad as heroes to the nation. At the same time, outmigration is also framed as a crisis, an emblem of Korea's weakness and its need to pay homage to more powerful nations. These two conflicting chronotopes link present day migration to different scales of time and space. In one cross-chronotopic framework, the present is the continuation of centuries of deferential journeys that Koreans have been forced to make to the metropole—to Beijing, Tokyo, and now the West. In another, the present is radically different from the past, a sign of Korea's rapid ascent from post war poverty. Both frameworks present different stances on the dilemma of East Asian modernity, as a not yet realized accomplishment that Korea has grappled with since its birth as a nation, or as a triumphant recent accomplishment.

In this paper, we examine how South Koreans calibrate these two chronotopes to one another, and how they get projected upon what it means to learn English. Drawing upon work in standard language ideology (Gal 2006, 2012, Silverstein 1996, 2003, Woolard 2016), chronotope (Bakhtin 1981), fractal recursivity (Irvine and Gal 2000) and scaling (Blommaert 2007, 2015, 2017; Blommaert, Collins, Slembrouck 2005; Carr and Lempert 2016, Wortham 2012), we examine how the public is encouraged to take a skeptical stance towards the second chronotope, and how modernist cross-chronotopes work recursively across scales, rendering migrants decipherable to locals by associating them with already enregistered emblems of non-modernity.

Oppositions of space get mapped onto oppositions of standard language ideology at various scales—the West vs. Korea; Seoul vs the regions; Kangnam vs. Itaewon (areas of Seoul). In mediatized depictions, Itaewon is associated with a disparate set of figures of migration relating to the first chronotope, who are made commensurable with one another through their association with this space. “Itaewon English” comes to serve as a repository for various vernacular forms of sexualized, racialized, vulgar, and low class varieties of English. However, in recent years, developers have reframed Itaewon as the site of a new cosmopolitanism in which the confident South Korean partakes of the fruits of globalization right in their own home. However, as an analysis of a televised English language lesson shows, learners are encouraged to view these claims of Itaewon's modernity with skepticism. As the subject positions of naïve believer vs. skeptical wise person get refracted onto gender, age, and language learning, South Korean consumers learn how to scale claims of modernity as they calibrate chronotopes in relation to one another.

Chronotopes, Multilingualism, and (Non-)discrete Languages: Towards an Analysis of the Total Sociolinguistic Fact

Panel contribution

***Dr. Farzad Karimzad*¹**

1. Salisbury University

In this paper, I present a chronotopic analysis of multilingual practices (Bakhtin, 1981; Agha 2007; Blommaert & De Fina, 2017), arguing that such an approach allows us to capture the multi-layered nature of these practices through a focus on both the *pragmatic* and *metapragmatic* aspects of meaning-making. Multilingualism, within recent sociolinguistic scholarship, is characterized as not the sum of several, discrete languages but as ‘a complex of specific semiotic resources’ (Blommaert, 2010). What makes named languages distinct from other semiotic resources such as accents, registers, etc. is the institutional and ideological force behind them, which turn them into psychologically ‘real’ entities for social actors (Karimzad & Catedral, 2018).

In order to shift away from ‘languages’ to resources, scholars have introduced several new terms (e.g. translanguaging, polylinguaging) to account for what we have traditionally understood as code-switching. While for these scholars, the new terminology represents a paradigm shift, others reject the idea of non-discreteness, and argue that these neologisms do not represent a major theoretical advance (see Pennycook, 2016). I illustrate how, through decentralizing language(s) and foregrounding context(s) and contextualization, the chronotope enables us to analyze not only social actors’ dynamic utilization of semiotic resources in meaning-making processes, but also their language ideologies and language-ideological practices, which rely heavily on the perceptions of ‘languages’ as discrete systems.

Drawing on data from Iranian Azerbaijanis, the largest ethnolinguistic minority group in Iran, I argue that availability and accessibility of semiotic resources are guided and constrained by participants’ individual *chronotopization histories* (Karimzad, 2019). That is, the scaled understandings participants develop through socialization about different time-space frames and the people, relations, discourses, and resources therein guide their language use both *in* and *about* particular contexts. For instance, given the fact that Persian is the language of media and education in Iran, Azeris have experienced certain domains exclusively in Persian. Consequently, as I show, while the chronotopes of normalcy require them to speak Azeri with one another, the *entextualization* (Bauman & Briggs, 1990) of these domains requires them to resort to the resources that are (ideologically categorized as) Persian, leading to the emergence of dynamic ‘bilingual’ practices. While a language-focused analysis would characterize these practices as ‘switches’, an ethnographic study of their chronotopization histories and a chronotopic analysis of their discourses reveal that contextualizing these domains and the discourses therein would not have been possible otherwise, due to the unavailability of ‘monolingual options’ in their repertoires. Yet, the assignment of resources to different languages and ideological valorization of monolingualism lead to their own negative evaluation of these practices.

I argue that tracing these differently scaled chronotopes – both the ones that guide normative/appropriate sociolinguistic behavior and the ones within which discourses are contextualized – and their interaction with the immediate chronotopic contexts would help us move beyond the analyses that have traditionally focused on either micro or macro, momentary or historical, pragmatic or metapragmatic, and normative or agentive aspects of discourse, and allow for an analysis of *the total sociolinguistic fact* (Silverstein, 1985; Blommaert, 2018).

Chronotopic (non)modernity in translocal mobile messaging among Chinese migrants in the UK

Panel contribution

Dr. Agnieszka Lyons¹, Dr. Caroline Tagg², Ms. Rachel Hu³

1. Queen Mary University of London, 2. Open University, 3. Birmingham University

Migrants' relationships to homeland and to their host country are often treated as spatial and temporal trajectories (e.g., Dick 2010). Migration is seen as crossing both space and time, from the traditional past to the modern present, and migrants are often seen by their host communities as nonmodern (Koven 2015). At the same time, migration leads to a perceived progressive change in the migrants themselves, which is especially striking for the families they leave behind.

This article draws on data from a large ethnographic project to explore the ways in which Chinese translocal families dispersed between China, Hong Kong and Birmingham in the UK exploit mobile messaging apps (WeChat, WhatsApp and SMS) to negotiate the post-migration value of Chinese-ness and Chinese tradition in geographically dispersed family and social contexts.

Drawing on the concept of *mobile chronotope* (Lyons and Tagg 2019), which we define as a dynamic configuration of time and space negotiated in mobile messaging between remotely located interactants, we show how Chinese families employ textual and multimodal resources to negotiate *mobile chronotopes of (non)modernity* in translocal mobile messaging interactions. We show how subtle discursive moves help Chinese migrants negotiate their positioning vis a vis a modern/nonmodern dichotomy. In this paper, we focus on the critical junctures at which modernist chronotopic negotiations are most visible.

This paper contributes to the understanding of the discursive construction of multiple modernities and non-modernities in today's global world (Spitulnik 2002, Bauman and Briggs 2003, Dick 2010, Koven 2015) by showing how migrants (re)position themselves along a *gradient of chronotopic modernity* in the everyday situated encounters enabled by mobile messaging. Rather than discuss the co-existence of multiple modernities within a single geographic context, an approach common in current research, this paper explores the application and negotiation of a *chronotope of modernity* both locally and translocally, in mobile messaging interactions between Chinese migrants who settled in the UK, their friends and the extended families they left behind.

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Chronotopic representations of the European migrant crisis: Individuation through Internet memes

Panel contribution

Mr. Ondřej Procházka¹

1. Tilburg University

This panel contribution combines Bakhtin's notion of the chronotope (Bakhtin 1981; Blommaert 2015) with Simondon's theory of individuation (Simondon 1989; Goriunova 2014) to address Internet memes in their capacity to prompt affective responses in the aftermath of the European migrant crisis on social media. Adopting a practice-oriented, discourse-analytical approach informed by digital ethnography (Varis 2016), the present work focuses on comments in Facebook meme pages devoted to Countryballs – a geopolitical satire meme format – through which participants invoke, negotiate and challenge chronotopic representations (Agha 2007) of the crisis and its various facets. Following this approach, the paper shows a multi-layered degree of complexity behind what is sometimes simplistically portrayed as pro- or anti-migrant sentiments (Pilipets and Winter 2017). On one hand, the chronotopic perspective compels us to pay attention to the scaled multiplicity of normative benchmarks against which participants engage in pragmatic and metapragmatic evaluation of the authenticity, validity and other aspects in rendering individual accounts of the crisis; or more specifically, the chronotopic conditions that approve or highlight certain accounts and marginalize or ostracize others. On the other hand, Simondon's approach to individuation lends itself to uncovering the implications of the contemporary polycentric and translocal late-modern mediascapes, particularly their techno-social infrastructures allowing both individual and collective becoming in relation to the crisis *vis-à-vis* relatively easy access to (and validation of) personal details and histories, including former meaning-making processes and identity performances of the interlocutors which are located beyond the scope of immediate participation frameworks. Finally, the paper argues that memes are not a mere product of participatory culture, but rather a powerful tool in chronotopic work that helps participants to navigate the social life in the new type of loose and temporal collectivities appearing on social media.

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Cicero De Officiis, Politeness and Modern Conduct Manuals

Panel contribution

Dr. Jon Hall¹

1. University of Otago

Cicero's treatise *De Officiis* ("On Moral Duties", 43 BCE) presents guidelines regulating various aspects of everyday behaviour, including an individual's gait, posture, facial expression and conversation. Not surprisingly, then, several scholars have viewed the work as an important forerunner of conduct manuals of the Renaissance and beyond (e.g. Narducci 1989: 173). In this paper, I examine Cicero's remarks from the perspective of modern theories of politeness, building upon the issues raised by Terkourafi (2011), Paternoster and Saltamacchia (2017) and Culpeper (2017) in their studies of conduct manuals across times and cultures.

Four points will be addressed. First, Cicero asserts that the two most important aspects of conversation are showing respect to the addressee and showing affection (*Off.* 1.136: *et vereri et diligere*). This formulation seems to map neatly enough onto the classic model of politeness proposed by Brown and Levinson (1987): verbal shows of deference – *vereri* – align closely with the concept of negative politeness; and expressions of esteem and affection – *diligere* – correspond to strategies of positive politeness. Second, Cicero's more detailed precepts for polite conversation (*Off.* 1.134) seem motivated by a desire to avoid assertiveness: the tone is to be "gentle", with no "intransigence", and with no single person dominating the talk. This voluntary stepping back from pressing one's own interests falls under the Roman term *verecundia* ("deference") and seems oriented primarily towards minimizing face-threat to others.

My third point addresses the link that is sometimes asserted between polite manners and morality (Terkourafi 2011; Paternoster and Saltamacchia 2017). Cicero suggests a similar link, implying (e.g.) that poor deportment signifies a laxity in ethical behavior (*Off.* 1.131). This is a questionable inferential leap, but one that seems to derive from a widespread belief among the Greeks and Romans that outer appearance accurately reflects inner (moral) character. Finally, I address briefly a point raised by Culpeper (2017) regarding Della Casa's penchant for social caricature with regard to manners. We find a similar tendency in Cicero and other Roman writers – a fact that reminds us that in some cultures such satire formed one way of "policing" manners, before the development of conduct manuals as a genre.

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Co-construction as over-syntacticization of interaction

Panel contribution

***Prof. Tsuyoshi Ono*¹, *Prof. Ritva Laury*², *Dr. Ryoko Suzuki*³**

1. University of Alberta, 2. University of Helsinki, 3. Keio University

A number of studies (e.g., Ono and Thompson 1995, 1996; Akatsuka 1997; Hayashi and Mori 1998; Hayashi 2003; Helasvuo 2004; Thompson and Couper-Kuhlen 2005; Fang 2012) have discussed a phenomenon in conversation variously called co-construction, joint utterance completion, other-extension, and so on, where interactants are described as jointly constructing syntactic units (e.g., clauses) for various interactional purposes. We examine previously analyzed and new Japanese and Finnish conversational segments in order to show that interactants are better understood to be simply trying to reach a common understanding; proposed syntactic connections are irrelevant to the interactants. Examples such as the following from our Japanese data are typically used to discuss co-construction. Such examples can also be found in our Finnish data.

Speakers are talking about where public phones are in order to set a meeting place (Thompson & Couper-Kuhlen 2005, originally from Hayashi 1999):

1 H: asoko o:: (0.2) teteteto orite[itta]ra shoomen ni:.=
 there O MIMETIC go.down:if front in
 “If you go down there, in front of you,”

2 K: [u:n]
 “Uh huh.”

3 K: =u:n.
 “Uh huh.”

4 H: denwa ga- ano mi[dori] no denwa ga:[:]
 phone SB uhm green LK phone SB
 “Phones, uhm, green phones”

5 → K: [aru] [a]ru aru
 exist exist exist
 “are there.” “are there, are there.”

In 4, H produces NPs *denwa* ‘phones’ and *midori no denwa* ‘green phones’. In 5, K produces the verb *aru* ‘are there’ three times. Japanese being verb final, these additions have been suggested to complete the clause syntactically as in *(midori no) denwa ga aru* ‘(green) phones are there’, a case of co-construction. A consideration of the ongoing interaction, however, suggests another, perhaps more realistic, analysis.

We propose that in 5, K says *aru* ‘are there’ to show that she understood the referent ‘(green) phones’; she is simply saying that the referent, now shared by the two speakers, is there. A syntactic account would assume an unnecessary step for the interactants: after establishing the referent ‘(green) phones’ in mind, in 5 K would then attach two iterations of the verb *aru* ‘are there’ to it, resulting in a semi-ungrammatical string with two final verbs. In fact, Japanese is well known for so-called zero anaphora, the non-expression of the referent in the utterance; the iterations of the verb *aru* ‘are there’ in line 5 can be easily understood to include a zero subject with the intended meaning ‘(phones/they) are there’.

Trained to look for structure in data, linguists can atemporally patch up utterances by multiple speakers resulting in syntactic units. Speakers, however, are most concerned with making sense out of ongoing talk, not building syntactic units. Our modest proposal is not to jump to assumptions of structure just because grammatical patterns can be tacked together. That inclination seems to originate from our concerns as linguists, not from the concerns of actual speakers. Our target should remain the grammar employed by speakers as they try to make sense together in temporally unfolding interaction.

Collaborative assessment in Mandarin conversation: Syntax, prosody, and embodied action

Panel contribution

Mr. Di Fang¹

1. Chinese Academy of Social Sciences

The co-production of a sentence is a phenomenon that is widely observed in talk-in-interaction across languages (Lerner 1991, 1996, 2004), which displays moment-by-moment orientation to the TCUs in-progress, and to the projections of them by participants. However, despite a few exceptions (e.g. Goodwin and Goodwin 1987, 1992), the co-production of “sentences” within different activities and/or actions is largely yet to study. This study, by using 10 hours of video recorded data, examines the co-production of a full assessment in Mandarin conversation, which we call “collaborative assessment”.

It is found that speakers can use syntactic, prosodic, and bodily-visual devices comprehensively to project an assessment and the possible need for the other to collaborate, which is keenly oriented to in active participation.

These devices include:

1) syntax within the clause:

a) (Subj. +) adv., b) (Subj. +) V. + *de* (得), c) (Subj. +) COP (X *shi*) (是)

2) bi-clausal structure: concessive connection;

3) prosodic feature:

a) last-syllable lengthening, b) pause;

4) conversational operation:

a) repetition of adverbs,

b) use of filler (*neige*) and place holder (*neige*, *neishenme*),

c) reformulation: abortion of the prior TCU and restart with other format;

5) embodied actions: eye gaze, etc.

With detailed sequential analysis, it is indicated that collaborative assessment serves for three major functions. First, to resolve the production problem of assessment; second, to help complete the foreshadowing negative assessment; third, to show affiliation with the other in evaluative stance. Two factors can be relevant through these three functions, epistemics and intersubjectivity.

Through this study, the concept of “sentence” is re-examined and reflected. It is proved that the contingent treatment of ongoing unit of talk is not necessarily in accordance with the linguistic constituent from traditional view. In terms of turn-taking, it is also proved that the linguistic practices allowing for projection and the consequent uptake before TRP is not only language-specific, but also action-specific.

Collaborative Completion as Speech act Alignment in Chinese Conversation

Panel contribution

*Ms. Mei Fang*¹

1. The Chinese Academy of Social Sciences

Sacks et al's turn-taking model (1974) indicates that the change of speakership occurs at a possible completion point, which was first discussed in a series of Sacks' lectures in the 1960s. Sacks (1995: 651-652) observed that speakers in conversation do syntactic analysis of the other's talk, and may complete his/her utterance in two ways, as illustrated in his example, where a second speaker may extend a first speaker's possible complete sentence, or complete a first speaker's incomplete sentence.

'How projection of unit-types is accomplished ... is an important question on which linguists can make major contributions.' (Sacks, Schegloff and Jefferson 1974: 703) According to Lerner (1989, 1991, 1996), syntactic structures are interactionally shared and participants are able to collaboratively complete the TCUs at all attests to the interactional relevance of both projection and a single unit in talk-in-interaction. Without projection, this interaction between speaker and recipient would not be possible at all within the bounds of a single TCU (Ono and Thompson 1995).

Over the last 20 years, studies on collaborative completion are conducted from different perspectives: (1) types of co-production, e.g. completion or extension; (2) constructional formats, e.g. "if/when X...then Y", list-structure, quotation; (3) functions of collaborative completion in interaction.

This paper examines types of co-production in Chinese conversation, including (1) constructionalized formats, and (2) collaborative completions in which the projection is achieved with something less constructionalized - a practice related to the immediate (spontaneous/ongoing) speech act in conversation, such as storytelling, assertion, assessment, etc.

In terms of constructionalized formats, there are some particles (e.g. 啊) involved in, such as 'X啊, Y啊, Z啊, ...'; and *Zaiyou*(再有, 'moreover...') projecting a list-structure, and *Jiushi*(就是, 'that is...') marking a relative clause. The collaborative completion without a constructionalized format is the case recipient's collaborative completion displays his/her alignment to the current action. The projection of words expressing mood and modality can be found in this kind of collaborative completion, such as projection presenting by exclamative and epistemic particles, like 哎呦 ('Oh my God'), *Haoliang*(好像, 'it seems...'), and projection of adverbs denoting modality, like *Ganqing/yuanlai*(敢情/原来, 'it turns out...'). In this type of collaborative completion, the first speaker's turn has its projection about certain mood and/or modality by the particle or adverb, which is mainly presented in the action types, such as telling, assertion, suggestion, assessment, etc., then the second speaker's turn displays in the same mood and/or modality.

In sum, the projection can be found in constructionalized formats and items expressing mood and/or modality. The projection with mood or modality items may be on a higher level in collaborative completion in talk-in turn conversation.

Collaborative completion in telling sequences in Chinese conversation

Panel contribution

Dr. Wei Zhang¹, Dr. Xin Peng²

1. City University of Hong Kong, 2. Xiamen University

Sacks et al's turn-taking model (1974) specifies that speaker change occurs at a turn's possible completion. However, it is not uncommon that while a speaker is still in the middle of a turn another speaker comes in and completes that turn, resulting in a co-produced sentence across speakers. This phenomenon was first discussed in a series of Sacks' lectures in the 1960s. Sacks observed that speakers in conversation do syntactic analysis of the other's talk, and may complete his/her utterance in at least two ways as illustrated in his example (1995a: 651-652) where a second speaker may (1) extend a previous speaker's possibly complete sentence, or (2) complete a previous speaker's incomplete sentence.

A: We were in an automobile discussion

B: -discussin' the psychological motives for

C: -drag racing on the streets.

Since then there is an increasing number of studies on collaborative completion from different perspectives: (1) linguistic levels, mostly syntax but also prosody, (2) types of co-production, e.g. completion or extension, (3) functions in interaction.

This paper examines collaborative completion in Chinese conversation, especially in telling sequences where unknowing recipients extend or complete teller's sentences. We explore collaborative completion as part of larger activities such as storytelling, and as a practice utilized by unknowing recipient to contribute to the ongoing telling. Our analysis shows that what appears to be an "extension" of a possibly complete sentence can be at the same time a "completion" with regard to the overall structure of the ongoing telling in the sense that what the recipient adds proposes what may be projectably the next bit in the progression of the story. We argue for a simultaneously organized collaborative completion at the level of syntax/grammar and the level of a more global activity such as storytelling and the interactional function such activities serve to implement. We show that recipient's collaborative completion mainly displays his/her alignment to the current storytelling as well as his/her cooperation in moving the story forward by providing what they understand would happen next in the unfolding story. There are also a few cases where the recipient produces a collaborative completion in a playful manner. These instances often display the recipient's affiliation and (moral) stance towards the teller (often one of the story characters) and the event being told so far.

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Collaborative Construction of a Syntax-in-Progress in Mandarin Conversation

Panel contribution

Mr. Zixuan Song¹

1. University of Alberta

In everyday conversation, sometimes single syntactic unit, such as a sentence, can be produced collaboratively by more than one speakers. That is, the first speaker (speaker A) produces a syntactically incomplete turn (SIT), and the second speakers (speaker B) completes it. As Lerner (1991) notes, collaboratively constructed turns usually have a two-part format, such as the ‘if x... then y’ format in English. Ono and Thompson (1996) shows that participants can also collaboratively construct a simple sentence. The goal of this research is to examine what kind of speech acts are performed by participants when they collaboratively construct a single syntactic unit in naturally occurring Mandarin conversation.

This research adopts the methodologies of conversation analysis, interactional linguistics, and multimodal analysis. The data used in this research are 12 hours of naturally occurring face-to-face Mandarin conversation. There are 89 instances of collaborative construction of a single syntactic unit. They fall into two categories based on their syntactic structures. (1) Speakers collaboratively construct a simple sentence (N=51); (2) two speakers collaboratively construct a complex sentence (Li and Thompson, 1981) (N=38). A preliminary examination of the data shows that two types of syntactic formats are used to perform a varieties of social actions. One particular action performed by speaker B through collaborative construction is seeking confirmation. In this case, B could change the collaboratively constructed turn to an interrogative, by adding a tag or a question particle at the end of the turn. For example, the following excerpt comes from my data.

Excerpt 01

- 01 A 但我朋友都在;
dan wo pengyou dou zai
but my friends all in
‘But my friends are all in’
- 02 B 深圳 吗-
shenzhen ma
(NAME) PRT
‘Shenzhen, right?’

In this excerpt, A produced a SIT in line 01. In line 01, A’s turn projects the syntax-in-progress is going to be a simple sentence with SVO structure. A produces subject *wo pengyou* (my friends) and verb *zai* (be in), the object is missing. In line 02, B provides a proper object for the SIT with a question final particle *ma* at the end of the turn. The final particle *ma* transforms the collaboratively produced declarative turn to an interrogative. The transformation shows that B seeks confirmation from A. There are 18 occurrences of speaker B changing the collaboratively constructed syntactic unit to an interrogative in my data. The result shows that when a simple sentence is projected by speaker A’s SIT, speaker B is more likely to seek confirmation than when a complex sentence is projected.

Combinations of Cantonese utterance particles: a semantic analysis

Panel contribution

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1. University of Nottingham

This study uses the Natural Semantic Metalanguage (NSM) to show how the meanings of combinations of utterance particles in Hong Kong Cantonese stem from the meanings of the individual particles involved. Utterance particles are essential for expressing Cantonese speakers' attitudes, assumptions, and feelings connected with an utterance. They are not grammatically obligatory but are found in informal speech every 1.5 seconds on average, with everyday conversation sounding very unnatural when they are omitted. There are approximately 30 'basic' (generally monosyllabic) particles, and they can combine with each other to form 'clusters', i.e. combinations where two or more particles occur in immediate succession. For example, the cluster *zaa3-wo3* is a combination of the two particles *zaa3* and *wo3*, and the cluster *gaa3-laa3-wo3* is a combination of *gaa3*, *laa3*, and *wo3*.

Each particle has a broad range of use, obfuscating its meaning and making it very difficult for even native speakers to explain their meanings and functions. Many Cantonese speakers consider them to be meaningless. Prior research produced descriptions such as 'emphatic' or 'relevance' which are vague, contradictory, and sometimes untrue. It is widely claimed that particle clusters have the combined meanings of the particles which make them up, but rigorous semantic analyses of the individual particles would be needed as a base to validate this. Leung (2016) conducted such analyses using hundreds of corpus examples of each particle, starting with the assumption that a single invariant meaning could be found for each, and with polysemy to be considered only if one could not be found. This analysis produced simple, translatable and precise NSM explications of some commonly-used particles and showed that they have identifiable, invariant meanings. Their explications were found to be unusually short, relying on deictic elements.

The current paper builds on Leung (2016) to demonstrate that the meaning of certain particle clusters is indeed equal to the combined meanings of the particles within. The clusters examined consist of two or three particles, formed through combinations of the particles *laa1*, *wo3*, *gaa3*, *laa3*, and *zaa3*. The explications of the individual particles are combined to create 'joint' explications which can explain the clusters' meanings. For example, *zaa3-wo3* has the combined semantic content of *zaa3* which means roughly that something is 'not more' than what is stated, and *wo3* which means roughly that this is 'unexpected' or 'worth noting'. The explications are tested by substitution into real examples from the Hong Kong Cantonese Corpus, which consists of 180,000 words from naturally-occurring, everyday conversation. This is a new use of NSM and provides the only concrete evidence so far that Cantonese particle clusters have the combined meanings of the individual particles involved. Furthermore, this process occurs only where the relevant particles have compatible meanings; not every combination is found in speech. This paper thus demonstrates how semantics shapes combinations of Cantonese utterance particles.

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Comparative analysis of English and Cantonese conversations in health care: Using visual analytic tools for multidimensional analysis

Panel contribution

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Communication is a complex process that involves at least one person interacting with another in a meaningful and impactful way. Such interactions involve verbal and non-verbal communication and are shaped by social, cultural and relational considerations. The provision of health care services relies on often complex interactions between multiple parties (practitioners, doctors, nurses, patients and family members) and research has repeatedly shown that effective communicative interactions are key to safe and effective health care (Watson & Gallois, 2007).

Current software programs that can produce visual representations of communication require that conversational transcripts are translated from Chinese into English prior to analysis. Although there are benefits to the translation of data into English researchers have identified specific concerns about the validity and reliability of Chinese data that are translated into English prior to analysis. Even though the translation corresponds to the original meaning, the relational aspects of the interlocutors in that speech event are difficult to translate into another language.

This paper reports on a study in which one set of Cantonese conversational data was analysed using the software program Discursis before and after being translated into English. Various visualization reports were produced including recurrence plots. The recurrence plots generated by Discursis on both Cantonese and English data were compared using a quantitative measure of similarity. Measures of divergence and multiscale analysis were also used to identify systematic differences. This analysis was able to attribute variance to either mistranslation or omission.

Results indicate that features of Cantonese that carry meaning in terms of cultural and social relations are often lost in the process of translation into English. Specific concerns relate to the multidimensional issues of equivalence, ranging from cultural and social associations to semantic, lexical and conceptual differences (e.g. Al-Amer, Ramjan, Glew, Darwish, & Salamonson, 2015; Chen & Boore, 2010; Hilton & Skrutkowski, 2002). This paper also discusses how visual representations of conversational data can contribute to understandings of health communication. The results of this study highlight the importance of developing visual analytic tools that can be used on Cantonese data sets particularly in health-related research in which such relational information is important.

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Comparing *tu* and *lei*. The ‘pragmatic weight’ of Italian subject address pronouns in original and dubbed films

Panel contribution

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Subject pronouns in Italian like in other pro-drop languages are not obligatory, and when they are used overtly they add ‘pragmatic weight’ to a speaker’s utterance (Davidson 1996). Both cognitive and interactional functions of pragmatic weight have been highlighted for first and second person pronouns, such as topicalization, turn negotiation, signposting speech acts, signalling speaker’s commitment to the information in the utterance, and face negotiation (Davidson 1996; Steward 2003; De Cock 2014).

These functions are congruent with central aspects of audiovisual dialogue including clarity of reference, economy of narrative, interactional engagement at the diegetic level and viewers’ emotional involvement, as suggested by the higher frequency of second person pronouns in original and translated film dialogue vis-à-vis spontaneous conversation (Pavesi 2009).

Moving from the hypothesis that film dialogue both aligns with spontaneous conversation and shows genre-specific traits due to its narrative orientation and extradiegetic dimension, the study aims to ascertain the pragmatic weight of overt second person subject pronouns *tu* and *lei* in dubbed and original Italian film language by addressing the following research questions:

- 1) What are the major pragmatic functions served by *tu* and *lei* subject address pronouns in Italian film dialogue?
- 2) Are any of these specifically bound to the purposes and structure of filmic texts?
- 3) Are there any differences in the frequency and use of subject address pronouns in original and dubbed Italian films?

The corpus-based, quantitative and qualitative study draws on the Pavia Corpus of Film Dialogue (PCFD), a parallel and comparable corpus now comprising 24 Anglophone films and 24 original Italian films for a total of about 700,000 words (Pavesi 2014).

The analysis will show that overt subject pronouns add pragmatic weight to speakers’ utterances by serving functions that are shared by the two address forms, such as topicalization (*E tu papà non dici niente?* ‘And you dad you don’t say anything?’), contrast (*Se ci soffri tanto perché non lo chiami tu?* ‘If you suffer that much why don’t you call him yourself?’) and intensification of the utterance (*Senta lei resti dov’è. Abbiamo un coltello.* ‘Listen you stay where you are. We have a knife’). Data analysis will also outline uses that are either exclusive or more salient to one of the two address pronouns, like putting on record deference (*Lei è stato molto gentile. Arrivederci* ‘You’ve been very kind. Goodbye’) and signalling conflict (*Tu sei uno stupido deficiente* ‘you’re a stupid idiot’), along with features that appear to be specific of filmic texts, as subject pronouns in questions asked to discover characters’ identity and personal information functional to plot development and characterization (*Lei è Montani, lo scrittore, vero?* ‘You are Montani, the writer, aren’t you?’). As already pointed out for spontaneous speech (Davidson 1996), more than one pragmatic function tend to be served simultaneously by the same pronominal form. Ultimately, the frequency of address pronouns will help substantiate the claim of strong emotionality of both original and dubbed film dialogue and will provide essential evidence on prevailing translation norms in Italian dubbing.

Conceptualising stigma(tisation) of mental health in ‘mixed contacts’ context: A cross-disciplinary study of workplaces in Hong Kong

Panel contribution

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1. The University of Hong Kong, 2. City Mental Health Alliance Hong Kong (CMHA HK)

Cross-disciplinary studies indicated that stigma and stigmatisation constitute ‘a barrier to help-seeking’ and lead to the ‘risk of relapse in remitted individuals.’ (White et al., 2017: 264; see also Zhu et al., 2016b) Hindering the treatment process, stigmatisation poses threat to the wellbeing of persons with mental illnesses and burdens the socio-economic system by inducing productivity losses (Zhu et al., 2016a; Milligan-Saville et al., 2017). The need for developing culturally informed methods to eliminate stigma is listed as one of the Top 25 grand challenges in global mental health (Collins et al., 2011: 29). Complementing the endeavours in search for a universal measure in fighting stigma, scholars across disciplines have argued that an effective counter-measure could only be found upon rich socio-cultural and anthropological understanding of the local community (Yang et al., 2014: 508). The sociolinguistic perspective on the stigma(tisation) of mental health is still in its infancy; however, the discourse analytic techniques could provide powerful methodological tools for unveiling the discursive strategies that have been reinforcing enregistered stigma and activities of stigmatisation. This paper is part of a wider project that aims at building an interdisciplinary connection between sociolinguistics and Global Mental Health.

Workplaces could be conceptualised as environments of ‘mixed contacts’, which are defined in Goffman’s seminal work (1963:12) on stigma as “the moments when stigmatized and normal are in the same ‘social situations’.” While political correctness of Goffman’s reference terms is debatable, the underlying main idea of his work holds strong after all these decades. In particular, Goffman maintains that the contact among individuals with varying degrees of exposure to mental health difficulties and cultural beliefs opens up the potential sense of insecurity and uncertainty that may lead to the stigmatisation of the unfamiliar (Goffman, 1963: 13-14; see also Tsang et al., 2003). Drawing upon the results of statistical analysis from 500+ qualitative surveys and theme oriented discourse analysis (Roberts and Sarangi, 2005) of 30 participant interviews, the paper analyses the structural and cultural stigmatising practices in workplaces in Hong Kong. The statistical generalisations derived from the qualitative surveys provide an overview of the mental health situation across the sampled workplaces and indicate the presence of inbuilt stigmatising practices. Expanding on the statistical results, the analyses of the interviews explores the cultural resources employed by members of the workplaces in justifying and/or resisting stigmatisation and reflects upon the opportunities and difficulties of destigmatisation that arise from multicultural contact. Instead of proposing a particular way of conceptualising stigma(tisation) in relation to mental health and multiculturality, this paper explores the plausibility of developing a cultural specific framework for understanding the ‘local’ practices of stigmatisation and corresponding counter-measures.

The paper begins with a brief review of the classical and contemporary concepts of stigma and stigmatisation. It then moves on to a critical analysis of the survey results and participant interviews. This leads to the discussion on the impact of multicultural contact upon the processes of de-/stigmatisation in workplaces.

Conjunctions and co-constructed clause-combinations

Panel contribution

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It is widely believed that conjunctions are used to connect two linguistic elements (words, phrases, clauses) and display some logical relations between them. Studies with natural conversation, however, showed that some conjunctions have developed emergent functions in terms of epistemics, speech act and even turn organization; i.e. they can be used as pragmatic markers or discourse markers (Fang 2000, 2012; Yao 2009), like *yinwei* (because) and *suoyi* (so).

It has also been observed that two parts of a clause-combination (also known as “compound sentence” in traditional Chinese grammar) can be produced separately by two speakers, and thus construct an adjacency pair (Fang 2012). In such cases, the conjunction is placed at turn-initial position.

(1) A: *Jintian feng hen da. à*

It winds strongly today.

B: *Keshi buzenme leng.*

But it is not very cold.

(1)' *Jintian feng hen da, Keshi buzenme leng.*

It winds strongly today, but it's not very cold.

Conjunctions can also be turn-final, packaging the turn as the first part of a clause combination, which design the turn as “incomplete compound sentence” as termed by Yao (2018).

Based on observations of previous studies, this paper investigates the role of turn-final conjunctions in designing co-constructed clause-combinations, where two speakers work together to complete a bi-clausal turn sequence (Lerner 1996, 2004).

(2) A: *Gaoduan shi bu gaoduan, danshi*

Speaking of high-end, it is not high-end, but

B: *Ye hen niu a.*

(It is) also quite awesome.

(2)' *Gaoduan shi bu gaoduan, danshi ye hen niu a.*

Speaking of high-end, it is not high-end, but it is also quite awesome.

It is found that turn-final conjunctions do not guarantee co-constructed clause-combinations, although they syntactically project a second clause of the combination. With detailed analysis of their sequential environment and prosodic feature, two patterns – alignment one and disalignment one – are identified. It is argued that only the first pattern leads to co-constructed clause-combinations; and the projection of turn-final conjunctions may not be realized, with some parenthesis or digression from the interactional trajectory.

In cases of clause-combination co-construction, two clear motivations can be revealed: 1) resolution of production problem on part of the speaker; 2) affiliation from the recipient in production of sequentially dispreferred utterances.

It is also claimed that instead of merely referring to syntax, speakers orient to a comprehension of syntax, prosodic feature and embodied actions in particular sequential position to manage co-production of bi-clausal constructions. Turn-final conjunctions are found to have different prosodic features from those in regular positions, with rich multimodal demonstrations, which again proves the “positional sensitive grammar” (Schegloff 1996), and shed light on the understanding of clause-combinations vis-à-vis the “run-on” sentences (Lv 1979) in Chinese.

Constraints of Emotion on (Im)politeness Strategies Through Identity Construction: A Case Study

Panel contribution

Prof. Ling Zhou¹, Prof. Shaojie Zhang¹

1. Northeast Normal University

Emotion, identity and (im)politeness are interconnected, which has been demonstrated in the literature concerning interpersonal attitudes, interpersonal evaluations, identity construction, relationship negotiations, etc. In addition, research on face-emotion, face-identity, and face-(im)politeness reveals that face plays an essential role in understanding the interconnection of emotion, identity and (im)politeness, functioning as the cross joint anchoring to them. However, few researches have been conducted so far on how emotion constrains the choice of (im)politeness strategies through constructing identity in managing interpersonal relationships.

The present research is aimed at exploring how emotion makes constraints on the choice-making of (im)politeness strategies through identity construction. To be specific, this paper attempts to conduct a culture-specific research by drawing on data from a modern Chinese TV drama, *“Double Glue”*. It mainly addresses the following three questions. First, what happens to the choice of (im)politeness strategies when interlocutors are close in identity relationship but distant in emotional connection? Second, what happens to the choice of (im)politeness strategies when interlocutors are not close in identity relationship but intimate in emotional connection? Third, what might be the possible model of emotion that constrains the choice of (im)politeness strategies through identity construction?

Based on the data observation and analysis, emotion can be defined as types of expressed feelings caused by positive and negative evaluations on the interlocutors' words and behavior. Specifically, fondness, respectfulness, amicability, closedness, and etc. fall into the positively-evaluated category, while dislike, distress, frustration, anger, coldness, and etc. fall into the negatively-evaluated category. The result shows that the complex Chinese family relations involve dynamic interchangeability among family members. In managing the family relationships, the family members construct their identities either as close inner group members or as distant outer group members by choosing different (im)politeness strategies constrained by positively- and negatively-evaluated emotions. Specifically, in the case of daughter-in-law and mother-in-law relationship, fondness, closedness, dislike, angry, contempt, coldness, both positive and negative, exert great constraints on the choices of (im)politeness strategies through identity construction. However, those constraints are manifested in quite different ways. When dislike, anger, coldness take place, playing a part in changing their relation, the daughter-in-law and mother-in-law are shown to construct their identity as outer group members rather than inner family members, for instance, the daughter-in-law talks to her husband by addressing her mother-in-law as “your mother”, which deliberately separates herself from the same family member group. In contrast, when fondness, closedness, respectfulness play a greater role in the relation management, the daughter-in-law and mother-in-law tend to construct their identity as intimate family members, as in the case that the daughter-in-law addresses her mother-in-law in an amicable way as “mum” or “our mother” when talking to her husband. Drawing upon the data analysis, the present research concludes that emotion in interpersonal communication does constrain the choice of (im)politeness strategies through identity construction by shortening or lengthening distance between family members.

Key words: emotion; constraint; (im)politeness strategy; identity construction

Constructicography of talk-in-interaction: Towards a corpus-based mixed method to describe properties of (lexical) constructions in natural conversation

Panel contribution

Dr. Andreas Liesenfeld¹

1. Nanyang Technological University

Within the turn-taking system, participants of a conversation crucially orient to the actions that their interlocutors formulate. Can (radical) constructionist theory contribute to the systematic description of these processes of action formation and action ascription (Levinson 2013)? To date, constructicography and most constructicons are largely designed to describe grammatical properties of (lexical) constructions, not discourse-interactive properties (Lyngfelt et al. 2018). In this talk we propose a method that aims to primarily capture discourse-interactive properties, and grammatical properties only as they become relevant in action formation/ascription (Liesenfeld 2018a).

This “constructicography of natural talk-in-interaction” is based on the analysis of video or speech corpora of natural conversation and differs from existing constructicons in that it puts action formation/ascription first, capturing properties of (lexical) constructions as they form parts of turns and turn-constructive units (TCUs). The method is theoretically grounded in Radical Construction Grammar (RCG), a strand of constructionist theory that appears to be most fitting to study properties of constructions within the turn-taking system.

Taking the Chinese “causal discourse marker” *janwai(yinwei)* as an example, the talk will introduce the method and share the results of a pilot study. This study analysed usage instances of *janwai (yinwei)* in a corpus of natural talk-in-interaction (MYCanCor; Liesenfeld 2018b). Using a mixed methods approach, relevant properties of these items were first identified using exploratory data analysis (drawing on interactional linguistics/conversation analysis) and then supplemented by quantitative methods (multidimensional scaling). These properties include (1) *janwai* as a turn management device (*janwai* followed by a “pause slot”), (2) grammatical properties, *janwai* can preposition an utterance of cause or reason (Matthews and Yip 2013; Killingley 1993) as well as discourse-interactive properties in that it can signal the forthcoming of an account (Liesenfeld 2018a; for Mandarin and additional functions see also Li 2016). In a second step, the identified functions are organized as a set of listemes and make up an entry in the constructicon.

In summary, the aim is to bring together constructicography and the empirical study of action formation to propose a corpus-based method to describe properties of lexical constructions as they become relevant during talk-in-interaction. Based on our preliminary results, we look forward to critical assessment of whether the method can fruitfully be applied to build this novel kind of constructicon as well as to a discussion of how some of the remaining issues can be solved, such as the overall structure of the construction as a network.

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Constructing sustainable "multicultural coexistence society with diversity in Japan

Panel contribution

Prof. Noriko Okamoto¹

1. Tokyo International University

On October 12, cabinet ministers approved a broad outline of the new "specified skills" residence status, including a sub-category that will recognize foreign workers. Japan faces a declining birthrate and an aging society, and young and highly productive workers are overwhelmingly short. Chief Cabinet Secretary Yoshihide Suga said, "Personnel shortages have become a major problem in various parts of Japan". As of 2018, foreigners occupy 2.0% of the population of Japan. This proportion is lower than in European countries, but multicultural children are increasing.

Historically, there has been acceptance of Indochinese refugees as an increase in people with multicultural backgrounds. With the acceptance of Indochinese refugees, the Refugee Recognition Act was enacted in 1982. After the amendment of the "Immigration Control and Refugee Recognition Act" in 1990, like second- and third-generation persons of Japanese- Brazilians, many of the "Indochinese refugees" were recognized as members of the "labor force". However, they came to be viewed as temporary residents rather than "official members of the nation". The second- and third-generation refugees were born and raised in Japan. To accept refugees, it is extremely important to address the problems of children's education, especially language education, including mother tongue and Japanese language education. However, Japanese people tend to hold the view that Japan is still a monolingual/monocultural society. Such a way of thinking makes it difficult for the formation of identity for children from a multicultural background. The flow of globalization and mass migration is widely accepted as an international trend of the 21st century. Based on that recognition, the development of Japanese society as a "multicultural coexistence society" will become an important issue for the future of Japan. It is necessary for people with diverse cultural backgrounds, keeping their various differences, to raise awareness and make participation possible in realizing a "multicultural coexistence society". In this study, I analyze the narratives of university students with multicultural backgrounds, including second- and third-generation refugees who were born and raised in Japan. They explain that they feel strange about the gap between their own identity and the way they are perceived by others. For example, even though they think that they are genuine Japanese citizens who were born and raised in Japan, they are often not treated as Japanese people due to their appearance. Based on their narratives, we are preparing teaching materials for use in schools to help realize a "multicultural coexistence society".

Containing affect: Negotiating the marginality of volunteer workers' positions in a counselling center for refugees

Panel contribution

Mr. Jonas Hassemer¹

1. University of Vienna

In this paper, I investigate how participants deal with, negotiate, and (re)produce marginality within the professional and institutional order of a counselling center for refugees in Vienna, Austria. More specifically, I ask how professional positions (e.g. 'counsellor', 'interpreter', 'volunteer', 'client') are established within the institution and how participants deal with the (sometimes unclear) boundaries of such positions. My analysis draws on over two years of ethnographic research at the site and is centered on audio-registered interactions from the weekly staff meetings which are held among the counsellors.

Not present at these institutionalized encounters are the interpreters who are in most cases volunteers (apart from two employed interpreters), in some cases even former clients of the institution. Their work (involving tasks such as interpreting in the counselling sessions and making phone calls to clients), however, is an essential part of the work processes at the counselling center. Although they are excluded from these meetings, the interpreters consistently appear as an object of reflective practice and decision making processes in the staff meetings, to the extent that they figure as the first item on the agenda of the staff meetings. Among other issues, staff members report on the interpreters' well-being and work performances. This concerns interpreters who recently joined the counselling center, but also the others, especially after situations at work which were perceived as problematic. Object of these reflective and evaluative practices are, on the one hand, interpreters' (language/interpreting etc.) 'skills', but, on the other hand, also their displays of affect, such as explicit or imputed expressions of compassion towards the clients which is often constructed as a vulnerability that needs to be remedied and contained.

In this respect, staff meetings are instances of institutionalized meaning-making, which may have consequences on the distribution of tasks and on the definition of work relationships. Participation in the staff meetings is thus somewhat iconic of an organizational order which can be described as having an 'outside', the clients, and an 'inside', the staff, as well as 'margins', the interpreters. I will complicate this picture by proposing an analysis of the interactive positioning practices (cf. Jaffe, 2016; Spitzmüller, 2013) by staff members with a focus on how *affect* (cf. e.g. Park, 2011) is entextualized in interactively embedded short narratives (cf. Bamberg & Georgakopoulou, 2008) and how this contributes to the emergence of the interpreters' ambivalent professional/institutional positions.

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Contextual Conditioning and Empathetic Interpretation of Positive Diminutive Expressions in Mandarin interactions

Panel contribution

Prof. Yurong Zhao¹

1. Northeastern University at Qinhuangdao

Diminutives refer to affixes, lexical and syntactic devices conveying the smallness of the object or quality named, which are widely used in most languages. The intriguing point is that “the meaning of diminutives is not limited to a denotation of smallness but contains indication of contextual and communicative conditions” (Dressler & Barbaresi, 1994:3). Actually, they are indicators of the subjective evaluation of communicators.

Based on child or lover centered mandarin natural conversations, the present study, firstly, attempts at a focused study of the contextual conditioning of positive diminutive lexical expressions. The data are selected both from self-recorded daily interactions and interactions in TV series. Altogether, there are respectively 50 cases of child centered conversations (25 mother vs. child and 25 caretaker vs. child cases) and 30 cases of lover centered conversations (15 cases of couples at the beginning stage of a romantic relationship and 15 cases of couples deep in love). It is found that familiar and intimate relationship and addressee-beneficial speech acts are the regulative factors which generally trigger diminutive uses.

Secondly, the study examines the affective enhancement role of the positive diminutive expressions. It argues that diminutives are stimulators deliberately chosen for enhancing intimacy and affective attachment as the principle of empathy is employed in the interactions.

For instance, in a child-centered interaction, when the mother, with affectionate attitude, says to the child, “饭饭好香啊！□□□□□□！” (The food is so delicious DM! Baby DM, come here and have some meat DM) , or “宝宝乖，□□□□，□□□” (Dear baby DM, come to wash your hands DM and apply sweet cream DM) , the use of repetitive type of diminutives encourages the child to sense that the expected act is something pleasant and elicits the child’s compliance to the adult’s request, and can hereby consolidate the affective bond between them. And in a typical case of lover-centered interaction, the girl’s use of repetitive diminutives and the subjective modifier “xiao” (small) in “哥哥，□□□□□□□□！” (Sweetie DM! This little toy bear DM is so lovely!) clearly shows the girl’s affectionate attachment towards the boy and admirable feeling towards the toy bear, which naturally evokes the boy’s similar attitude and empathetic response “那，□□□，□□□□□□□□□□！” (Then, baby DM, let’s take the toy bear DM home!)

The point is that positive diminutive lexical expressions in child/lover centered talk well demonstrate the interlocutors’ resonant stance-taking activities. That is, in daily interactions, especially in familiar and intimate situations, two participants (S1 and S2) and one stance object (O) constitute a resonating ‘Stance Triangle’ (DuBois, 2007), in which one participant’s use of positive diminutives is expected to endear the other and encourage the other’s resonating feelings, and therefore setting up an even deeper affective connection between them than before.

Further discussion suggests that semantically speaking, the diminutives do not seem to share the unanimous semantic root, but they show certain family resemblance and prototypical effects; Pragmatically speaking, the frequent use of diminutive expressions reflect Chinese cultural conventions of highlighting we-sense and the speaker’s deliberate preference of empathetic footing in social interactions.

Contextualized Roles of an iPad in a Language Learning Mobile Game

Panel contribution

*Ms. Yang Liu*¹

1. University of Hawaii

In the field of Mobile-Assisted Language Learning (MALL), designing Augmented Reality (AR) games for incorporation in a language class has increasingly gained researchers' attention (Klopfer & Squire, 2008; Holden & Sykes, 2011; Zheng et al, 2017). The purpose of such games is for students to experience language learning outside of classrooms yet through pedagogically motivated guidance (Gee, 2012; Wagner, 2015). Afforded by mobile technologies and AR gaming features, students are able to utilize multiple semiotic resources in various places, engage in meaningful interactions with people in the local community, and develop linguistic and interactional competence.

The setting for this study is an AR game designed for an intermediate ESL course at a North-American university. The data set consists of six hours of game play performed by different groups of students over one month's term. This study focuses one hour of video recorded game interaction by a group of three students. The AR game operates on the Apple iOS system and uses iPhones or iPads as a platform. In this activity, students use a shared iPad to access the game narrative, map, virtual items and specific quests in the game.

Building on multimodal Conversation Analysis on talk-in-interaction with mobile objects (Haddington, 2013; Haddington, Mondada & Nevile, 2013) and especially in a mobile-assisted learning environment (Hellermann et al., 2013; Thorne et al., 2015), this study aims to examine the contextualized roles that the iPad plays in students' interaction in this AR environment.

Specifically, we examine:

- How students manipulate and orientate to the iPad when completing different types of tasks in the game
- How students organize the gaming and learning activity with the iPad along with talk, gestures, body movements and other multimodal resources.

Some key analytical outcomes are:

- In this gaming environment, students display complex digital literacies (Gilster, 1997; Eshet, 2004), in particular their competence in manipulating the iPad to access necessary information and promptly navigate in real space to adapt to the geographical sensitivity that the iPad affords.
- Students' creative usage of the iPad, such as accessing game information, locating specific places, and taking audio notes, is embedded in their situated interaction.
- The role of the iPad is multi-layered, in accordance with the organization of students' interaction needs and progress in the activity. For example, the device provides game information here and now, it can also function as an instructional mediator to organize the educational activity.

Conventionalised insult patterns in a corpus of teenage language

Panel contribution

Prof. Karin Aijmer¹

1. University of Gothenburg

Many speech acts such as insults do not have a stable meaning but depend on the hearer doing interpretive work on the basis of contextual factors. This requires a speech act model allowing a great deal of fuzziness (Jucker and Taavitsainen 2000, Taavitsainen and Jucker 2008).

The starting-point for this study is that there are different types of insults depending on whether the speakers are young or old. In the teenage community insults and compliments can for example occur in the same 'pragmatic space' (see Jucker and Taavitsainen 2000 on the notion 'pragmatic space'). The positive properties attributed to the target can be intended by the speaker to be playful only and have negative connotations (Jucker et al 2008). Insults can be creative (not conventionalized) or occur in a more or less fixed form.

The aim of the paper is to study insults in their more fixed forms characterized by the conventionalization of context-specific impoliteness effects (Culpeper 2010: 3243). The material has been collected from the COLT Corpus (the Bergen Corpus of London teenagers (Stenström et al 2002) consisting of about 500, 000 words of 'teenage talk'.

Insults have in common that they predicate something about their target (the addressee) and treat their targets in a face-threatening way. To a large extent they also describe the perlocutionary effects of what is said on the hearer's feelings, thoughts and actions. Moreover, the speaker's attitude is important. On the level of speaker attitude the insults in the teenage corpus may be playful rather than aggressive and humorous rather than serious (Jucker and Taavitsainen 2000). While the insult is impolite on the surface, it can be perceived as humorous and group-forming by the participants.

The following patterns of insults were found to be frequent in the COLT Corpus:

- You are (you're) a/n NP (with variations) *you're just an overgrown greasy burger*
- Impolite epithets: *you stupid sod, you rotten bastard*

You are (you're) (intensifier) ADJ (with variations) *you're so stupid, you're crap*

The insults can be modified by intensifiers; they can be embedded (*why do you think you're such an illiterate bum*) and they can be extended (*you're very boring did you know that*). A special kind of perlocutionary effect has to do with how the hearer responds to the insult in a special move (eg by denial, playful acceptance, counter-abuse).

The research questions are: What are the patterns with insults in the data and how frequent are they? How do the insults vary and what types of responses do they have? How can extended patterns across several turns be established by means of repetition and escalation? What types of nouns and adjectives indicating affect are referred to in the predications about the hearer? How are insults used by the speakers for humour and for group-forming? Are there differences between male and female speakers?

Conversation Analysis and a Hierarchical Structure Annotation Scheme for Medical Conversations

Panel contribution

Dr. Nan Wang¹, Dr. Yan Song², Prof. Fei Xia³, Prof. Hongyin Tao⁴

1. Hunan University, 2. Tencent AI Lab, 3. University of Washington, 4. UCLA

Conversational structure is at the heart of conversational understanding. It has drawn attention from a wide range of research fields, including philosophy of language (Austin, 1962; Searle, 1969, 1985; Wittgenstein, 1953), sociology (Schutz, 1967; Sacks, 1992; Garfinkel, 1967; Goffman, 1983), and artificial intelligence (Grosz and Sidner, 1986; Core and Allen, 1997; Perrault and Allen, 1980). Despite its critical importance, theories and practices in analyzing conversational structure have not been well developed - many have treated conversational structures of no significant distinction with monologic types of discourses; others have not developed an analytical and annotation framework that could capture the hierarchical structures of conversations.

Informed by conversation analysis (Schegloff, 2007), we propose an annotation scheme for coding conversational structures in medical conversations. Raw data were video-recorded naturally occurring conversations collected in mainland Chinese medical encounters. The video-recorded data were then transcribed according to conversation analysis conventions. This results in machine-readable transcripts of 318 conversations, involving 9 physicians, 318 patients and their caregivers in 6 hospitals in China. Based on our annotation scheme, we analyze the conversational structures at four levels, including 1) turn, 2) adjacency pair, 3) sequence organization, and 4) overall organization. Specifically, at the lowest level, turns are organized into adjacency pairs to complete a sequence of actions, consisting an initiating action and a responding action. While the most basic and minimal form of adjacency pair consists only two turns, more often the basic pairs are expanded, composing by one base pair and one or multiple expansion pairs. Thus, at the second level, pairs are organized into a larger chunk of sequence, forming dependency tree-like structures. At the third level, sequences of similar types form a phase. Lastly, at the highest level, a normatively ordered phases form the entire conversation. The resulting corpus contains 468,162 Chinese characters, 39,216 turns, 5,815 non-verbal turns, 20,123 adjacency pairs, and 9,114 sequences. On average, each conversation has 3 participants, and the turns in a conversation form 63 adjacency pairs, which in turn form 29 action sequences. The overall organization of the medical conversations consists of 8 phases, including consultation opening, problem presentation, history-taking, physical exams, diagnosis, treatment, addressing additional concerns, and consultation closing. In examining the shape of each phase, we found that the average number of turns of a sequence is the greatest in the treatment phase; whereas that of the problem presentation phase is the lowest throughout all phases.

In conclusion, our annotation scheme captures a hierarchical structural organization of conversations in medical encounters. The annotation scheme distinguishes from some of the existing schemes (e.g. Mann & Thompson, 1988) in that it regards the interactive nature of conversation as the core feature; moreover, it captures the overall structural organization of conversation at various levels which goes beyond the local organization of pairs (Jurafsky, Shriberg & Biasca, 1997). The annotation scheme can be used for both general and task-specific domains. Furthermore, although the annotation scheme is based on Chinese data, the annotation scheme, we hope, can be readily applied to other languages.

Coordinating Screen-based Activity and Talk in Online Task-Oriented L2 Interaction: “Let Me Check” as an Interactional Resource

Panel contribution

Dr. Ufuk Balaman¹, Prof. Simona Pekarek Doehler²

1. Hacettepe University, 2. Neuchâtel University

Geographically dispersed participants' online interactions require moment-by-moment coordination between individual participants' 'private' orientations to screens and their 'public' participation to ongoing talk-in-interaction (Jenks & Brandt, 2013). Such contextual requirements become even more significant in online task-oriented settings where task accomplishment is largely dependent on the successful management of the coordination work (Balaman & Sert, 2017a), and where individual participants' orientation to the multisemiotic resources (texts, images) (Goodwin, 2013; 2018) for task-accomplishment made available through screens may suspend joint engagement in talk-in-interaction, and therefore may create interactional trouble (Brandt & Jenks, 2013; Balaman & Sert, 2017b; Sert & Balaman, 2018). In these situations, we see participants draw on a set of context-specific resources to signal their upcoming screen-based activities, to make their ongoing activities recognizable to each other, and to verbalize the results of these activities for task completion purposes (Balaman & Sert, 2017; Balaman, 2018).

In this study we explore how people navigate such complex digital-social ecologies through the use of a recurrent interactional resource, namely a verbal alert such as “let me check” by means of which they alert co-participants to their own incipient screen-based activity. Based on a set of screen-recording data collected from virtual exchanges between geographically dispersed partners within the scope of an L2 teacher education project, the current study describes how the participants deploy a diverse array of expressions such as “I will check it on Google”, “let me just make a search”, “let’s see”, and mostly “let me check” repeatedly in pre-coordinative work to lay the ground for their subsequent ‘private’ screen-based activities (i.e. activities that are not observable to co-participants). Using multimodal conversation analysis, we show how these “let me check”-expressions emerge from locally occasioned needs for individual’s screen orientation and systematically precede screen-based activity. We demonstrate how such signaling of upcoming screen-based activities is highly context-bound and context-shaping in online interaction, how it pre-emptively accounts for incipient breaks in the progressivity of talk-in-interaction, and how, thereby, it creates affordances for participants to orient to the textual and more generally visual information available on the screen in interactionally non-disruptive ways. Such mutual alters to ‘private’ screen-based activities designed for information retrieval also typically enable the results of these retrievals to be subsequently brought smoothly into the ‘public’ space of the interaction for the purpose of joint task accomplishment. We discuss how these findings contribute to our understanding of the competencies it takes to navigate the complex ecologies of digitally mediated interactions, and outline implications for online language learning research.

Creole languages in education and their role in shaping Caribbean identities: Models for integrating English lexifier creoles into school curricula in the Eastern Caribbean

Panel contribution

Dr. Pier Angeli Le Compte¹

1. University of Puerto Rico at Ponce

In this presentation, I will identify and analyze the serious problems that have arisen in the Caribbean due to the imposition of European colonial languages as languages of instruction in the education systems of the region where most of the population speak a creole language. I will also identify and analyze the attempts that the people of the Western Caribbean have made thus far in addressing these problems to envision how the peoples of the Eastern Caribbean might also find a way to begin to transform a formal educational system whose language policies have reduced their children to failures and victims into a system that equips their children to be powerful agents in the learning process.

When discussing solutions to the problems of the formal educational system in the Caribbean, I do not attempt to articulate possible solutions on the basis of models developed in the formal systems of the metropolises, because I refuse to turn my work into yet another colonial imposition of an inappropriate and imported 'fix' on the peoples of the region. Instead, I attempt to identify elements of the informal educational systems which have emerged organically over the past five centuries from the feminized, Africanized, Indigenized creole cultures of the Caribbean as both a foundation stone as well as a source of inspiration for the design and implementation of education policy and practice that serves our interests and reflects who we are as Caribbean peoples.

Crossing the border, living apart? Discussing diversity, multiculturalism and marginalization in Japan

Panel contribution

Dr. Magda Bolzoni¹

1. University of Turin

By the end of 2017, around 2.5 million of foreign residents were living in Japan and the number is likely to rise in the future, posing unseen challenges to Japanese economy and society, both at national and local levels. A push towards assimilation, but also, at the same time, towards marginalization and rejection, seems however to characterize most of the political and public discourses surrounding foreigners in Japan, and episodes of discrimination, hate speeches and forms of exclusion are often reported in the news and discussed in everyday life. In the mid Two Thousands, the Ministry of Internal Affairs and Communications released a Plan for the Promotion of Multicultural Coexistence (*tabunka kyōsei*), which, however, mostly framed the multicultural coexistence in the process of internationalization (*kokusaika*) of local communities, to which it would serve as further support.

In this frame, the present paper observes processes and dynamics of construction of distance and proximity, of marginalization and coexistence, and, after all, of exclusion and inclusion of migrants' by focusing on the words and narratives of public authorities, NPOs and foreign residents in selected Japanese cities. To do so, it relies on a qualitative research carried out in cities with a presence of foreigners above the national average in Aichi and Shiga prefectures (part of the Japanese industrial core), between January and December 2017, examining national and local policies regarding foreign migrants' social inclusion and their concrete implementation at city level. Semi-structured interviews with local authorities, international associations, socio-cultural organizations, entrepreneurs and residents were carried out (a total of 23), investigating discourses and practices surrounding migrants' presence.

In this paper, firstly, the shift from "internationalization" to "multiculturalism" in the political discourse will be addressed, focusing on case studies in Shiga and Aichi prefecture: what does it imply in terms of local policies, approaches and practices to and for foreign migrants in Japanese cities? Secondly, this issue will be further elaborated by analysing interviews with local actors, public officers and residents of those cities, contrasting interviews carried out with Japanese people only, with foreign residents only and those involving both of them. Considering the interviews as interactions during which meaning is interactively and collaboratively built, and therefore as sites where the construction of marginalization and/or coexistence may take place and be expressed, the paper focuses on the ways "diversity", "multiculturalism", "marginality" and "coexistence" are elaborated, and on how the problems, frictions, issues connected to migration are developed. In doing so, the purpose is to address processes and dynamics of categorization and marginalization of foreign migrants, observing how differences, social distance and symbolic borders are developed, but also questioned and deconstructed, by relevant actors in Japanese cities – and, ultimately, to understand possible paths towards coexistence.

Cyborg Languages – Collective Language Norms in the Age of Artificial Intelligence

Panel contribution

Prof. Britta Schneider¹

1. *European University Viadrina, Frankfurt (Oder)*

In this presentation, I want to develop an ethnographically informed perspective on normative language ideologies in an age of digital media interaction and big data, where ‘correctness’ is defined by use in large-scale corpora and where computer algorithms and different forms of artificial intelligence interfere with traditional notions of correctness and situated appropriateness. I assume that this impacts on how *languages*, as discursive categories, are reproduced and changed. Given the interaction of digital machines and human agency in the production of language, I refer to such phenomena *cyborg languages*

In a posthumanist perspective, we understand that “voices have to be understood as not only emerging from a human capacity to speak but also from assemblages of people, objects, places” (Penncook 2018: 13). Material means have been central for the emergence of discursive categories of *languages*, as linear print media – institutionalised and regimented within nation-states – have brought about language use that appears in books, national TV stations or newspapers. Cultural artifacts like grammar books and dictionaries here have a central impact on how ideas about language are reproduced in educational settings and in civil society (see also Lüpke & Storch 2013, Ong 1982). As the assemblages of ‘people, objects, places’ crucially change through the use of digital media, it is to be expected that our ideas of what language is, who a legitimate speaker is and how language should be used or standardised may change, too.

In order to experimentally approach this cultural development, I give insight into data from observation, recording and interview data of users of Siri, Alexa and other digital interactional devices. It is here central to understand how humans adapt their language use to the needs of machine interaction and to learn how users conceptualise their AI interaction partner.

Do we perceive it as uncanny that machines co-define what we perceive as correct or appropriate in language? Is this essentially different from notions of correctness that developed in semiotic assemblages in which printed text impacted on our understanding of language? Overall, observations on cyborg language may contribute to theories of language as a distributed phenomenon, where boundaries between human brains and the material contexts in which they work may be less strict than Western epistemologies traditionally assume.

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De-centering Language in Language Studies

Panel contribution

***Dr. Ruanni Tupas*¹**

1. National Institute of Education, Nanyang Technological University

The central argument that I will put forward in my paper concerns the de-centering of language studies in order to strengthen our understanding of language and its use in society. When we *do* language studies, we inevitably make language the centre of our investigation. Even in more ‘grounded’, ethnographic investigations, language remains the center of analysis. Thus, by default we locate it at the center of social life. Another way to investigate language is to begin inquiring into the social context or everyday life of individuals and communities, and let the significance of language emerge from such an inquiry. This is useful, for example, when we study the language and educational needs of particular communities, and set out to develop contextualized language policies. This is also useful when we study the relevance of particular languages (or language varieties) in people’s lives. De-centering language in this sense requires researchers to avoid fetishizing language in sifting through data and to take a stance towards knowledge production in terms of how data (re)emerge through the lens of language users’ understanding and appraisal of their lived everyday experiences. In this paper, I will map out the research trajectory and positioning of researchers engaged in work on education, literacy and social development in some countries in the Southeast Asian region. In their investigations on language, literacy, and language practices (including linguistic landscape), they have sought to make an accounting of community and everyday life by de-centering language from their research inquiry but, in the process of doing so, have generated critical interventions in hegemonic language and language-in-education policies with assertions about the necessity of local languages in the pragmatics of everyday life where participation in political and social practices of communities is crucial in people’s struggles against different forms of oppression, including poverty, cultural marginalization and the loss of traditional sources of livelihood due to militarization, land grabbing and neoliberal policies.

Deafblind persons' access to environmental information

Panel contribution

Dr. Eli Raanes¹, Dr. Sigrid Slettebakk Berge¹

1. NTNU

Deafblind persons' access to environmental information

Dual sensory loss challenges deafblind persons in getting access to information about the context where conversations and dialogues take place. Due to the dual/combined sensory loss, it is hard to gain an overview of important knowledge about the communicative setting – such as *persons attending, things that are present and going on, who is talking to whom and how the others act and react to the ongoing discourse* (Linell 1990; Berge and Raanes 2013; Raanes and Berge 2017).

In this presentation, we explore the variety of inputs supporting deafblind persons' participation in interpreted conversations. We focus on the participants' use of alternative communication resources such as a tactile mode of sign languages, fingerspelling and the use of haptic signals in the interaction and conversation process. During the last decade, the awareness of tactile resources has been strengthened in the deafblind communities (Næss 2006; Lahtinen 2008; Skåren 2011; Edwards 2014). However, research on tactile communication is still scarce. This presentation builds on earlier studies by Berge and Raanes (2017). We will focus on how the deafblind participants interact in interpreter-mediated tactile conversations in Norway. The analyzed empirical material gives insight into, and focuses on, access to environmental information during the interaction among deafblind clients, their interlocutors and interpreters. We will focus on involvement and ways to enable a joint attention, establishing intersubjective understanding between the participants.

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Dealing with Diversity in the Workplace: Multilingual and Multimodal Practices of a Japanese restaurant in Canada

Panel contribution

*Ms. Hae Ree Jun*¹

1. Univ

The increasing mobility of labor forces and its impact on workplace have garnered attention of scholars in various fields. Accordingly, a growing body of pragmatics research has examined how participants in multilingual and multicultural workplace interactions accomplish mutual understanding essential for their operation, while managing a sensitive negotiation of their cultural (and other) identities (Hazel, 2015; Mondada, 2004; Virkkula-Räsänen, 2010). The current study contributes to this body of work, by examining video-recorded daily staff meetings held at a restaurant in Toronto, Canada, managed by those who are Japanese nationals. While the restaurant used to hire mostly Japanese or Japanese-speaking staff and hence established Japanese as a default workplace language, an increasing number of non-Japanese-speaking staff have begun to join the workforce in recent years. This research site thus presents challenges faced by the culturally and linguistically diverse participants, who work together to promote the restaurant as “Japanese” in one of the most cosmopolitan cities in the world. By adopting multimodal Conversation Analysis (Goodwin, 2000; Mondada, 2012, 2014), and Membership Categorization Analysis (Sacks, 1972, 1992), this study elucidates how the participants address issues surfaced in daily staff meetings by using various resources, including different languages, gestures, as well as artifacts such as posters and written menus.

The data consist of 25 daily staff meetings video-recorded at the restaurant, which ranges in length between five and ten minutes. Although the participants include those with limited Japanese language competence, Japanese is still treated as a default language for these meetings. As a result, how to make some essential information critical for the restaurant’s operation accessible to non-Japanese-speaking staff frequently become issues. The two most recurrent topics discussed at the meetings are 1) the explanation of special menu and promotions that change in certain intervals and 2) the comments on various workplace behaviors that matter for the improvement of customer service or workflow. While the former involves concrete information such as ingredients, price, and promotion period, the latter involves some abstract notions such as communication patterns, work attitude, cleanliness and hygiene. The two types of topics hence can afford different types of resources in communicating them to non-Japanese-speaking staff. In explaining special menu and promotions, Japanese-speaking participants rely on and establish a common focus of attention (Mondada, 2012) toward artifacts by referring to and pointing at them. On the other hand, the comments on workplace behaviors are often translated into English by a Japanese-English speaking participant as language broker (Bolden, 2012). The use of diverse resources in both types of interactions works to resolve language asymmetry and facilitate non-Japanese-speaking members’ participation (Goffman, 1979). Also, who uses different resources for whom displays the participants’ orientation to and enactment of language expertise (Hosoda, 2003; Bolden, 2012). By analyzing the excerpts discussing these two topics, this presentation illustrates how diverse people accommodate resources, participation framework, and identities to coordinate their workplace activities (Hazel & Mortensen, 2014). Therefore, this study deepens our understanding of the relationship between workplace communication and multilingual practice (Kirilova & Angouri, 2017).

Dealing with Marginality in Brazilian Quilombo communities

Panel contribution

Dr. Rita Vallentin¹

1. European University Viadrina, Frankfurt (Oder)

In this contribution I will focus on marginalization of Quilombo communities as portrayed by their inhabitants themselves in interactions with outsiders. Quilombos are commonly defined as communities deriving from settlements of escaped slaves with African origins during times of slavery in Brazil. Nowadays, the title “Quilombo” depends on the governmental verification of some remaining links – in terms of descent, land, and cultural practices – to slaves from Africa. The process of acknowledgement as a Quilombo lies in the hands of two state institutions: The National Institute of Colonization and Agrarian Reform (INCRA) and the Cultural Foundation “Palmares” which was founded to foster Afro-Brazilian culture and its recognition in the Brazilian society. Being an officially acknowledged Quilombo in Brazil carries certain rights for the community thus labeled. This especially in terms of the land that communities will usually have lived on for generations (Rezende da Silva 2012). However, with or without the title, being a Quilombola in a Quilombo community also comes along with being categorized and also self-identifying as marginalized from the Brazilian mainstream society, often in form of racial as well as social discrimination from the latter.

My corpus comprises interactions recorded in 2012 and 2018 in semi-structured interviews in two different Quilombo communities and will be analyzed with the means of fine-grained ethnographically informed conversation analysis (Deppermann 2000). First, I will explore the main categories the participants use to portray their own experiences of marginalization. In a second step I will analyze how they position themselves within, in-between or beyond those categories, turning marginalization partly into something favoring the endurance of the communities. Respondents speak about being intersectionally marginalized in Brazil along the lines of racial discrimination, economic precarity and rurality. Two strands of dealing with marginalization emerge in our conversations: On the one hand, communities welcome marginalization – especially in spatial and cultural terms – and express it as a main goal of the Quilombo communities themselves: self-sustainability and less relations with Brazilian mainstream society. On the other hand, communities try to tackle marginality – especially in terms of racial and social discrimination – through networks with other marginalized communities and through participation in the political sphere. The participants navigate these two positions in the interaction with non-Quilombolas, i.e. researchers from Europe and Brazil in an apparent non-conflicting way. They position themselves as marginalized but by no means silenced voices and turn some forms of their intersectional marginality into actual benefits of their cultural and social ‘otherness’.

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Deceptive Communication: Cognitive and Interactive Aspects.

Panel contribution

Dr. Krzysztof Korzyk¹

1. Jesuit University Ignatianum / Jagiellonian University

In the proposed paper I deal with deception as a special instance of persuasive communication. Considering cognitive and non-cognitive determinants of the effectiveness of persuasion, I analyze linguistic, communicative and interactive strategies and mechanisms of exerting influence by deceiving interlocutors, which results in their decisions, usually beneficial to manipulators, but contrary to the interests of victims of such practices.

Concurrently, I deal with the constitutive features of deceptive communication and discuss its properties from a functional-pragmatic point of view, paying particular attention to: 1) poor suitability of existing models of argumentation and persuasion for research on deceptive communication; 2) the role of specific cognitive processes enabling the creation and interpretation of deceptive messages in a way that avoids the rational control of the subjects to whom they are addressed; 3) dimensions of the interactive context that create an environment of deception and complete interlocutors' cognitive and interactive activity.

These considerations are summarized by the remarks concerning the influence of cognitive and interactive factors on the effectiveness of linguistic deceptive practices. The methodological context of analysis is post-Gricean pragmatics and cognitive pragmatics.

Deixis and Self/Other Reference in Japanese in EP's framework

Panel contribution

Prof. Federica Da Milano¹

1. Università di Milano-Bicocca

Research on deixis in Japanese has been strongly influenced by western descriptions of the Japanese language, and western linguistics in general. Quite a few studies tackle the question of the origo of Japanese deictics, especially that of social deictic expressions: is it the individual speaker that is the default deictic center, as in western individualistic language communities? Or is it rather the in-group, the so-called *uchi*, as Japan is considered a collectivistic culture?

As far as personal pronouns are concerned, the question whether Japanese has personal pronouns that are comparable to those found in western languages is highly controversial. On the one hand, Japanese pronouns behave syntactically similarly to nouns; on the other hand, there is no general pronoun that could be used in all situations. Furthermore, they are omitted whenever the context allows.

A speaker may even use a demonstrative to refer to him/herself (1) or the hearer (2) (Ebi 2015: 605):

(1) *Kotchi mo ureshii* 'I am happy too' (lit. 'This direction too happy')

(2) *Sochira-wa dō omoimasu ka* 'What do you think?' (lit. 'That direction how think?')

Moreover, the 2nd person pronoun *anata* was etymologically a spatial deictic meaning distance.

A striking property that distinguishes Japanese personal pronouns from Indo-European personal pronouns is described by Whitman (1999: 358): "A striking fact about the history of the Japanese is the frequency with which pronouns shift over time to designate different speech act participants".

Some examples from Fujii (2012: 659):

(3) *sonata wa omoi yora-zu tomo, konata wa omoi tori* 'If you do not think of (it), I think of it' (Otogizooshi, Benkei Monogatari, 14c.-16c-)

(4) *konata-no (kataru) Heike-wa hito-ga homema-ra-suru hodoni watashi-mo ureshiu gozaru* 'The more people praise Heike Story you tell, I am pleased as well' (Kyoogen: Muromachi period 14c-16c)

This behaviour has been explained through the concept of *ba* (Fujii 2012). *Ba* is the semantic space where the speech event takes place. The concept was developed by the Japanese biophysicist Shimizu and then applied to pragmatics. According to Otsuka (2011:5): "Underlying *ba*-theory are the Buddhist thought and the Japanese philosophy. In the West, subject and object are completely separated from one other [...]. However, in the East, subject and object are not considered separately [...]".

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Demonstrations as Shared Accomplishments: The Case of the Talented Uke

Panel contribution

Mr. Joonas Råman¹

1. University of Oulu

Budo sports provide the researcher a unique perspective into social interaction. At its core, a discipline such as jiu-jitsu features antagonistic exchanges of embodied actions aimed at overcoming the opponent. While competitive, it is still interaction, and like any interaction, it is governed by certain pre-determined rules of engagement (for a well-known “set of rules” for spoken interaction see Sacks, Schegloff and Jefferson, 1974).

This research examines the ways in which the budo teacher and their partner jointly construct demonstration sequences (e.g. Keevallik, 2014), teaching events where the whole class is shown a particular budo technique. The teacher and their partner may adopt the antagonistic roles of attacker and defender, but to illustrate various budo techniques, they must still be able to co-ordinate their actions and to achieve intersubjective understanding of both the technique being shown, and the demonstration sequence underway. This research illustrates the various multimodal ways in which the teachers guide their partners in demonstrations. While ultimately responsible for the teaching, the teacher benefits from a partner who is not only responsive and attentive, but at right times can show initiative and provide additional pedagogical value to the demonstration.

While the teacher can resort to very direct ways of manipulating their partner (by physically moving the partner’s body, for example), in the data examined here, such direct manipulation tends to be reserved for situations where the teacher and their partner either 1) encounter a breakdown in their intersubjective understanding, or 2) are engaged in “managerial” work of setting up the demonstrations and not actually teaching. When possible, the teachers and their partners tend to resort to their joint expertise as practitioners of the same sport, with mutual access to the particular semiotic structures of that discipline (see e.g. Lefebvre, 2016). In such cases, the way the partner is guided is implicit and builds on the shared history of the participants within that particular 1) demonstration sequence, 2) practice session, and 3) sport in question.

This research will show that when guiding their partners, budo teachers operate on a spectrum of explicitness and implicitness. The partners, in turn, display their ‘agency’ (Ahearn, 2001), defined in the present research as ‘the ability to produce sport-specific movements that are not explicated by the teacher’, on a spectrum.

The data for this paper are a collection of video recordings (~11 hours) from aikido and Brazilian jiu-jitsu practice sessions. The majority of the students are native speakers of Finnish. The teachers are from a variety of language backgrounds, but use English as a lingua franca in their teaching. The research material was approached with a multimodal conversation analytic method.

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Detecting Illocutionary Types through prosodic evidences according to Language into Act Theory: a corpus-based study on spoken Romance languages.

Panel contribution

***Prof. Emanuela Cresti*¹, *Prof. Massimo Moneglia*²**

1. Univeristy of Florence, 2. University of Florence

Spontaneous speech is the primary language usage domain for speech act detection.

Language into Act Theory (L-AcT, Cresti 2000) provides a methodology suitable for the identification of illocutionary types in speech corpora. This paper will present a case study on the granular distinction between two assertive illocutionary types: *Self-conclusion* and *Assertion taken for granted*, found in Romance corpora, so exemplifying the contribution that spontaneous speech can make to illocutionary taxonomy.

According to L-AcT, the induction of illocutionary types by speakers is grounded in pragmatic and prosodic properties. The utterance is the counterpart to the speech act (Austin 1962) and constitutes the primary reference unit for speech analysis (Izre'el et al. forthcoming). According to the tradition, it is defined as *the minimal linguistic entity* that is *pragmatically interpretable* (Biber et al. 1999). L-AcT's main innovation is to consider that spoken activities manifest through prosodic means and that prosodic processing is mandatory for both the identification of the *utterances* in the speech flow and the detection of *illocutionary types*.

Two tasks are identified, constituting independent levels of investigation:

- the labelling of utterance boundaries which is a matter of direct perception;
- the assignment of specific values to speech acts which is a categorization issue.

Perceptively relevant prosodic breaks signal the utterance boundaries (Karcevsky 1934, Swerts 1997, Raso & Barbosa 2018). In L-AcT's view the onset of a terminal break correlates with the accomplishment of a speech act.

A range of spoken Romance corpora have been aligned at the utterance level to their acoustic sources following the (perceptual) detection of terminal breaks (LABLITA Corpus, Cresti et al.2018; C-ORAL-ROM, Cresti & Moneglia 2005; C-ORAL-BRAZIL, Raso & Mello 2012; C- OR-DIAL Nicolas 2012). The results have been validated and yield good K scores (Danieli et al.2004; Raso & Mittmann 2009; Moneglia et al. 2010).

Once the utterances are identified in the speech flow the induction of illocutionary types is possible, however the annotation of information structure is also required. In L-AcT, the core of the utterance is the Comment information unit, which is necessary and specifies the illocutionary force that ensures pragmatic interpretability (Moneglia & Raso 2014; Cresti & Moneglia 2018).

Assigning an illocutionary type to it depends on its qualities. The categorization task considers a set of *pragmatic features*, ranging across communicative, perceptual, proxemic, cognitive, intentional, and social aspects (Sbisà & Turner 2013), yet the prosodic performance must also be considered. A dedicated prosodic unit type (*root*) qualifies the Comment, which records formal variants correlating with specific illocutionary forces (Firenzuoli 2003; Cresti, Martin, Moneglia 2003; Rocha 2016; Cresti 2018).

Self-conclusion and *Assertion taken for granted*, both overlooked in Searle's taxonomy and in actual tag-sets (DIT++; DART), are categorized by pragmatic features and prosodic cues: a simple nucleus (falling f_0 movement, slow and long, beginning with a medium f_0 value and ending with a low f_0 value) vs. a composite nucleus (long, ascending platform, with a medium f_0 value, followed by a short, final rising to a high f_0 value).

Development of online L2 interactional competence: A study on task closings in text-chat interactions

Panel contribution

Mr. Makoto Abe¹, Dr. Carsten Roever¹

1. The University of Melbourne

Decades of research on L2 interactional competence has explored how L2 learners understand prior turns or signal their understanding to others through deployment interactional resources available to interlocutors achieve a goal of interaction (Hall & Pekarek Doehler, 2011). Several studies investigated the relationship between proficiency and interactional practices or development of them (Al-Gahtani & Roever, 2012, 2018; Galaczi, 2014; Hellermann, 2007; Pekarek Doehler & Berger, 2016; Pekarek Doehler & Pochon-Berger, 2011; Taguchi, 2015). However, text-based computer-mediated communication (CMC) such as text chat have been relatively under-explored with a few exceptions (e.g., Abe & Roever, in press; Gonzales, 2013; González-Lloret, 2008, 2011).

A body of research has applied conversation analysis (CA) to analyze text-based quasi-synchronous CMC such as text-chat interactions with a focus on interactional features in both L1 (Epperson & Zemel, 2008; Garcia & Jacobs, 1999; Meredith and Stokoe, 2014; Rintel & Pittam, 1997) and L2 interactions (González-Lloret, 2008, 2011; Kitade, 2000; Negretti, 1999; Schönfeldt & Golato, 2003; Tudini, 2013). The lack of precision timing due to the absence of visual and auditory cues allowing projection of turn completions in text-based CMC is one of challenges in producing pragmatically appropriate actions. It is important for L2 pragmatics researchers to focus on such an ability to conduct online L2 interactional practices to manage medium-specific features in a global digital age. This study investigates the development of interactional competence in L2 online task-based text-chat interaction, focusing on task closing practices. Based on Schegloff and Sacks's (1973) concepts of pre-closings and a terminal exchange, we examined how participants closed the dyadic text-chat with a smartphone. 106 Japanese learners of English at three proficiency levels (high, mid, and low) participated in this study, where they were asked to work on three discussion tasks consecutively. The data were 97 participant-generated task closings, which were analyzed in terms of linguistic repertoire and sequence organizations of terminal exchanges between participants in a dyad, and summons-answer sequence between participants and the researcher. The findings indicated that more proficient learners produced more extended sequences in conducting closing rituals. Some high-proficiency learners explicitly mentioned or interacted with the researcher, an unratified participant, to initiate task closing or reformulate crossed messages in closing the talk. These practices can be seen as learning objects for less proficient learners to develop their pragmatic competence (Kasper & Wagner, 2014). The results also indicate that learners became increasingly capable of managing medium-specific temporality and thereby 'disrupted' turn-taking (Garcia & Jacobs, 1999) and of making appropriate management for participation framework. We discuss pedagogical implications based on these CA informed findings, which can be treated as teachable speech acts in computer-mediated language instructions.

Diachronic Change in Preference of Japanese Benefactives: Shift from ‘sase-te-kudasaru’ to ‘sase-te-itadaku’

Panel contribution

Prof. Michi Shiina¹

1. Hosei University

Japanese donatory verbs are used as subsidiary verbs, or benefactives, as well as main verbs. I look at a diachronic change in the use of four Japanese benefactives used to express something that a speaker does in a courteous way: ‘sase-te-kureru’, ‘sase-te-morau’, ‘sase-te-kudasaru’ and ‘sase-te-itadaku’. The first two are plain forms and the latter two are polite forms. I focus on ‘sase-te-itadaku’ as contrasted with ‘sase-te-kudasaru’.

A survey of the corpora reveals that there is a shift from ‘sase-te-kudasaru’ to ‘sase-te-itadaku’. Behind this shift is the ‘law of gradual decrease in respect in honorifics’, which means that there is a strong tendency for Japanese honorifics to continue eroding.

With regard to ‘sase-te-kudasaru’, as the grammatical subject is typically the hearer, the speaker cannot avoid ‘touching’ the hearer when using it however polite they try to sound. As a result, respect for the hearer wears out over the course of time. Consequently, ‘sase-te-kudasaru’ loses some of its deference and becomes vulnerable to replacement by another benefactive. ‘Sase-te-itadaku’ has an advantage in that the speaker can mention the same thing without ‘touching’ the agent-hearer, and thus respect for the hearer remains intact.

In order to explain this diachronic shift, I refer to Goffman’s terms (1967) ‘deference’ and ‘demeanor’. ‘Deference’ is a symbolic means to show one’s respect to one’s listener, while ‘demeanor’ works to show one’s own desirable character in communication. They are complementary to each other in that one’s willingness to give others their deferential due shows one’s own good character, while ‘a willingness to conduct oneself with good demeanor is in general way of showing deference to those present’ (Goffman 1967: 82).

‘Sase-te-kudasaru’ is an honorific of ‘deference’ as its subject is the agent-listener, while ‘sase-te-itadaku’ is an honorific of ‘demeanor’ as its subject is the recipient-speaker. Therefore, a shift from ‘sase-te-kudasaru’ to ‘sase-te-itadaku’ can be regarded as a shift from ‘deference’ to ‘demeanor’.

Although ‘sase-te-itadaku’ is prevalent and its use is still increasing vigorously, I find, in the corpora, two kinds of ‘sase-te-itadaku’ phrases which hint a change in the politeness level of ‘sase-te-itadaku’: one with a sentence-final particle of empathy as in ‘sase-te-itadaki-masu-ne’, and the other with a phrase to ask for permission as in ‘sase-te-itadaitemo-yoroshii-deshō-ka’. They suggest that the ‘law of gradual decrease in respect in honorifics’ has already been triggered with ‘sase-te-itadaku’.

To conclude I claim that there are two types in the ‘law of gradual decrease in respect in honorifics’. One occurs to honorifics of ‘deference’, in which prolonged repetitive use of subject honorifics results in reducing the respect that they are expected to convey. The other occurs to honorifics of ‘demeanor’, which are self-humbling in origin. Honorifics of ‘demeanor’ can pay respect to the hearer because the speaker humbles him-/herself, but the very fact that the speaker focuses on him-/herself in doing so makes him-/herself sound self-important. This is why process of gradual decrease of honorific respect does not cease.

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Diachrony of politeness in East Asia in modern times

Panel contribution

Prof. Masato Takiura¹

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Many languages in East Asia have honorifics, which make them sensitive to human relations in communication. Aside from the fact that honorifics developed in feudal society, it is intriguing that they have acquired a more pragmatic nature as the nations have modernised. To take examples from three East Asian languages, i.e., Japanese, Korean, and Chinese, we can see a curious coincidence in the way their preferences in politeness strategies have shifted during the last hundred years or so.

In Japanese, the axis of honorification largely horizontalised in the postwar period, which has made honorifics devices to express human relationships more pragmatically. Moreover, the people do not seem to be satisfied with this, but go so far as to prefer benefactives to honorifics, wanting to express things in relation to the ‘benefit’ exchanged among participants, especially that given from the addressee. This benefit does not even need to be real, and the use of benefactives is becoming more pragmatic.

In Korean, the emergence and spread of the informal polite speech level, called *haeyo* style, in the early 20th century, has enabled people to express politeness in other ways than in the traditional formal polite speech level, called *hamnida* style. Whereas the latter basically reflects the order of seniority in society, the new one indicates more of the social and/or psychological distance between interlocutors. In addition to this, Korean seems to be becoming more hearer-oriented, as there are times when the referent honorific, *si*, is used in ways that cannot be interpreted in the normative framework of ‘subject honorifics’, and so has begun to function as an addressee honorific.

The circumstances are different in China, which experienced revolutions in this period that had substantial influence on the people’s use of honorifics. After the 1911 revolution, the use of honorifics decreased significantly, and during the communist revolution after the foundation of the PRC, honorifics almost went out of use. The economic reforms after Mao Zedong’s death, however, took a facilitating role in the reintroduction of honorifics, and the honorific 2nd person pronoun, *nin2*, came into wide use, in addition to its plain counterpart, *ni3*. What interests us with *nin* is that it is used as a device functionally similar to a polite speech level, reflecting the social and/or psychological distance between interlocutors. *Nin* differs from honorific 2nd person pronouns in European languages in that the latter tend to be used in a rather fixed way according to the state of the human relations in question.

What is common to all these phenomena is that they are pragmatic devices which originally developed from sociolinguistic customs. These languages should offer a good field for research in the diachrony of politeness in modern times, and in ways which cannot be observed in European languages. It is in this sense that this is a distinctive attempt from East Asia.

Diasporic Media and Marginality: how Italian Americans became white

Panel contribution

Dr. Lorella Viola¹

1. Utrecht Universit

Between 1880 and 1930, it is estimated that more than 22 million people from all around the world migrated to the United States, 4 million of which were Italian. As immigrant communities grew larger and larger, the immigrant press boomed accordingly. As far as the Italian language is concerned, between 1880 and 1920, there were between 150 and 264 Italian language newspapers published in the United States. Diasporic newspapers became an instrument for community building and helped immigrants cope with life in the New World, including easing their transition into the American society as well as serving as powerful tools of language retention and national identity preservation. At the same time, acting as advocates for the rights of the respective immigrant communities, they performed social control by drawing attention to what was acceptable and not acceptable within the immigrant community, but also within the dominant norms and values of the American society. Ethnic newspapers became in this way powerful tools through which the Italian immigrant community could negotiate social integration in the host country; first, they established the Italian group identity and strengthened its consciousness by exalting an imagined system of common Italian values and second, they uplifted the Italian race by self-celebrating *Italianness* while simultaneously distancing themselves from African-Americans. Using a mixed-methods approach that pairs Digital Humanities technologies such as text mining and semantic modelling with the Discourse-Historical approach pioneered by Ruth Wodak (2001), this study compares the Italian newspaper *La Stampa* published in Italy from 1867 to 1900 with Italian language newspapers published in the United States from 1898 to 1920 (ChroniclItaly - Viola 2018). The results will show that the concept of *being Italian*, after originating in Italy as a synonym for national identity, travelled to the United States, where it was reshaped by the Italian language press into a means for fighting against marginality and vindicating whiteness and social inclusion.

In our current era characterised by xenophobia and immigration fears, in which migrants are rejected as being a burden, or worse a threat, it is more important than ever to review past narratives of migration and to adopt a historical perspective - rather than a contemporary logic - on what is largely considered to be one of the most pressing contemporary social issues. Ethnic newspapers are in this way the ideal source of data to add a historical dimension to the study of migration as well as to investigate the migratory experiences of migrant communities from the voice of immigrants and minorities themselves. The comparative approach has also further advanced our knowledge on to what extent the media construction of ethnic identity historically depended on external social and economic factors, rather than reflecting 'innate' ethnic-cultural features, thus significantly expanding on previous works on the subject.

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Did you want to do this? Wanna do this? Let's do this!

Persuasion in Speech Language Therapy Sessions

Panel contribution

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This presentation focuses on the various devices used by speech-and-language therapists (SLTs) to persuade child-clients to actively participate in the SLT session. In this institutional setting, impairments in speech, language, and communication are treated via producing and manipulating talk. The child is thus simultaneously at the center of the therapy and the vehicle through which therapy is performed; she is both a patient and an agent. The resulting unique power-relations create unseen tensions between the adult-therapist and the child-client. These tensions bring forward specific strategies of persuasion. Employing different discourse-based perspectives (specifically, Dialogic Syntax, Du Bois, 2014; Conversation Analysis, Schegloff, 2007), we analyze a variety of constructions used in the openings of 16 videotaped sessions to uncover the linguistic expression of explicit and implicit persuasion in SLT. Consider the use of the verb *lircot* 'to-want' in these Hebrew data. Similarly to the English WANT (Versplaatse, 2003), we find it mostly in the interrogative construction Pro + WANT to- Vinf, inflected in first- and second-person. Such constructions seemingly refer to the child's will and agency about the proposed activities. However, the combined analysis of resonance (Du Bois, 2014) and sequential organization uncovers the stances taken by the clinician and the child. We show a clear differential between the locutionary meaning of volition as expressed by the clinician and the illocutionary meaning of demand as understood by the child. For example, in one interaction the clinician employs the typical yes-preferring (Raymond, 2003) interrogative (here translated from Hebrew *You wanted first of all to read out loud?*) aimed to introduce a reading activity. It receives a resounding "no" followed by a creatively-resonated construction (*No. I didn't want to, actually*), indicating disagreement. Nonetheless, the question is resonated again and again in the conversation, with almost full repetition, as the therapist maintains her stance. Finally, the child disgruntledly concedes to read (*Wait, oy, nu ((come on)), really. Okay*). While the therapist verbally maintains her reference to the child's will, she uses the syntactic construction to forcibly persuade him to act in a way that is contrary to his expressed wishes. This and other examples contrast with the explicit stance (based on questionnaires) taken by the therapists who participated in the study, aiming to promote participation.

Our analysis of this and other devices, in multiple interactions with different participants, shows that in the context of SLT, particular syntactic constellations impart different levels of persuasive force on the child-client. Thus, questions of the form *You want(ed) to-X?* are typically interpreted as **direct** (and not indirect) speech acts (cf. Moeschler, 2001) by the children, in contrast to *Wanna X?*. This, in turn, leads to different patterns of participation. Other constructions, such as *let's X* or *come and X* are also used to achieve persuasion, with varying degrees of success. We conclude that whereas therapists may believe they promote the child's volition through the use of language, the institutional context in which language is used highlights their interactional power and enforces pragmatic terms of cooperation of its own.

Different Patterns of Story-Telling in Messenger Communication?

Panel contribution

Dr. Matthias Meiler¹

1. Chemnitz University of Technology

Story-telling, like any linguistic process of uttering, is a listener-oriented activity. “Telling stories in conversations is a specifically interactional process, i.e. it includes the active participation of other partners” (Sacks 1971: 311; my translation). The way in which the listeners are involved in the process of telling a story depends very much on the “communication form” (cf. Meiler 2017), i.e. on the media conditions under which communication is made possible. Particularly this affects the sequential organization of the narrative itself. Nevertheless, it is assumed that stories as such have a characteristic structure.

This basic structure is sometimes attributed to be independent to the effects of media conditions. Their specific realization must then of course be adapted to the possibilities of certain media conditions (cf. Gülich/Hausendorf 2000: 381). In relation to these media conditions, it must therefore be assumed that the pattern of narration in any form of communication (face-to-face or via telephone, letters, chat or instant messaging, in books or cinemas) is given a characteristic form.

Relating to that Beißwenger (2007) has convincingly worked out that the media conditions in chat communication differ in such a way from ordinary conversation that no systematic turn taking can be assumed for this kind of communicative exchange. For the sequential execution of story-telling and its reconstruction this is momentous—not only in internet relay chat, but also e.g. in instant messengers (cf. Baron 2010). It is precisely the cooperative embedding of a narrative in ongoing communication and thus the mutual coordination that *now* and *in succession*, *by whom*, and *about what* a story is being told, that is presumably implemented quite differently in communication forms that do not have the systematic turn taking due to the lack of simultaneity. However, the current state of research shows a desideratum in especially this respect (cf. Page 2015). The paper therefore undertakes some initial empirical analyses, drawing especially on manually compiled data of informal group conversations via Facebook’s instant messenger and WhatsApp.

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Differentiated use of first person pronouns with and without WA in parenthetical inserts in Japanese telling sequences

Panel contribution

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In the Japanese language, because neither the subject nor the object is syntactically required, these elements are normally implicit when understood. First person singular (1SG) pronouns are thus infrequent especially in naturally-occurring conversations. However, 1SG pronouns do occur in certain contexts. This study examines, from a conversation-analytic perspective, the sequences in which a teller uses a 1SG pronoun to initiate a parenthetical insert (Schegloff, 2007) during the telling, focusing on differences of interactional workings between 1SG pronouns followed by the Japanese 'topic marker' *wa* and ones without *wa* in such environments.

It will be shown that when a 1SG pronoun that initiates a parenthetical insert is accompanied by *wa*, the teller is inserting categorizing work that categorizes the speaker as a member of a category within some MCD that has become relevant to the unfolding telling (Sacks, 1972; 1992), as illustrated below.

01 A: tashikasni ne, sore wa ari masu ne.=
certainly IP that WA exist POL IP
'That's certainly true.'

02 B: [hai
'Yes.'

03 A: =[kaigai ni sunderu to honto- **watasi wa** syuzin
abroad in live when truly- I WA husband

04 ga ano ite:, \>sorede< nihonzin nan desu kedo:\
GA uhm exist so Japanese CP POL but

05 un, mukoude shigotoshiterun desu ne,
IP over.there working POL IP,

'When living abroad, really- I have a husband, who is
Japanese but working abroad,'

06 B: e, [e
'Uh-huh'

07 A: [un, sorede ryuugaku janai n desu kedo,
IP then studying.abroad NEG N POL but
'So I haven't studied abroad,'

08 B: ee

‘Uh-huh’

09 A: demo yappa kaigaini sumu to:,
but indeed abroad live if
‘But indeed when I live (was living) abroad,’
((Continues talking about how she was exposed to different
perspectives while living with her husband in a foreign
country, both of them working there.))

The excerpt starts with A’s acknowledging B’s affirmative response to A’s earlier question whether B’s viewpoint has changed since she studied abroad, built on B’s prior talk about her experience of studying abroad. The way A acknowledges suggests that her endorsement is based on her own experience. At line 03, A indeed initiates her telling with “When living abroad,” and then initiates a parenthetical insert with a 1SG pronoun followed with *wa* (*watashi wa*). She then categorizes herself as a member of the category [those who worked abroad], where another category [those who studied abroad] within the same category collection in an MCD such as “types of overseas experiences” has been evoked. By invoking the category of which she is an incumbent member and the overarching MCD, she entitles herself to talk about how living abroad can change one’s perspective while showing her awareness of the fact that they in fact belong to different categories in the relevant MCD.

When a parenthetical insert is initiated with a bare 1SG pronoun without *wa*, such category work is not found and the teller is only inserting some background information about himself/herself that becomes relevant in the subsequent telling.

(495 words)

Directors Directing Performers & Performers Reacting During a Live Performance

Panel contribution

Dr. Christian Greiffenhagen¹, Dr. Stuart Reeves²

1. The Chinese University of Hong Kong, 2. University of Nottingham

In many situations, participants are using utterances and embodied actions in order to get someone to do something. Previous research on such ‘directives’ has investigated these in focused interactions in co-present situations, typically family interaction (e.g., Goodwin, 2006; Cekaite, 2010; Craven & Potter, 2010; Kent & Kendrick, 2016). In this paper, we investigate how a director can (using a walkie talkie) tell a performer (via an earpiece) to do something while they are engaged in a public performance.

We examine this in a particular setting: a control room designed to support Blast Theory’s mixed-reality game/performance “I’d Hide You” (Reeves et al., 2015), in which runners are performing on the street a game of hide and seek for an online audience. In order to accomplish a smooth performance, the control room is watching and assessing the live video streams and the director/stage manager is providing ‘directions’ via walkie talkie into runners’ earpieces to deal with problems and problematic aspects of the performance to those runners. We are thus examining directions in a distributing setting, where participants are engaged in multiple participation frameworks: when directors are telling runners to do something, the runners are receiving those directions while they are engaged in their performance.

In this paper, we investigate how directors design their directions to performers and how performers react to those directions. We focus on how directors indicate whether performers should do something ‘now’ (e.g., fixing a technical problem), ‘next time’ (e.g., avoiding the same mistake in a recurrent situation), or ‘sometime’ (e.g., changing a particular qualitative aspect of their performance) and show how runners’ reactions orient to those differences in directions. We also explore how directions reflect the social relationship between directors and performers. In particular, directors may choose to mitigate their directions in various ways (e.g., “it would be lovely if you could do X”), thereby reflecting that performers are not just subordinates, but are treated as independent in various ways.

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Discourse-Based Authorship Identification in the Forensic Setting

Panel contribution

Dr. Carole Chaski¹

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The idea that an author might be identified by discourse strategies, in a quantitative way, is enjoying a revival after a slow start in the field of authorship identification; for instance, Tanguy, Sajous, Calderone and Hathout (2012) include “information-rich” features such as cohesion; Feng and Hirst (2013) implement a technique for measuring cohesion between sentences, and Ferracane, Wang and Mooney (2017) apply a rhetorical framework for discourse cohesion. The discourse-based methods in literary and historical authorship identification use huge datasets culled from novels and newspapers, and therefore are beyond the limitations of most cases of forensic authorship identification. In forensic authorship identification, Chaski (1997) included a quantitative discourse-based features within a multi-level approach, a theme discussed again with the possibility of qualitative assessment for discourse strategies such as irony or sarcasm in Chaski (2012). ALIAS DiscAIDE performs an estimation of authorship based on discourse strategies, i.e. how authors put sentences together to create a text with a particular communicative stance or purpose. DiscAIDE is a quantitative approach which measures discourse strategies such as concession, causation, and example in a document, since these kinds of strategies can be readily discovered in text analysis algorithms. DiscAIDE automatically measures the discourse strategies in a document, norms the occurrences to 100 words, and outputs the numerical profile. Over a set of known and questioned documents, the numerical profiles are analyzed using linear discriminant function analysis (DFA) as well as other classifiers such as logistic regression and support vector machine. DiscAIDE is sensitive to genre, with some genres using specific discourse strategies more often than others, regardless of author: narratives for instance tend to have more time- and space-related discourse strategies than legal argumentation which tend to have more concession- and causation-related strategies. DiscAIDE is used under strict protocols at this time because of its sensitivity to genre. DiscAIDE’s full validation testing to control for genre effects has not been completed; however, pilots tests show that discourse-based measurements can identify the author 86% cross-validated accuracy when documents are in closely-related genres.

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Discourses of hate: Investigating agency in the online speech of Involuntary Celibates

Panel contribution

***Dr. Sage Graham*¹, *Dr. Kristy Beers Fägersten*²**

1. University of Mem, 2. Sodertorn University

For decades, the increasing availability of digital communication has provided a ready-made resource that allows individuals to find others with similar interests, concerns and/or experiences. Due to the global reach and (perceived) anonymity of various platforms, it has also provided an easy breeding ground for discourses of violence and hate. As KhosraviNik and Esposito (2018) note, “the interactive and intertextual nature of the cyberspace allows groups and individuals with similar (often radical) ideas to connect and express explicit manifestation of hate” which can feed off one another and increase exponentially (2018:49). One such group is “Incels” (involuntary celibates), who define themselves as individuals who have been rejected in their attempts to find romantic partners.

Marginalization is the defining characteristic of the incel identity, but the extent to which it is “genuinely felt and/or strategically motivated” (Ging 2017: 15) has yet to be determined. In fact, the identity of the incel community is one that both bemoans and celebrates their marginalization: although marginalized groups in theory seek acceptance by the standardized norm, they also want to retain their non-normative identities. In this paper, we take a social constructivist approach to examining the “involuntary” aspects of incel discourse, focusing on agency and positioning in relation to the concept of marginalization. Using data collected from the online discussion forum Incels.me, we examine the following questions: 1) how do incels (re)construct the societal narrative that pushes them to the margins, 2) how do they balance agency and victimhood as they create ‘identities as ‘othered’ by a group (women) who has historically been seen as the victims themselves, and 3) how are their victim identities reified by vitriolic language, objectionable images, and material affordances of the online medium?

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Diverging semantics in food for health communication

Panel contribution

Dr. Catherine Diederich¹

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The discourse on food and taste is omnipresent and evolves with changing nutritional and health trends. Often individuals' personal tastes or perceptions may clash with what is widely advertised as being "healthy". Also, there seem to be differing views amongst stakeholders in the food industry as to what qualifies as healthy food (cf. Long, 2017). Interestingly, some studies have shown that while health labels on foods are expected to affect our perception of a food, our actual perception is not effected (cf. Norton, Fryer, & Parkinson, 2013 on chocolate; Schouteten, De Steur, De Pelsmaeker, Lagast, De Bourdeaudhuij, & Gellynck, 2015 on cheese; or Liem, Toraman Aydin, & Zandstra, 2012 on soup).

The hedonic value of such texture-related sensory attributes as *crispy* and *crunchy* may depend on the food product which is being described, as well as consumers' culinary experiences and cultural preferences. The appreciation of foods and specific food attributes presents a degree of inter-subjective variation (cf. Diederich, 2016).

In line with Fillmore's theory of Frame Semantics (2006, 1976) and Faber's Frame-based Terminology (2012; Faber et al., 2005), this paper presents a cognitive linguistic approach to the use of food descriptors in public discourse, asking the question *How do similar food descriptions evoke diverging semantic frames?* (e.g. healthy frame vs. tasty frame). The data for the analysis includes magazine and newspaper articles, and scientific publications. By focusing on occurrences of such descriptors as *crispy*, *fresh*, *bland* and *astringent* in their semantic environment, I aim at identifying the knowledge representation that underlies the use of food descriptors in various contexts, including the word's proximate linguistic context and its broader textual surrounding. Findings show that the meaning of food-related adjectives varies depending on the function of the text type in which it occurs, e.g. recipe, restaurant review, scientific study. Thus food descriptors (and descriptions of food more broadly) semantically adapt to the function of the discourse in which they are embedded.

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Division of labor of writing tools in task activities in Finnish upper secondary school

Panel contribution

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In current Nordic classrooms (Sahlström, Tanner & Olin-Scheller (eds.), forthcoming), various digital devices as well as paper and pen form the ecology of writing tools. In the digitally rich classrooms, laptops and smartphones and their software are existing writing tools that students use in accomplishing writing tasks (see Musk, 2016). Thus, a complex set of digital writing practices emerge and intertwine in various ways as part of the ongoing interaction between writers and writing tools, and peers and teachers (see Bhatt, de Roock & Adams, 2015).

In this paper, we explore existing writing tools as potential textual objects in the writing ecology of digitally rich classrooms, where textual objects emerge as a part of ongoing interaction. We focus on analyzing how the students orient to the division of labor of writing tools, and ask, how different tools are employed in different parts of writing activities; when and how these tools are oriented to as incidental or essential by the students; and how and when the affordances offered by these tools are recognized and used as opportunities for making choices and solving problems in writing activities.

Our data consist of video-recorded classroom interaction in Swedish-speaking upper secondary schools in Finland. In addition to video-recorded face-to-face interaction, we have access to the focus students' smartphones and screens. The data comes from a larger database collected for the project Textmöten (www.textmoten.com). We analyze writing in interaction and use multimodal conversation analysis as our method (Mondada & Svinhufvud, 2016).

In our analysis, we show how students select writing tools during different parts of the activity. In analyzing the selection of writing tools, we pay attention to the verbal and embodied interaction and the development of the text. The timing and the rhythm of embodied and verbal practices are shown to mediate the student's orientation both to the emerging textual object and to the writing activity itself. Using pen and paper for planning the text, the laptop for writing the actual product, and the smartphone for checking the spelling of a word is the most common, but not the only, way of using available writing resources. In our data, choosing one writing tool instead of another anticipates the character and duration and thus the expected complexity of the ongoing activity.

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Do general extenders (GEs) yield a turn? – a function of GE and things like that.

Panel contribution

Prof. Noriko Onodera¹

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General extenders (GEs) in English are commonly found in the final position of an utterance, clause, or phrase (cf. Overstreet 2014). From the viewpoint of studies on “periphery” which refers to initial and final positions of units of talk, the position where GEs emerge is called “right periphery (RP)” (Beeching and Detges 2014, Higashiizumi, Onodera and Sohn 2016). GEs do not occur as the core component of an utterance, with limited contribution to proposition, however, they are not marginal because of their abundant pragmatic functions. The primary question I address in this study is whether GEs have a particular function hypothesized for RP in a previous study (Beeching and Detges 2014: 11 Table 1.4) – “to yield a (next) turn”.

GEs have a basic structure – the sequence of <conjunction + proform + (modifier)> (Overstreet 2014: 107-108) as in (1).

- | (1) conjunction | proform | modifier |
|-----------------|------------|-------------|
| and | stuff | (like that) |
| and | things | (like that) |
| and | everything | |
| or | something | (like that) |
| or | anything | (like that) |

This study will reconsider Beeching and Detges’ hypothesized position-function mapping “LP – turn-taking, RP – turn-yielding” (2014: 11) by a corpus-based (COCA) analysis of GEs. If the sequence of GEs is recognized as “end-marking” pragmatic markers by conversation participants, GEs would yield the next turn since the hearer would start the next turn upon hearing the end of the prior turn. So, my goal is to see if the GEs serve this discourse structuring function in addition to other robust turn-yielding devices such as adjacency-pairs of ‘question-answer’ and ‘understanding check-response’.

If GEs serve the discourse structuring and other pragmatic functions like other discourse markers (DMs) (Schiffrin 1987, Fraser 2009), we will see cross-linguistic parallelism in the functions of RP: Abundant pragmatic functions of RP served by “sentence-final particles” of East Asian languages like Japanese and Korean have been widely documented. In contrast, in European languages, the utterance-initial position (LP) has been regarded as the typical and significant position where DMs emerge. If we admit the DM-like functions in RP GEs, we would further be able to suggest that “DMs emerge in both LP and RP (utterance-initial and final positions) cross-linguistically”.

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Doctor-patient relationship-in-flux: Emerging and Emergent relational identities in the medical consultation

Panel contribution

Dr. Yvonne Tse-crepaldi¹, Prof. Ni-Eng Lim¹, Prof. K.K. Luke¹

1. Nanyang Technological University

Traditionally, the doctor-patient relationship has been an asymmetrical one, where the powerful expert (i.e. doctor) can act upon a passive patient who is expected to cooperate obediently for the job of doctoring to proceed. This paternalistic model of doctoring is the oldest conceptual model of the doctor-patient relationship, and still pervades much of actual medical practice today. With the growth of consumerism and expectations of individual responsibility, as well as a realization by the medical profession that the 'healing arts' calls for the doctor to be more than a 'biological engineer' (Kushner 1981), the doctor-patient relationship is now re-conceived to be a collaborative one, being more process-oriented, patient-centred and with greater patient autonomy in a shared decision-making process. Less palatable but no less possible is a third consumerist model where the doctor is seen as a service-provider with patients as consumer who are empowered to bring their expectations to the relationship (Little 1981).

However, no matter what the 'right' social relations between doctors and patients should be, these theoretical conceptual models are conceived as relatively static and stable principles throughout the medical consultation, where one model is independent, discrete and mutually exclusive from the other. On the other hand, constructionist approaches to identity, in particular, the ethnomethodological concept of 'doing' identity, and the conversation-analytic notion of identity as interactional accomplishment, have shown that identity is something that is discursively constituted through highly dynamic interactional social actions (Schenkein 1978; Bucholtz & Hall 2005). In this discursive approach to identity, not only is your identity 'talked into being' (i.e. instantiated through manners of discourse), your social relation to others also needs to be reified by your interlocutor.

In this presentation, we will use an episode of a 'difficult' medical consultation to demonstrate how the different doctor-patient relational roles described above can alternate and be emergent in the changing interactional context of a single consultation. The data comes from the video-recording of a first-visit consultation in a Singapore Urology clinic between the doctor and his female patient (with her husband). Of particular interest is how the transition from a paternalistic model to the consumerist model of the doctor-patient social relation, as seen and instantiated in their moment-by-moment talk, developed with increasing patient's and/or care-giver's resistance to the doctor's actions. This discussion brings into focus how the ideals of a patient-centred and collaborative shared decision-making model of medical consultation requires dialogic effort from both doctors and patients.

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Doing a Dinner Conversation...By Yourself – The Performance of Informality in YouTube Eating Shows

Panel contribution

***Dr. Sofia Rüdiger*¹**

1. University of Bayreuth

In this talk, I investigate discursive practices in eating shows, so-called *Mukbang*, on YouTube. *Mukbang* have a Korean background as evidenced in the etymology of the term itself (a blend of the Korean words for ‘eating’ and ‘broadcast’) but have recently spread to become a global phenomenon. In a typical *Mukbang* recording, the YouTuber him/herself eats copious amounts of food while talking about a range of topics. Interesting here is the absence of an audience present during the recording, as we would find during regular dinner conversations which have been categorized as social activity with a focus on the “interactional rather than transactional” (Blum-Kulka 1994: 6). *Mukbang* YouTubers construct their discourse as a conversation over food which resembles but is also different from traditional face-to-face dinner/lunch conversations, drawing on the notion that “eating together creates a social bond” (Beeman 2014: 32). Focus in the *Mukbang* videos, therefore, lies not only on the celebration and pleasure of food (cf. *food porn*; see, e.g., McBride 2010) but also the interactional nature of mealtime discourse.

The *Mukbang*-Corpus at the heart of this study consists of 100 Anglophone eating show videos by ten famous eating show producers. These eating shows are prime examples for performances of informality in an online setting as they try to emulate casual conversations people have while consuming food in the company of others. Data from the corpus demonstrates how the eating show producers actively draw on interactional registers to ‘break’ from the solitary setting of recording the shows and to build rapport with the viewers of the videos. Important in this regard is also the use of visual resources offered on YouTube (e.g., offering a bite to the viewers by displaying items of food close to the camera). At the heart of these performances lies the personae of a ‘friend’ of the viewer and not a formal display of a highly structured and technologically-mediated communicative event. While the language use of the *Mukbang*-performer may seem spontaneous and unprompted, the videos are not only planned but also edited. This collapsing of front and back stage (Goffman 1959, Shulman 2017) is an essential part of online eating show performances.

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Doing visualizing in coping with speaking difficulty: On *koo*-prefacing in searching for a formulation in Japanese

Panel contribution

***Mr. Shuya Kushida*¹, *Dr. Makoto Hayashi*²**

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The aim of this study is to describe a practice which can prefigure a possible outcome when speakers are searching for a formulation. The practice we focus on is *koo*-prefacing in Japanese talk-in-interaction. *Koo* (“like this”) is a proximal demonstrative adverb of manner whose basic use is deictic: to invite the recipient to refer to the speaker’s depicting gesture in understanding the speaker’s utterance (Streeck 2009). However, when it is used either with non-depicting gestures or without gestures, and especially when it is used with an additional delay (e.g., a sound stretch, a subsequent pause), it is recognizable as a preface to a search for a formulation. We will argue that the *koo*-prefacing is a device with which speakers “do visualizing” of some state of affairs, and it can prefigure a possible search outcome in two ways before the speaker actually produces the outcome. First, it indicates that the speaker is searching for a depictive term (i.e., verb (phrase) or adjective (phrase)) and not for the name of something. Second, it displays the speaker’s stance toward the matter being depicted as something visualizable yet difficult to describe in words. This argument is supported by the characteristics of actual search outcomes: speakers regularly produce either a depictive expression which relies upon its similarity to what is being depicted (i.e., a re-enactment, a demonstration, an analogy, a metaphor, etc.) or an expression which is unconventional, laborious, tentative, or otherwise sub-optimal. We will also illustrate that *koo*-prefacing is particularly useful in some interactional environments, such as when the speaker is about to depict a visual scene vividly, when the speaker attempts to persuade a disaffiliating recipient, and when the speaker is about to describe something delicate. The *koo*-prefacing enhances intersubjectivity by prefiguring a possible search outcome when the speaker faces trouble in producing a next item due.

Streeck, Jürgen. (2009) *Gesturecraft: The manu-facture of meaning*. Amsterdam/Philadelphia: John Benjamins.

Duality of Facework by Global Brands on Facebook

Panel contribution

Dr. Doreen Wu¹

1. The Hong Kong Polytechnic University

The presentation examines how top global brands utilize linguistic resources to build positive and socially acceptable images with the public across English and Chinese versions of Facebook. Corporate posts on Facebook pages of USA, UK, Hong Kong, and Taiwan over a one-month period are collected and analyzed. In this process of investigation, the notion of Face and facework by Goffman (1959, 1981) and the debate related to East-West politeness and communication will be re-visited. Duality of facework is postulated as the framework for understanding the strategies of image building employed by the global corporations. The transcultural perspective of Internet Pragmatics by Wu (2018) will also be adopted, with special attention to uncovering the sameness-cum-variation in the face strategies used by the global brands across their English and Chinese versions on Facebook.

Key words: Face theory, transcultural corporate practice, Facebook

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Dui (Right) as a responsive token of co-producing sentences in Chinese conversation

Panel contribution

*Dr. Xinyang Xie*¹

1. Shanghai University of Finance and Economics

It is found in English conversation that a single sentence can be jointly produced by two speakers (Lerner 1989, 1991, 1996). In such cases, the second speaker can be seen as completing the sentence begun by the first speaker, displaying his/her understanding of the linguistic form and interactional function of the sentence-in-progress. Similar to the phenomenon in English observed by Lerner, it is found by Fang (2012) that in Chinese conversation, while a next speaker can produce a turn which is syntactically independent of the prior turn of the first speaker, he/she is also able to produce a turn that collaboratively makes up a complex sentence with the prior turn.

It has long been observed in spoken Chinese (Chao 1968; Shen 1989) that a speaker may construct a topic-comment sentence by combining a question-answer adjacency pair as one utterance. That is to say, co-producing sentences are closely related to responsive actions. The co-production of interactants can be seen as the collaborations of the two as well as the responses of the second speaker.

We have noticed that in Chinese conversation, the responsive token *dui* can be used both in an adjacent pair and as a single turn, the latter of which is seldom studied before. In our studies (Xie 2016, 2018), *dui* is found to be a default responsive token of polar questions in Chinese conversation. It can also be used as a response to an announcement or assessment which shows the epistemic authority of the recipient.

(1) A: Ta zhege shihou ye buzhidao xiang ganma.

He didn't know what to do at this moment.

B: Dui, erqie ye youdian luanle.

Right, and he is a little panic.

Fang (2012) mentioned this kind of response that does not include the *dui* here. We noticed, with *dui*, the co-producing sentence across turns can also appear as a complete sentence in a single turn.

(2) A: Wo juede qishi xianzai de qvshi youdian bianhua, dui, erqie yuelaiyue jvlie.

I think the present trend has changed a bit, right, and more and more fiercely.

Having examined the aforementioned phenomenon, we claim that 1) whether in the responsive turn or in a single turn, the interactional functions of *dui* is the same, that is to emphasize the speaker's epistemic authority; 2) the existence of *dui* between two clauses proves the internal motivation of co-producing sentences across turns is eliciting responses, which is a basic task of interaction. However, in the single turn, *dui* works as the technique that allows the current speaker to continue after TRP (Sacks, Schegloff and Jefferson 1974).

Dynamic emergence of referents in conversation

Panel contribution

***Dr. Toshihide Nakayama*¹, *Dr. Fumino Horiuchi*²**

1. Tokyo University of Foreign Studies, 2. Daito Bunka University

In this study we will examine referring expressions (NPs and demonstratives in particular) in Japanese conversation. Reference is often defined as a speaker's act of pointing to a entity that exists in the context of utterance (Chen 2009). This implies that (a) reference is determined by speaker's intention and decision, that (b) reference points to a pre-existing entity, and that (c) the referent has to be a specific entity. This definition seems to conceptualize reference as an act of picking out a particular entity as a discourse topic.

However, when we examine the way reference is made in conversation, there are a number of cases where referent is neither a specific entity nor did it even exist before the moment of reference.

A typical example of this can be seen in cases when a person makes an evaluative comment on an event or situation told by the other person. In Japanese conversations, a common expression used to make reference to the target of evaluation is just the medial demonstrative *sore* as in *sore wa sugoi na* 'that's amazing.'

There are several things that are curious about referring expressions in such cases: (1) the target of reference has not been established in the previous context; (2) the referring expression itself gives the minimal amount of clue as to the target of reference. As it is clear from these observations, making reference is not necessarily about pointing to an entity in the context or about making certain that the hearer knows exactly what referent the speaker is talking about.

In this study, we focus on referring expressions in conversation that do not seem to point to specific pre-existing entities and will study their forms, distribution and interactional functions. We would like to point out that referents in conversation are dynamically created in an ad-hoc manner especially in evaluative contexts where the speaker expresses his/her attitude or stance toward the aspect of situation under discussion. Interestingly, in such contexts, the speaker generally does not try to explicate the identity of referents by elaborating on the referring expressions. The speaker, instead, seems to care more about display of an attitude and stance than about understanding of the exact target of evaluation.

Chen, Ping. 2009. "Aspects of Referentiality." *Journal of Pragmatics* 41(8): 1657–1674.

Embodied completion of assessments in Mandarin interaction

Panel contribution

Prof. Xiaoting Li¹

1. University of Alberta

Turns and actions in interaction can be constructed through the simultaneous use of multimodal resources such as language and the body. Keevallik (2013) proposes the notion of ‘syntactic-bodily unit’, arguing that a TCU may be built through both talk and the body in dance class. Chevalier (2008) and Chevalier & Clift (2008) have studied unfinished turns in French telephone conversation and argued that sequential position and action projection are two main resources for recipients to produce interactionally appropriate responses to unfinished turns. Ford, Thompson, & Drake (2012) explored different types of bodily-visual turn extensions and reported that one type of turn is constructed by the “preliminary turn component” (Lerner, 1991) and the bodily visual practices “gesture” towards the final component. Different languages offer different sets of resources for their speakers to build turns and actions.

Adopting the methodology of CA, interactional linguistics and multimodal analysis, this study examines syntactically incomplete turns in 6 hours of everyday Mandarin face-to-face conversation. One recurrent action performed by the syntactically incomplete turns is assessment. Grammar and bodily-visual behavior work together in constructing the assessment turns and the action. For example, the assessables (Goodwin, 1992, 2003) are usually produced in particular syntactic structures such as the Topic component in the Topic-Comment structure (Li & Thompson, 1981), whereas the assessment is often performed through bodily-visual behaviors such as gesture, gaze, head movement (e.g., head shake, head tilt), facial expression (e.g., eye-brow raise). The lexico-syntactic construction initiated in the “incomplete” assessment turns can regularly project the unproduced assessment elements which are performed through bodily-visual conduct, or “embodied completion”. The syntactically incomplete assessment turns also seem to occur at non-initial positions in the larger sequence of actions to render the talk-so-far as interactionally sensitive. This study contributes to our understanding of the multimodal practices in building units of talk and action in interaction from a cross-linguistic perspective.

Embodied instruction-compliance sequences in a mitt-training activity in boxing

Panel contribution

*Dr. Misao Okada Yanagimachi*¹

1. Hokusei Gakuen University

This paper examines instruction-compliance sequences embedded in a mitt-training activity in boxing. In this activity, a coach instructs a boxer to give a certain type of punch, with or without talking, while walking and positioning mitts. The boxer demonstrates silent, embodied compliance (hitting mitts). This paper shows how this seemingly simple physical activity is well-coordinated by the participants. More specifically, the paper asks: what kinds of methods does the coach use to have the boxer smoothly perform a punch with the proper timing and in specific manners; what kinds of resources are taken to be relevant for the boxer to understand the instruction; what are the relationships and roles of these multimodal resources within the flow of directing, giving and receiving each punch?

The mitt-training activity is characterized as a non-stop, seamless flow of body movements by the coach and the boxer, e.g. the boundary between the previous and subsequent punches frequently blurs: the coach's mitt placement for the next punch is often earlier than the completion point of her mitt retraction from the position of the previous punch. Furthermore, the mitt placement often precedes the coach's vocal directive (cf. Mondada 2018) which refers to the type of the next punch (e.g. 'hook!'). The boxer sometimes takes the mitt placement, rather than the vocal directive, as the beginning of instruction, by providing an early response (Mondada 2018) with his foot, which immediately leads to the pulling of his hand for the punch.

Thus, given the seamless "progressivity" (Schegloff 2007:15) of the activity, an issue for the coach is how she can time a punch and specify its manner, when necessary, without stopping the body flow. My analyses show that even after initiating mitt placement, the coach can skillfully delay the timing of the punch initiation by stepping backward, which makes the boxer follow her before he starts the punching movement. The stepping backward allows her to extend her directive ('hai(Japanese particle) right(direction)-punch!') incrementally by adding the adverbial phrase ('more, more, farther, farther, farther, farther') to it. The phrase helps the coach correct the boxer's previous or current body movement before he starts the 'right-punch.'

Studies of Conversation Analysis and Ethnomethodology conceptualize an action as multimodal gestalt (e.g. Deppermann and Günthner 2015, Mondada 2018). During a process of forming and interpreting an action, each multimodal resource has its own organization (e.g. Stivers and Sidnell 2005) and which resources participants make relevant and prioritize is an empirical question (Mondada 2018). Toward the background, the present study provides a previously understudied sports context, governed by a constant progressivity of participants' movements, e.g. once a coach's mitt placement starts, it leads to the next movement, which also leads to another, until the boxer hits the target. This study shows, in this context, how skillfully these participants accomplish their intersubjective understanding, while dealing with 'local contingencies' (De Stefani and Gazin 2014), e.g. correction of the on-going movement. I will also discuss some similarities and differences between practices of boxing and Japanese martial arts.

Embodied ways of intervening into and instructing pairs of trainees: A multimodal analysis of Taido lessons

Panel contribution

Mr. Kenta Kishimoto¹, Prof. Ikuyo Morimoto¹

1. Kwansei Gakuin University

This study aims to investigate the multimodal resources through which Shihan, a Taido instructor, gives instructions to his trainees. Taido is one type of Japanese mixed martial arts. The data comes from video-taped Taido lessons.

The analysis focuses on the scenes in which trainees are all practicing hitting and/or kicking with their partners, and Shihan is going around to see if they are hitting and kicking correctly. Using a methodology of Conversation Analysis, we illustrate the embodied and linguistic ways in which Shihan intervenes and instructs pairs of trainees.

The analysis shows that there are two main types of interventions performed by Shihan. In one type, he demonstrates how to hit and kick correctly. This practice consists of several steps. First, Shihan stops at the pair and monitors their movements. Keeping his eyes on them, he comes closer and stands on the left of the one who is hitting with their left hand, which allows Shihan to come within the hitter's field of vision, as well as the trainee to anticipate that they will receive instruction. At the exact moment when the trainee pulls back their hand after hitting, Shihan starts demonstrating hitting technique and the trainee stops hitting. This practice of intervention is organized in a non-invasive way, which is achieved through monitoring the trajectory of the trainee's hitting movements. This suggests that Shihan is oriented to not disrupting the progressivity of the trainee's movements.

In the other type, Shihan 'directly' corrects the trainee's posture or movements by touching their body. This is a more invasive way of intervening than the first one. For example, Shihan comes close to and gets behind the trainee who is hitting and kicking, and pushes him upright by touching his waist at the exact moment when he is starting the next move. To ensure that the trainee properly understands the right posture, touching their body need to be precisely timed to the hitting or kicking movement. The trajectory of pulling back his leg or hand projects the proper timing for intervention.

These two types of interventions can be used sequentially: Shihan demonstrates the right movement first, then corrects the body posture through touch. This suggests that, while Shihan is oriented not to disrupting the progressivity of the trainees' movements, his physical corrections show his recognition that the trainees' wrong postures/movements require a more direct and corrective way.

Moreover, Shihan ends both types of intervention by following the same steps. After his instruction, the trainee starts hitting and/or kicking again, followed by Shihan's utterance "soo [yes]", which can be understood as a positive evaluation of the trainee's movements. Then he leaves the pair and the instruction ends.

In summary, Shihan uses multimodal resources to intervene and give instructions to pairs of trainees so as not to disrupt the progressivity of their movements. In the presentation, I will discuss what makes the Shihan's orientation to the progressivity relevant to the context by comparing it with that of other types of martial arts lessons.

Emergence of the pragmatic marker *shōjiki* ‘honestly (speaking)’

Panel contribution

Dr. Yuko Higashiizumi¹

1. Freelance

This paper explores the emergence of the adverbialized nominal adjectives *shōjiki* ‘honest’, which functions as a pragmatic marker (PM) or stance marker ‘honestly (speaking)’ in the history of Japanese. The adverbialized *shōjiki* appears in utterance-initial, internal, and final position in present-day Japanese, e.g. (1).

(1) a. ***Shōjiki***, *shōjiki-ka* <laugh>

honestly honest-Q

‘**Honestly**, (are you) honest?’ [GNK-2016-25720]

b. *Sensei-mo ...sagasō-to, shiteru-ka-dōka-tte, shōjiki,*
teacher-also search.for-QUOT do.PROG-or-whether-QUOT honestly
wakan-nai-yo-ne
know-not-FP-FP

‘Whether or not the teacher also search for (an answer), **honestly**,
(we) don’t know, do we?’ [GNK-2016-1581]

c. *Un, demo, sore-wa arieru, shōjiki.*

Yeah, but, that-TOP possible, honestly

‘Yeah, but, that is possible, **honestly**.’ [GNK-2016-1823]

Nihon Kokugo Daijiten cites an example of the Sino-Japanese compound *shōjiki* as a nominal adjective in the mid-eleventh century and as an adverb in the early nineteenth century. Many contemporary Japanese dictionaries describe *shōjiki* as a nominal adjective or a noun as well as an adverb. Drawing on examples taken from various corpora of Modern and Contemporary Japanese, this paper investigates the historical development and pragmatic function of *shōjiki*. The results of the corpus study reveal various idiomatic forms of *shōjiki* as a PM in Modern through to Contemporary Japanese, e.g. *shōjiki-ni ieba* ‘if (I) say honestly’, *shōjiki-ni iu ga* ‘(I) say honestly and’, *shōjiki(-ni) itte* ‘honestly speaking’ (note that these phrasal/clausal expressions involve the verb *iu* ‘say’), and *shōjiki-na tokoro* ‘(lit.) honest place, honestly speaking’. The paper then discusses the emergence of the PM *shōjiki* in terms of “constructional change”, “constructionalization” and “constructional expansion” (Traugott and Trousdale 2014). In addition, I will compare the historical path of adverbialized *shōjiki* with other adverbialized Sino-Japanese nominal compounds, e.g. *jijitsu* ‘fact’ (Shibasaki forthcoming 2018a), *douride* ‘no wonder’ (Shibasaki 2018b), and *kekka* ‘result’ (Takahashi and Higashiizumi 2018) and suggest a variety of paths to the PM use.

Abbreviations

FP=final particle; PROG=progressive; Q=question particle; QUOT=quotative; TOP=topic

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Emergent parallelism in walking tour discourse with international tourists

Panel contribution

Prof. Hiroko Takanashi¹

1. Japan Women's University

The purpose of this study is to examine when and what kind of parallelism occurs and how it frames cross-cultural interactions in tourism. Parallelism is built upon the two axes of “selection” and “combination,” that is, juxtaposition of two texts with the same structure but differentiated by a selected element(s). It is a major feature of the “poetic function” of language (Jakobson 1960), which is understood not to be confined to written poetry but is also prevalent in oral language use, where recurrent patterns can acquire meanings in their own right. Poeticity has been investigated for ritualistic performance of verbal art in a given community in linguistic anthropology, for public speech which strategically deploys parallelism for its rhetorical effects, or in everyday discourse mainly among intimates, particularly from the viewpoint of conversational humor. The underlying assumption is that the recurrent structures are highly predictable and “make sense” to speech participants who belong to the same speech community. A question thus arises as to whether parallelism occurs in cross-cultural communication among interlocutors with different cultural backgrounds, and if so, what kind of form and function that would take.

As one form of such intercultural communication, this study analyzes tourism discourse, focusing on English walking tours in Nara, Japan. In this rapidly globalizing modern era, tourism is a booming industry around the world. The global increase in tourism is especially noticeable in Japan, where the number of inbound tourists increased more than nineteen percent in 2017, compared to the previous year, setting a record of 28.7 million international visitors. Under such circumstances, Japanese people, in both public and private sectors, whether commercial or non-profit, are grappling with improving the quality of services to inbound tourists. And providing English walking tours is one such attempt.

In my ethnographic fieldwork of walking tours led by a volunteer student organization in Nara, I found that this mode of communication, characterized as both a “service encounter between service provider and its recipient” (albeit one that is free of charge) and a “transient encounter between strangers,” demonstrates poetic structures at multiple levels (syntagmatic, paradigmatic, within and across speakers, and discourse framing), employing multimodal resources (available verbal and nonverbal resources from prior utterances, as well as from previous experiences and background knowledge) for multiple functions (for cohesion and contradistinction to help tourists better understand the tour guide’s explanation, or for tourists to verify with the guide whether their understanding is correct, and for humor which arises, in part, from the gap between the two juxtaposed linguistic forms and their conceptual frames). I argue that parallelism is driven by, and creates, priming effects and resonance across utterances; this parallelism then serves to frame the ongoing and emergent interaction as a “tourism discourse” genre with the distributed agency of “host” and “guest.”

Emerging negative stance in Korean and Mandarin Chinese interaction

Panel contribution

*Ms. Hyobin Won*¹, *Ms. Yan Zhou*¹

1. UCLA

Negative stance is one type of stance that speakers may display towards a stance object during an interaction. Manipulation of second person address terms is a useful pragmatic move in Korean and Mandarin Chinese along with many other Asian languages to express negative stance towards the addressee as a stance object. In this paper, we will focus on how speakers indicate emerging negative stance through the manipulation of second person pronouns using the Stance Triangle (Du Bois 2007) as a bases of analysis. Emerging negative stance is observed when a positive or neutral stance shifts to a negative one.

For Korean speakers, an emerging negative stance may be signaled by the use of the second person pronoun '*tangsin*'. While '*tangsin*' is often defined as an honorific second person pronoun, it generates derogatory senses when used in arguments. In a hearing on a candidate of the Constitutional Court, a member of National Assembly (Park) who is outraged at the chairman (Yeo) deploys '*tangshin*' to address him in the following exchange.

1. Park: wiwencang-i malici saho-y-man po-myen twayss-ci. mwu-sun, phansa-ya *tangsin*-i?

The chairman should just moderate the debate. What, are *tangshin* (you) the judge?

2. Yeo: ilen, *tangsin*-i?

What, *tangshin*?

Park used 'Mr. Chairman' to address Yeo to show respect to him in the previous part of this conversation, but he made a shift and used '*tangshin*' as he became agitated (line 1). Yeo clearly understood this intended negative stance towards him as he protested by saying, 'What do you mean by *tangsin*?' (line 2). This example shows that '*tangshin*' with a positive respect value, [+respect], can shift to the one with [-respect] during a course of interaction. This is an example of emerging negative stance.

Emerging negative stance is also found in Mandarin when speakers shift from the honorific second person pronoun *nin* to the neutral form, *ni*. In this case, it is not the shift of respect value of a pronoun, but is the shift of actual pronominal forms that indexes emerging negative stance. In the political TV program *Questioning Officials*, although *nin* is more appropriate to address higher status officials, journalists frequently downgrade *nin* to *ni* even within one turn, as the following example 1 shows. This shift increases the adversarialness of the questions.

1. Qishi NIN jiu jiandan de shuo ba, zhe zeren gui Yang Juzhang yihou, NI zenme bang ta fendan yixia.

Actually, you just simply tell us, after this responsibility is moved to Director Yang, how would you help him and share responsibilities.

These empirical studies will contribute to the theory of Stance Triangle (DuBois 2007) in a number of ways, and provide answers for the following questions among others: (1) What linguistic resources are available in different languages to aim at the addressee as a stance object? (2) How do different languages show an emerging negative stance toward the stance object through manipulation of existing linguistic resources?

Epistemic authority and moral accountability in Iranian dissertation defense sessions

Panel contribution

***Dr. Ahmad Izadi*¹**

1. Abadan Branch, Islamic Azad University

Institutional interactions feature a complex epistemics (knowledge-related issues in interaction) picture (Enfield, 2011), as they are the foci in which ‘specialized’ knowledge is asserted, claimed, and contested (Izadi, 2018). As individuals often acquire their knowledge from incompatible sources, they display the negotiation and even the competition of different epistemic stances (Heritage, 2012) in professional talk-in-interaction. Using video-recorded natural data from dissertation defense sessions in Iran, this study argues for the ways different epistemic stances and statuses are negotiated and competed by the participants. The analyses, informed by Professional Interaction Analysis (Applied CA), also reveal cases where individuals’ epistemic source-based authority (one’s actual knowledge claimed in interaction) does not align with their status-based authority (the knowledge expected of a person due to his/her status) (cf: Enfield, 2011). It is argued throughout that epistemic statuses over a knowledge domain take precedence over the pre-allocated institutional roles (e. g. examiner, supervisor, etc). Finally, the paper argues for the interconnection between the epistemic and moral order, by demonstrating how the participants hold each other morally accountable for the failure to depict expected knowledge (status-based authority) and for the breach of professional mores. It is further shown that this moral accountability changes the normative structure of talk in dissertation defenses and is therefore procedurally consequential for the co-construction of anomalous defense contexts.

Keywords: dissertation defenses, epistemic authority, moral accountability, interaction analysis

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Epistemic discourse clitics in Amazonian Kichwa conversation: Claims to epistemic authority and their influence on turn design.

Panel contribution

Dr. Karolina Grzech ¹

1. Stockholm University

Amazonian Kichwa (Quechuan) is spoken in the Ecuadorian Amazon. The language has nine phrase-final epistemic enclitics (Grzech 2016), which can attach to phrasal heads, and occur on focal constituents. Their semantics is related to epistemic authority - the 'right to know or claim' a piece of information (Stivers et al. 2011).

In this talk, I show how Amazonian Kichwa epistemic enclitics are used to construct and negotiate epistemic stance (Mushin 2001, DuBois 2007). In particular, I focus on the fact that the use of this language-particular discourse strategy is employed jointly with interactional resources described for well-known languages. The resources I discuss include: (1) using first assessment to claim epistemic primacy (Heritage & Raymond 2005), (2) departure from progressivity of talk to negotiate epistemic rights (Heinemann & Steensig 2018: 446), and (3) use of repeats to convey disagreement (Heritage 1984, Pomerantz 1984),

The exchange below, extracted from a conversation about medicinal plants, illustrates the phenomena discussed above:

- 1 A: ayaj=**cha** panga?
 bitter=**chá** leaf
 'is this leaf bitter' [I suspect it, and I think you know]
- 2 C: ayaj=**tá**
 bitter=**tá**
 '[it is] bitter' [as you suspected and I knew]
- 3 B: ayaj=**mari**
 bitter=**mari**
 '[it is] bitter' [as I had already known]
- 4 A : chi-raygu=**mari** ambi-n=guti?
 dem-causal=**mari** heal-3=but
 'so that's why it heals?' [as you would know]
- 5 B: aha
 inter
 'yeah'
- 6 C: aha, ayaj=**mari**
 inter bitter=**mari**
 'yeah, [it is] bitter'

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The participants have different level of expertise on the topic. A wants to learn about medicinal plants. B is an expert in the subject, and C is B's husband, who has some knowledge of plants. The conversation makes evident that in order to construct and negotiate epistemic stance, the speakers use several resources, including epistemic discourse clitics =*mi*, =*cha* and =*mari*.

In line 1, A, who wants to learn from B, uses *=cha*, encoding limited epistemic access of the speaker. To this, C responds with a utterance marked with *=tá*. This positions him as the primary 'knower', while acknowledging shared epistemic access. C's *=tá*-marked utterance is also a 'first assessment' (cf. Heritage & Raymond 2005), endowing the speaker with epistemic primacy. In 3, B - who is the actual expert on plants - undermines C's epistemic primacy: she uses a partial repeat (Heinemann & Steensig 2018), reinforcing it with *=mari*, which has a stronger epistemic load than *=tá*. In 4, A recognises B's epistemic primacy claim, and asks a *=mari*-marked question, in which also indexes epistemic primacy to B. 6 is C's final attempts to re-claim epistemic primacy. Notably, only exchanges 1-2 and 4-5 are informative. Lines 3 and 6 do not contribute new information, but are used to 'assert primary [epistemic] rights from second position' (cf. Stivers 2005).

The talk will focus on showing how the epistemic strategies described above fit with what is known about negotiating epistemic right in different languages. It will also make an argument for including language-in-use data in descriptive grammars, for the sake of accurate description of native-speaker linguistic practice.

Epistemic stance production in children and adults: an experimental approach

Panel contribution

Dr. Iris Hübscher¹, Dr. Laura Vincze², Dr. Pilar Prieto³

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When communicating, we usually signal to our interlocutor how certain we are about the information communicated. While the signaling of a speaker's certainty has been shown to be rather unmarked, interlocutors apply a wide array of different cues reaching from lexical and morphosyntactic features (Heritage, 2012; Zuczkowski, Bongelli, & Riccioni, 2017 among others) to prosodic and gestural markers (e.g. Borràs-Comes, Roseano, Vanrell, Chen, & Prieto, 2011; Krahmer & Swerts, 2005), making the marking of stance an intrinsically multimodal matter. This has important consequences for language development since children have to learn how to signal their uncertain stance by applying not only lexical and morphosyntactic cues but also gestural and prosodic marking. In the literature on language development, children have been shown to achieve their first language milestones initially in gesture and prosody before they do so in speech. However, little is known about the potential precursor role of those features in their sociopragmatic development nor about when children start using more complex linguistic skills.

In order to shed light on this, we carried out a guessing game (an adaptation of Phan, Meza, Littlewort, Barlett, & Reilly, 2010) with a total of 40 Catalan dominant children (group 1 = 3-4.5 year olds and group 2 = 4.5-5 year olds) and 10 Catalan dominant adults as a control group. Participants were asked to put their hand into a fully covered box and to guess 10 objects in total: five easy ones which they had touched and seen prior to the experiment (certainty condition), and five unfamiliar and difficult ones (uncertainty condition). After guessing each object, children were asked to report on their degree of certainty by indicating with their hand to what extent they were certain about their answer (high, mid, low certainty).

Results show that (a) preschoolers accurately start to use multimodal uncertainty signals while taking a stance before they are able to self-report their own level of (un)certainly; (b) they use epistemic prosodic and gestural markers before they start using lexical cues; and (c) multimodal cues signaling knowledge state become increasingly more complex over time. These findings suggest that preschoolers have an early epistemic sensitivity which becomes visible through their expression of gestures and prosody which signal their knowledge states first.

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Establishing a joint focus of attention: if-clauses in guided tours

Panel contribution

***Prof. Elwys De Stefani*¹**

1. KU Leuven

If-clauses have attracted the interest of syntacticians, typologists and pragmatics. Grammatically, they are described as forming the protasis of a conditional construction, which is completed by a *then*-clause, the apodosis (Sweetser 1990). Within interactional research, Lerner (1991) has described *if*-clauses as the first component of a compound TCU: upon uttering the *if*-component, the speaker projects that a second component (*then*-clause) will follow. Hence, *if*-clauses enable speakers to display the syntactic trajectory of their turn-in-progress from the very beginning of their utterance. Therefore, they are a fundamental resource for the organisation of turn-taking. Whereas the interactional import of *if/then*-constructions has been described for various languages (e.g. German: Auer 2000; Italian: Lombardo Vallauri 2010; Finnish: Nissi 2016), little is known about the interactants' co-occurring embodied conduct.

This talk analyses *if*-clauses used by guides of touristic tours as a means to orient the guidees' visual attention towards an object of interest. The data stems from 11 video recorded tours in Italian, French and Dutch (interpreted into Flemish Sign Language), totalling 16h of recording. In this setting, *if*-clauses are recurrently used as "polite directives" (Ford & Thompson 1986; Lindström, Lindholm & Laury 2016), making relevant bodily and visual rearrangement of the guidees (De Stefani 2010).

The analysis follows the emergence, deployment and conclusion of *if/then*-constructions and focuses on how their syntactic assemblage is sensitive to the participants' movement in space. It zooms in on the guides' bodily displays of reorientation *before* they start uttering an *if*-clause, as well as on how guides temporally adjust the construction – through hitches, pauses and restarts – to the guidees' co-occurring spatial repositioning, often resulting in what normative linguists might describe as 'ungrammatical' constructions. This study demonstrates that, in this setting, *if*-clauses are cross-linguistically used as a resource for organising attention (whereas syntactically similar constructions, e.g. *paratactic conditionals*, are not used for this purpose). It shows that interactants may prioritise the smooth organisation of practical actions over grammatical 'correctness' – thereby highlighting the fundamentally adaptive, situated and action-sensitive nature of grammar.

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European Spanish through space and time: An analysis of Peninsular politeness norms

Panel contribution

*Dr. Jeremy King*¹

1. Louisiana State University

As one of the most widely spoken world languages, Spanish has enjoyed comprehensive scholarship on distinct facets of its linguistic system, from both synchronic and diachronic perspectives. However, aside from questions of morphological and phonological evolution, few studies have carried out in-depth analyses of any aspect of the shifting norms of the language over time. In the present paper, we wish to provide an overview of politeness norms in European Spanish over a period of several hundred years in order to provide insight into the factors that have influenced this aspect of linguistic behavior over the centuries.

This study begins with a brief overview of politeness norms in medieval Spanish, roughly defined as the initial period of existence of the language until the end of the 15th century. As laid out in Boix Jovaní (2012), medieval Spanish politeness rested largely on the notion of *honor* and the fulfillment of commitments. We then move to an examination of Early Modern Spanish on the Iberian Peninsula (16th and 17th centuries), and we conclude our study with analysis of European Spanish as represented on the North American continent during an early stage of the colonial period (late 18th and early 19th centuries).

Our analysis of politeness norms includes an examination of three distinct pragmatic phenomena: Address forms, directive speech act formulations, and overt politeness strategies (including, and especially, mitigation devices accompanying speech acts). The corpus for this study is comprised of two separate sets of primary sources: First, a set of 200 familiar letters sent by Spaniards on the Peninsula to their friends and loved ones who had recently emigrated to the new Latin American colonies; and second, a set of 200 business letters exchanged between government emissaries in colonial Louisiana.

The major issues influencing shifts in politeness norms we touch on include questions of socioeconomic conditions (prosperity during the Golden Age vs. uncertainty in colonial North America); the political and ideological effects of other nations (i.e., the effects of the French Revolution); the dominant values of the distinct time periods; and comparative geographic issues. Another question we explore is the comparative effects of the transmission time of written communication during these time periods; this issue has been shown to have significant ramifications on the formulation of linguistic strategies (King 2010, 2018, in press).

Our initial conclusion is that politeness norms in Peninsular Spanish have not remained static in any sense over time, but rather are heavily dependent on what Kádár & Mills (2013) refer to as *local, in-group norms* of politeness means.

Evaluation of Ethno-linguistic Identity in Post-modern Irish Society

Panel contribution

Dr. Tamami Shimada¹

1. Meikai University

Many of the Irish consider the speaking of the Irish language almost the single largest component of their ethnic identity, while Irish is actually spoken by less than 2% of the population on a daily basis. This seems to arouse a sense of loss in their ethno-linguistic identity. This paper investigates the relationship between language and ethnicity in the current context of Ireland, which has experienced a language shift from the speaking of an indigenous Irish to the use of an imported or imposed English. This English, known as Hiberno-English, displays grammatical traits inherited from the Irish language, but it is not so much considered to be a marker of ethnic identity as Irish. This paper introduces written comments by Irish correspondents in surveys of their sociolinguistic attitudes and awareness, which were undertaken in 1999 and 2015, along with interview data concerning the Irish and English languages. The data suggests, among other things, that the Irish language is associated with the notion of “OUR”, as was often described as “our native language”, “our true language”, “our mother tongue” and “our own language”. Although the surveys were endowed with insights from over a hundred respondents, one cannot deny from a critical point of view that in this type of questionnaires the replies of respondents may have been skewed to reflect this sense of ethno-linguistic identity. Respondents were readily committing an act of identity in writing comments on their languages. The paper thus conducts further examination of written narratives in terms of the discussion of multiple threads of individual identities in post-colonial and post-modern Irish society. The impact of ethno-linguistic identity for the identity construction of Irish people will be empirically and theoretically evaluated.

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Experimental design: Methods for investigating main-clause omission in Japanese and Hebrew

Panel contribution

*Dr. Maayan Barkan*¹

1. Hunter College

One of the things that make the field of pragmatics challenging to research is that it is concerned with language at the discourse-level, making context a primary factor. In traditional syntax studies, isolated sentences are presented and participants are asked to judge their grammaticality. Pragmatics is different in that it deals with utterances in context, rather than with isolated sentences, and therefore makes this methodology not quite appropriate as a research model for pragmatics studies.

I present my own pragmatics experiment on main-clause omission constraints in Japanese, in which my aims were (1), to elicit intuitive judgments regarding the allowance of main-clause omission in natural, conversational Japanese; (2), to compare them to the intuitive judgments of Hebrew Native Speakers; (3), to investigate the pragmatic constraints of main-clause omission among Japanese native speakers; and (4), to investigate the learnability of main-clause omission in Japanese by Hebrew speakers. Three groups of subjects were recruited: (1), Japanese Native Speakers, (2), Hebrew Native Speakers, and (3), Hebrew Native Speakers Learning Japanese. Each group included 20 participants.

This talk will discuss the ways in which other methodological approaches, such as corpus analysis, interview, role-play, or Discourse Completion Task/Test (DCT), would not have been viable for this investigation. For example, the above methods do not allow the researcher to focus specifically on eliciting native speakers' judgments. Also, since the focus of the experiment was the **omission** of phrases, it made it harder to conduct a comparison between the two languages by utilizing natural occurring data as well as in elicited data that are not based on subjects' judgments.

While being cautiously aware of its limitations, I adopted the traditional syntactic-judgment rating model (Chomsky, 1957), but adapted it to create a controlled experiment in pragmatics, following recent experimental syntax studies (Spouse, 2005). In my presentation, I will describe the adjustments I made to this syntactic method, and show how I converted it into a pragmatics experiment. I will focus on four adjustments I used, which are briefly introduced below:

a) Stimulus format: The participants were asked to listen to audio recordings and not to read sentences, in order to create the feeling of natural conversation.

b) Task instructions: The task was to judge "how natural the utterance sounds" versus "how grammatical the sentence is."

c) Contextual stimuli: The speech acts I focused on were Refusal and Praise. Detailed situations were provided before each utterance, so that the utterances were not presented in isolation, but with enough context and background information to be suitable to a pragmatics investigation (i.e., "Would the following utterance sound natural as a refusal/praise?")

d) Cultural considerations: Since the phenomenon of main-clause omission is not familiar to Hebrew Native Speakers in the same way it is familiar to Japanese Native Speakers, a cross-cultural adaptation was required for clarity.

Finally, I will discuss the pros and cons of the outcomes of the adjusted method I used.

Expert Participants' Role in the Chinese TV Show *Danshi Wenzheng* (Questioning Officials on TV)

Panel contribution

Ms. Yan Zhou¹

1. 1. UCLA

Political accountability refers to government officials' obligation to explain and justify their policies or failures and citizens' capacity to impose sanctions on government malfunctioning (Schedler 1999). Conversation Analysis (CA) has been a powerful approach for investigating social identities, such as journalists' watchdog role in democratic societies by analyzing journalists' question-design and officials' responses in news interviews and press conferences (Clayman and Heritage 2002; Clayman et al. 2006; Eriksson and Patrona 2011). Yet relatively few studies have investigated non-journalist participants' engagement in broadcasting (Thornborrow 2014; Montgomery 2008) or other forms of accountability relationship in non-electoral states like the People's Republic of China (PRC). Research on local level government accountability, instead of national level, is also lacking.

The present study adopts CA to examine expert participants' roles and the social relation between expert participants and local government officials in the live TV show *Dianshi Wenzheng* "Questioning Officials on TV" (DSWZ) in China. The data for this study is based on five episodes (about 8 hours) of DSWZ videos. My study shows that experts in DSWZ play a more active role than the non-partisan information provider seen in U.S. news interviews (Montgomery 2012): they not only answer specialized questions from the host but criticize local government malfunctions and advise on local policies. In addition, some expert participants actively collaborate with other participants in the show to hold officials accountable.

Such a complex relation is established through various interactional practices of different participants on DSWZ (the host, government officials, and experts). The current presentation focuses on turn-design, which refers to "how a speaker constructs a turn-at-talk—what is selected or what goes into 'building' a turn to do the action it is designed to do, in such a way as to be understood as doing that action" (Drew, 2013: 132). Preliminary observations include: (1) The hosts often adopt distinguished identifiers in lead-in questions for experts and design their questions as requests for favors with polite formulations. (2) Expert participants can have different orientations and often categorize themselves into different social identities (layperson or experts, watch-dog or advisers). (3) Officials are more likely to give affiliating responses to experts' questions or advice than to the host's or other participants' questions.

The present study contributes to the discussion on social relations in institutional settings. Specifically, it expands the scope of research on accountability relationships between journalists and politicians to the relations between experts and local politicians in the Chinese context.

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Exploring shared decision-making in genetic counseling for non-invasive prenatal testing (NIPT) in Mainland China: a discourse analytic perspective

Panel contribution

Ms. Xiaowei Li¹, Dr. Olga Zayts¹, Dr. Chin Peng Lee², Dr. Mary Tang²

1. The University of Hong Kong, 2. Department of Obstetrics & Gynaecology, the University of Hong Kong/Queen Mary Hospital

The discovery of cell-free fetal DNA in maternal blood two decades ago laid the base for developing non-invasive prenatal testing (NIPT), which helps prospective parents to determine the risk for fetal chromosomal abnormality early in pregnancy. Since its introduction to clinical practice in Hong Kong in 2011, NIPT has significantly changed the paradigm of prenatal screening, and is now offered in more than 60 countries. In addition to global trends to commercially promote NIPT, there are also plans in some countries to introduce the testing into routine state-funded prenatal care. While applauded for its safety as well as high accuracy rate, NIPT is also reported to have posed some technical, ethical and moral challenges to healthcare providers and prospective parents (e.g., false positive/negative rate, informed decision-making, eugenics) (Hui & Hyett 2013), which warrant further research by academics and practitioners.

There is a substantial body of communication-oriented research on prenatal testing and screening (e.g., Pilnick & Zayts, 2012), and in the last decade, an increasing number of medical studies on NIPT (e.g., van Schendel et al., 2015). There are still some research gaps to be bridged between communication-oriented and medical research studies. First, previous communication studies have predominantly examined more traditional screening procedures (e.g., ultrasonography, maternal serum screening). Second, most of the studies on NIPT are outcome-oriented, typically utilizing surveys to address the outcome, or the impact of communication, such as attitudes, uptake of testing, while neglecting the communicative processes, as well as the specific communicative contexts of NIPT consultations. In this vein, this study adds to existing literature by exploring the less empirically studied naturally occurring consultations for NIPT from a process-oriented perspective. The study site in a major city in Mainland China provides a particular interesting location, given limited research on NIPT in this part of the world, and its local government policy to provide the testing with high public insurance coverage.

A corpus of recorded prenatal genetic consultation sessions for NIPT are drawn from an ongoing research project. By adopting ethnographic fieldwork and theme-oriented discourse analysis (Roberts & Sarangi, 2005) as the analytical framework, this paper examines how shared decision-making is facilitated and enacted in the context of genetic counseling for NIPT, as well as how expectant parents navigate various information resources and orient themselves to and negotiate decision-making regarding this testing option.

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Exploring the expression of agency in the speech of “new” speakers of the Hawaiian language

Panel contribution

*Dr. Scott Saft*¹

1. *University of Hawaii at Hilo*

Although still considered an endangered language, the Hawaiian language is in the midst of a revitalization movement that has produced many new speakers, the majority of whom have learned the language in a school setting. Many of these new speakers, in fact, are currently spearheading the revitalization movement by serving as teachers of children at Hawaiian medium schools, which are growing in number. Some people, however, have been critical of this development as they believe that these new speakers, due largely to their prior knowledge of English, are changing the language in ways inconsistent with the expressions and cultural beliefs of traditional Hawaiian speakers. These critics have, in fact, referred to this “changed” language as “Neo-Hawaiian” to mark it as something different that goes against tradition.

The basic goal of this presentation is to examine the usage of language by new speakers of Hawaiian in terms of a specific aspect of language, that is, the expressions of agency. Describing an agent rather loosely as “the doer of an action,” the presentation employs data from a recent media initiative in Hawai‘i referred to as *‘Ōiwi TV* that is led by new speakers of Hawaiian and that produces video clips of various lengths to be shown on cable TV and posted on the Internet. For the analysis, the presentation first describes how the speakers of Hawaiian who appear in the videos and who also serve as narrators of the clips employ several linguistic constructions, including passivation, nominalization, and stative verbs, to express actions without explicitly naming agents. The presentation next situates this usage of language within the notion of *hana pono* (“right behavior”) from a traditional Hawaiian perspective, which is strongly suggestive of a preference in Hawaiian for leaving agents of actions unstated.

The analysis, therefore, suggests that new speakers of Hawaiian are employing the language in a way that is consistent with traditional values, at least in terms of the expression of agency. In relating the findings to Hawaiian cultural values, the analysis employs the concept of *ba*, a Japanese term translated as “frame,” to describe how usage of linguistic constructions such as passivization, nominalization, and stative verbs serve as resources that allow new speakers of Hawaiian to preserve the “primary *ba*” of a traditional Hawaiian identity.

Exploring the metaphorical expressions in the discourse community of Chinese entrepreneurs and their mental model: A corpus-based study

Panel contribution

Dr. Hui Qiu¹

1. Zhejiang Sci-Tech University

Mental models are an internal representation constructed by individuals' cognitive system to explain the world around them (Denzau & North, 1994). Hill and Levenhagen (1995) further elucidate that the development of an entrepreneur's mental model will usually experience a process of metaphORIZATION. Entrepreneur's mental model plays an important role in the development of an enterprise. As a key component in the mental model, conceptual metaphors will affect not only the conceptualization of relevant matters and the environment an enterprise lives in, but also the decisions he and his colleagues make as well as their behavior under certain circumstances. This study explores conceptual metaphors by analysis of metaphorical expressions, and then investigates the overall structure of these conceptual metaphors as well as their specific cognitive values and cultural functions based on the Chinese entrepreneurs' discourse from the perspective of critical metaphor analysis (CMA). In order to ensure the reliability and sufficiency of the analysis, we construct a closed corpus (with its total size of more than 1.53 million Chinese words), with its data composed of 55 Chinese entrepreneurs, like Jacky Ma, the founder and former CEO of Alibaba Group. Metaphor Identification Procedure (Pragglejaz, 2007), is used as the method for identifying metaphors in the present corpus. This study further explores conceptual metaphors from these metaphorical expressions and constructs mental models of Chinese entrepreneurs. However, this study is different from traditional paradigms of research on entrepreneurs' mental models. Initially, it introduces a quantitative approach based on a corpus analysis which diminishes the influences resulting from intuitive analysis and philosophical speculation in methodology. Secondly, it chooses discourse as its starting point to interrogate entrepreneurs' mental models by virtue of CMA, which makes up for weaknesses caused by the research paradigm on mental models through analyzing entrepreneurs' behavior patterns. Last but not least, the data collected in this paper are composed of entrepreneurs' daily language instead of second hand reports or commercial stories written by others, which enables the relevant discussion close to the real situation. The results drawn from the analysis in the corpus give us a clear picture that both domains of 'running a company' and 'company' are conceptualized based on different source domains. Findings indicate that firstly, the conceptual metaphors with their source domains from WAR, JOURNEY, HUMAN BODY and SPORTS are commonly used in the corpus; secondly, many conceptual metaphors can be embedded in a dominant conceptual metaphor A COMPANY IS A PERSON. For example, in the conceptual metaphor RUNNING A COMPANY IS TRAVELING, the basic mappings are represented as follows:

company => traveler

purpose => destination

process => path

activity => movement

The above mapping structures portray A COMPANY IS A TRAVELER. The notion of traveler is a subcategory of human being, so we infer A COMPANY IS A PERSON. The entrepreneur's mental model extracted from the conceptual metaphors in the study will help promote the acceptance and transmission of a company's internal cultural values and contribute to the mutual understanding of entrepreneurs in international commercial activities.

Expressing Cognitive Empathy in English as a Lingua Franca: Analysis of Interaction between Student Doctors and Simulated Patients

Panel contribution

***Ms. Yukako Nozawa*¹, *Ms. Kazuyo Yamauchi*², *Mr. Daniel Salcedo*³**

1. Waseda University, 2. Tokyo Women's Medical University, 3. Chiba University

The aim of this study is to examine how student doctors and simulated patients co-construct empathic communication in English as a Lingua Franca (ELF) during medical interview. It specifically focuses on the use of repetition expressing cognitive empathy. Repetition is commonly employed among speakers of different lingua-cultural background (e.g., Kaur, 2009), but have received little attention in healthcare communication in ELF. The central interest is how the use of repetition contributes to conveying empathy which is defined in an empathy scale such as 'The Consultation and Relational Empathy (CARE) Measure' (e.g., Mercer et al., 2004). It states empathy as broad and individually different (see also Hojat, 2007). In this study, following the broad definition of empathy in CARE Measure and other scales used in medical education, conversation analysis clarifies the process of conveying empathy. This presentation compares two typical cases; one in which empathy is successfully delivered in the form of repetition and received by the simulated patient, and the other in which empathy is not successfully received by the simulated patient. The participants are student doctors and simulated patients from different lingua-cultural backgrounds. The data were audio-visually recorded and transcribed for subsequent conversation analysis. The initial stages of analysis reveal that the use of repetition contributes to conveying two important 'empathic' elements stated in CARE Measure: 1) letting patients tell their story and 2) show fully understanding of patients' concerns. Considering the function of repetition in ELF communication (e.g., Cogo and Dewey, 2012; Mauranen, 2012), I will present how the use of repetition contributes to facilitating communication and co-constructing mutual understanding in the interactional processes as well as expressing cognitive empathy. The presentation will conclude by giving implications for further research and teaching empathic communication in ELF at medical English classroom.

EYYYY MAHHHHH: Metapragmatic responses to New York City English on YouTube

Panel contribution

***Dr. Cecelia Cutler*¹**

1. City University of New York

The main idea I wish to explore in this paper is the peripheral position of written online interactional data in contemporary sociolinguistic research; more specifically, I examine how dialects are written and used pragmatically online and what kinds of attitudes and alignments people express towards them in written online interaction (Androutsopoulos 2013; DeFina 2017; Jaffe et al 2010; Liebscher & Dailey-O'Cain, J. 2009). Digital written interaction has been studied quite intensively over the past decade particularly as digital technology has evolved into the primary platform for a great deal of human communication across the globe (Blommaert 2013; Lillis & McKinney 2013), but we are still in the early stages of understanding how expressed attitudes about language variation reflect language change. The present paper examines comments (N=3500+) posted by people who watch YouTube videos about dialects, specifically "New York City English" (Newman 2014). The videos, presented by non-linguists (e.g. lay people, a dialect coach, and Vox, a news and opinion website) didactically present phonological dialect patterns such as non-rhoticity, and the COFFEE vowel. Comments posted by viewers respond to these videos in various ways; some are delighted or dismayed to identify these patterns in their own speech and align in varying ways with this way of speaking. In 1) below, the author both distances herself from NYCE by proclaiming to be from a more rhotic (and incidentally quite affluent) area. Yet, she also acknowledges occasional influence from her father's phonology (e.g. non-rhoticity, stopped interdental fricatives, and tensing and raising of /ɔ/) which she performs orthographically in < FAH-thuh>, < da >, and < awfin>.

1) man, i'm so glad i'm from Westchester.... and i pronounce that R... i don't say "Westchestuh" howevuh... i was raised by a FAH-thuh who grew up in Brooklyn and da Bronx, so every so awfin, i heah HIM come outta my mouth...

Others make metapragmatic observations about the kinds of people who talk this way or express nostalgia about how "the accent" is disappearing. The paper explores how this kind of data can complement traditional sociolinguistic analyses of language change by illustrating the degree to which people are aware of dialects and what kinds of attitudes they express towards them.

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Face-work in online hotel responses to tourists' reviews: A cross-linguistic analysis

Panel contribution

Mrs. Irene Cenni¹, Prof. Patrick Goethals¹

1. Ghent University

The rise of the web 2.0 has offered innumerable options to consumers to voice their complaints and disappointment concerning a specific product or service. TripAdvisor is currently one of the most popular platforms where tourists can share opinions and evaluations about travel services, but at the same time it offers a 'right to reply' space to businesses (Heyes & Kapur 2012; Vásquez 2011).

Responses from business embody a new and productive CMC genre, also known as 'webcare', 'online customer care' or 'online reputation management' (Einwiller and Steilen 2015; Zhang & Vásquez 2014). Because a negative review from an unsatisfied customer can be easily related to a face-threatening act towards the hotel and its management, it becomes clear how responses to these particular online evaluations inevitably involve some politeness and face-work practices.

In this contribution we will analyze responses written by hotel management to negative reviews posted on TripAdvisor. We will analyze a total number of 300 responses written in three languages, namely English, Dutch and Italian concerning accommodations located in London, Amsterdam and Rome, thus adding a cross-linguistic dimension to the analysis.

Pragmatic characteristics of this emergent CMC texts will be examined. First, based on the work of Zhang and Vásquez (2014) we will carry out an analysis of the rhetorical moves structuring the responses in the three language under examination. Second, we will investigate the different linguistic realizations within those moves through the Rapport-Management Theory framework developed by Spencer-Oatey (2002; 2008). Results brought to light a substantial similarity between English and Dutch responses in terms of communicative strategies, while consistent divergences have been found in the Italian subset. In particular, providing justifications, denying responsibility and even blaming the guests for the service failure, seem to be linguistic strategies adopted mostly by Italian managers when compared to the other subsets, suggesting how Italian response writers are less concerned with the restoration of the customer satisfaction and his/her 'sociality rights' (Spencer-Oatey 2008), preferring a more 'defensive' style when addressing a service failure.

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Facetus and the birth of European politeness

Panel contribution

***Dr. Luis Unceta Gómez*¹**

1. Universidad Autónoma de Madrid

Two Latin poems with the title *Facetus* (*Facetus: cum nihil utilius* and *Facetus: moribus et vita*), both dating to the 12th century, inaugurated a fertile genre of behavior manuals, developed during the Middle Ages both in Latin and in vernacular languages. Drawing on Latin ideas and literature (see, e.g. Moissello 1993; Langosh 1976), these samples of medieval courtesy literature present a series of interesting ideas for the study of historical politeness. According to Brentano (1935), the following are the main characteristics of the *facetus* literature:

It deals with specific precepts of external conduct; hence, it presents practical admonitions concerning behavior, not abstract discussions of culture. Its maxims inculcate virtues which good breeding demands of everyone, irrespective of profession or rank. Its rules are expressed with little attempt at classification, and they are frequently interspersed with moral advice. Its form is usually that of verse, in which a command is expressed within a single couplet that can easily be memorized. (Brentano 1935: 2)

Within the field of historical politeness, the application of modern politeness theories to Latin language has gained great momentum in recent years (see, for instance, Hall 2009, and the state-of-the-art in Unceta Gómez 2018). Nevertheless, the way in which Latin ideas forged and shaped European politeness has not still attracted great interest, even if it is a research area of the utmost importance.

With this paper, I aim at contributing to the study of the first stages of the development of European politeness, through the analysis of these texts, which illustrate an intermediary moment of transition from ancient conceptualizations of politeness to modern ones, explicitly developed in conduct manuals from the Renaissance on (see, e.g., Alfonzetti 2017). My metapragmatic analysis will specifically (but not exclusively) focus on the metalanguage of politeness in those normative texts, and on the comparison of this metalanguage with that of classical Latin (Unceta Gómez 2019), in order to introduce (following Kádár and Paternoster 2015) a diachronic perspective in the study of the foundations of European politeness.

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Fake faces: Astroturfing as artificial self-expression in social media

Panel contribution

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Astroturfing is a growing phenomenon online yet it remains difficult to detect and investigate (see Kovic et al. 2016). The term astroturfing is derived from the brand AstroTurf that produces artificial turf playing surfaces. In online media contexts, it refers to the activity of masking sponsored content as originating from grassroots participants and their own self-expression (see Pfister 2014, 85–87). Sihvonen & Lehti (2018: 12–13) identify two main criteria of astroturfing: first, it is organization-driven and -sponsored, strategic and manipulative communication, and secondly, it is carried out by grass-roots media users or people who present themselves as such who do not disclose the link they have with the sponsoring organization. Astroturfing is widely used in, e.g., political campaigns and commercial branding.

Since one of the key components of astroturfing is the artificial nature of self-expression, it can be investigated from the perspective of ‘face.’ In Goffmanian terms, the face work carried out at the front stage of the astroturfing performance is not sincere but cynical (Goffman 1956: 11). Goffman (ibid.) defines cynical performances as those aiming at the good of the performer or their community through guiding the conviction of their audience without really believing in the conviction. In this process, ‘face’ is the positive value the performer claims for themselves during the interaction with the audience (see Goffman 2003: 7). In astroturfing, the positive face value is the impression of a sincere self-expression. While Goffman (1956: 19) claims that a cynical performance cannot be influential, the success of fake self-expression in astroturfing suggests otherwise (see e.g. Crescin et al. 2017). This contradiction indicates that in digital contexts, fake faces may be more influential than in face-to-face encounters, the object of study of Goffman.

In this paper, we explore astroturfing from the perspective of face work. We concentrate on political astroturfing, i.e. we analyse examples of possible paid supporters in relation to the “yellow vests” movement in France in late 2018 and early 2019. Through the analysis of selected Twitter and Facebook profiles, we will explore which linguistic, discursive, and contextual features may trigger suspicion concerning the sincerity of the performer. Preliminary analyses indicate that contextual features, such as frequency and time of posting as well as the networks of the profile, are crucial in the identification of astroturfing.

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Falsehood and deception in advertisement rhetoric

Panel contribution

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According to Grice (1975), falsehood and deception are in violation of the cooperative principle; and especially, lying violates the maxim of quantity: try to make your contribution one that is true. 1. Do not say what you believe to be false. 2. Do not say that for which you lack adequate evidence. There are many falsehoods and deceptions which give harmful effects to societies including political fake news in the recent media. However, there are genres where falsehood and deception are positively employed. One of these fields is the rhetoric of advertisements.

This paper argues that there are positive falsehoods and deceptions where a sender of the message is telling a lie (not a white lie, such as being moral to lie to the Gestapo about the location of a Jew, which Sweetser (1999) called unqualified lie, where our uncooperativeness is to be justified), but as a fun and light-hearted way to attract consumer attention through expressions. I will show examples which use exaggerations in advertisements. As OxfordDictionaries.com defines, the definition of lie is: 1. An intentionally false statement, 2. Used with reference to a situation involving deception or founded on a mistaken impression. Exaggerations in advertisements are exactly this case, but when the exaggerations are obvious enough, it gives an easily understood effect to the receivers of the message.

For example, in a HEINZ ketchup ad for fiery chili, the tagline states, “for seriously hot ketchup IT HAS TO BE HEINZ.” As a visual message, a left hand wearing an oven mitt holds a bottle of HEINZ upside down as molten ketchup pours out. It wants to convey that the taste is “hot” but it actually is a play on words for being hot in the sense of temperature as well. We all know that a bottle of HEINZ is not a hot, and because of that we can safely enjoy this word play.

Being overly unreal to convey truth is the key to be a good exaggerating advertisement. Being exceedingly different from the real world reality gives us an impression of being lied to. Also, we can easily detect the lie and will therefore not be deceived. We can even be elated by the deception from the rhetoric of the lie. As it is said, the Eliza effect exists in all of us, sometimes we want to be deceived. Exaggeration is often successful for grabbing people’s attention and for being salient. That is why falsehoods and deceptions are positively employed in advertisement rhetoric.

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Feeling a sense of togetherness: Synchronised activities in Japanese interaction

Panel contribution

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In the recent past, scholars of communication have been gradually dealing with listener contributions in interactions although many traditional studies have tended to focus on revealing the details of speaker productions (Goffman, 1981; Gumperz, 1982; Tannen, 2007; Gardner, 2001). Key words used in explaining listener behaviours, such as 'listener talk' (Yamada, 1997), 'listener responsibility' (Hinds, 1987), and '*kyo-wa* (collaborative talk)' (Mizutani, 1993) suggest the significance of listener contributions in Japanese interactions. Major research on listener activities focus on *aizuchi* (backchannelling) and nodding, because of their frequent use. However, there is still room to examine how listenership behaviours, including not only *aizuchi* and nodding but other activities as well, dynamically affect the manner of co-creating interaction. Existing research has rarely dealt with the role of listenership contributions in enabling the ongoing interaction to reach a high point, where all participants are actively and enthusiastically engaged.

By shedding light on synchronised activities in Japanese multiparty conversations, this study aims to explore how such activities play a role in co-creating ongoing interactions through the lens of Emancipatory Pragmatics (Hanks, Ide, and Katagiri, 2009) and the Theory of *Ba* (Shimizu, 2004). The goals of this study are: 1) to identify the characteristics of synchronised activities, 2) to discover the process by which such synchronised activities bring about a high point in the ongoing interaction by shifting the participants' roles, and 3) to show how the entire process can build a sense of togetherness among all participants.

There were three key findings in this study. First, there were two types of the synchronised activities: one motivated by multiple listeners, and one shared by the speaker and the listeners. The major synchronised activities were divided into two categories based on each conversational information, namely new information exchanged and old information shared. The synchronised activities in the former category were questioning, *aizuchi*, nodding, and verbal reactive expressions. Simultaneous and shared laughter, verbal and nonverbal repetitions, and collaborative gestures were mainly used in the latter category. Second, the ongoing conversation flowed from exchanging new information into sharing old information through synchronised activities, when a high point was reached in the conversation. A 'mutual responsive system' worked as a boundary between the first and the second categories. The establishment of the mutual responsive system as the boundary also indicated that the co-creating interaction was successful. The participants then shifted not to exchange new information but to share old information. Third, the second category following the establishment of the system contained both simultaneous and multilayered activities that were meant to be shared. The existing roles of listener and speaker no longer worked. Instead, they began to engage as 'co-participants.' Shared information, perspectives, and attitudes flowing among the participants brought a sense of togetherness.

First and second person forms as resources for reference and participation in Finnish everyday conversations

Panel contribution

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First and second person forms (pronouns, person markers etc.) are typically used to refer to speech act participants, to the speaker and the addressee (Siewierska 2004: 1–2). It is well known, however, that 2nd person forms can also be used more openly, so that they do not refer exclusively to the addressee, but rather are less specific in their reference (see e.g. Kitagawa & Lehrer 1990, Kluge 2016). Also 1st person forms can be used for open reference (Helasvuo 2008; Zobel 2016; see also Kitagawa & Lehrer 1990: 741–742 on the “impersonal I”). Our paper explores the use of 1st and 2nd person forms in creating deictically specific or more open reference in conversational interaction, focusing on how they modulate the participation framework of the interaction and how the reference they create is interpreted intersubjectively by the conversation participants. This interpretation is based not only on the immediate syntactic context but also on the larger sequential context of the interaction (e.g. the co-participants’ responses to the turns containing the reference forms).

The speech event and the participation framework constitute the foundation for the interpretation of person forms (see e.g. Hanks 1992). By default, 1st person singular forms refer to the current speaker, and 2nd person forms to the addressed recipient. However, when these person forms are used for open reference, the reference created shifts onto a more abstract level and expands outside the immediate speech event. The use of open person forms may also modulate the participation framework by inviting the other participants to share the vantage point of the speaker.

With data from Finnish conversational interaction (Arkisyn), we will show that constructing personal reference is not a project of the individual speaker but a result of mutual negotiation of meaning by the conversation participants. The choice of the indexical form opens up a certain perspective on the speech situation at hand and invites the other participants to position themselves in relation to the content of the turn. In their sequential contexts, the choice of person forms is responsive to and shows an understanding of the preceding talk, and at the same time projects further talk.

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Forensic Transcription: An introduction to the issues, and a model for evaluating the reliability of forensic and other transcripts

Panel contribution

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Forensic transcription is the interpretation and representation in writing of the content of covert (secret) recordings used as evidence in criminal trials (as distinct from transcription of the trial proceedings themselves).

The study of forensic transcription raises many issues familiar from linguistic research on verbatim transcripts. Notable among these is the need to recognise that entextualisation is a complex, context-dependent process, far from the simple transduction of speech into writing often assumed by the legal community (e.g. Bucholtz 2009). However, due to the nature and use of the audio, forensic transcription also raises additional issues of substantial importance (Fraser 2014). Many forensic recordings are of extremely poor quality, to the point of being unintelligible without the aid of a transcript. It is common practice in many jurisdictions to allow police to provide a transcript as assistance for the trier of fact (jury or judge) in making out what is said. These and other factors create a number of problems.

First, reliable transcription of indistinct audio requires both training (Fraser 2014) and neutrality (Wald 1995). Since police typically lack both, their transcripts are often misleading in significant ways (Fraser 2017). Second, since a transcript ‘primes’ listeners’ perception, it is easy for lawyers, judges and juries to overlook crucial errors, resulting in actual and potential injustice (Fraser 2018a).

Attempts to develop a process that ensures reliable interpretation of indistinct forensic audio (Fraser 2018b) have resulted in articulation of a model of transcription that might be of wider application in transcription studies.

The current presentation sets out relevant background on forensic transcription and outlines the model.

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Formats for responding to polar questions and epistemic stance in Greek conversation

Panel contribution

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Prior research on English conversation (Heritage and Raymond 2012; Raymond 2003; Schegloff 1996; Stivers 2011, 2018) has shown that responses to polar questions are shaped by the questioner's epistemic stance, that is, their positioning toward particular information within a domain of knowledge (Heritage 2012). This study targets different formats for responding to polar questions and epistemic stance in Modern Greek. Drawing on audio recordings of informal conversations (*Corpus of Spoken Greek*) as data and on conversation analysis as method, I examine three formats for providing confirming answers to polar questions: unmarked response tokens, such as *ne* ('yes') and *mhm*, marked response tokens, which are prosodically upgraded via higher pitch and/or loudness, or semantically emphatic, such as *vévea* ('of course'), and modified repetitions of a prior turn at talk. It is shown that the three formats display different functional distributions defined by the socio-epistemic constraints of polar interrogatives. Speakers use unmarked tokens to respond to polar questions that position the questioner as significantly less knowledgeable than the respondent, they use marked tokens to answer polar questions asked from a somewhat knowing position, and they use repetitions to respond to polar questions that claim an equal epistemic footing with the respondent. Unmarked response tokens accept the terms of the question as unproblematic, whereas marked response tokens propose a problem with the asking of the question. Repeat confirmations assert the respondent's authoritative rights over the information at issue and resist the socio-epistemic constraints of the question a polar interrogative. This paper furthers our understanding of stance as an interactional and intersubjective process (Du Bois 2007; Kärkkäinen 2006), by analysing the linguistic resources used by Greek speakers to index epistemic stance in second position in question sequences.

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Fox News, Fake News and the news as ‘Enemy of the People’: Positioning of the ‘News’ in Donald Trump’s Tweets

Panel contribution

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Donald Trump, the 45th President of the United States, is well-known for his practise of sending tweets (approximately 6 per day on a normal day). The key function of Donald Trump’s tweets is self- and other-positioning as a means of constructing both the rights and duties of himself and others. Rom Harré defines positioning theory in the following way: “the study of nature, formation, influence and ways of change of local systems of rights and duties as shared assumptions about them influence small scale interactions...Positioning theory concerns conventions of speech and action that are labile, contestable and ephemeral” (2004, 3). The data for this paper comprise three sets of Donald Trump’s tweets, those from July 1-August 3, 2017, those from October 31-November 29, 2018, and those from January 3-7, 2019. These total 679 tweets, 28% of which are “malignant” in constructing negative positioning of an other, personal or abstract. Of these malignant tweets 31% concern the media. Trump contrasts Fox News, which often functions as a source of information for him with what he terms *Fake News*. Grammatically, Trump often patterns *Fake News* with an adjectival modifier: “The disgusting Fake News.” As early as February 18, 2017 Trump extends his positioning of mainstream media by tweeting, “The FAKE NEWS media [failing @nytimes, @NBCNews, @ABC, @CBS, @CNN] is not my enemy, it is the enemy of the American people.” He uses *Enemy of the People* principally as a noun in apposition to *Fake News*: “Just more Fake News, the Enemy of the People.” He further expands this to “Fake News, Enemy of the People, and Opposition Party” (January 5, 2019). He conflates the Fourth Estate, political partisanship and malicious action. In one famous exchange between Trump and CNN Reporter Jim Acosta (November 7, 2018), Trump articulates a causative connection between fake news as a construct and *enemy of the people*: “when you report fake news, which CNN does a lot, you are the enemy of the people” (CNN, November 11, 2018). As a politician Trump weaponizes the notion of ‘truth.’ He in turn positions himself as a truth teller: “Only the Fake News Media and Trump enemies want me to stop using Social Media [110 million people]. Only way for me to get the truth out!” (August 1, 2017). Remarkably as a truth teller Donald Trump makes no mention of the Acosta incident in his tweets. Nonetheless, the effect of Trump’s positioning of mainstream media is evident on February 12, 2019 when a BBC reporter was attacked by a Trump supporter at a rally in El Paso. This paper examines Donald Trump’s positioning of ‘news’ as malignant as well as the effect of such positioning on news reporting.

Framing public images of politicians and conceptualization in political cartoons: A case study of cartoons of the North Korea nuclear crises

Panel contribution

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This paper aims to provide a cognitive semantic account of the construal of multimodality by conducting a comparative case study of political cartoons on the North Korea nuclear crises with special focus on how conceptual metaphors (Lakoff and Johnson 1999) and blends (Fauconnier 1997, Dancygier and Vandelanotte 2016) contribute to different framings of political leaders in the dataset. Specifically, the paper looks at two groups of political cartoons published in English that contain images of the political leaders of the U.S. and North Korea and that deal with nuclear weapons: those published before the U.S. President Donald Trump took office, and those published after. 78 cartoons that address the relationship between the two nations by situating images of political figures in certain events (e.g., dueling, having drinks together, etc.) were collected from a total of 600 cartoons (accessed Jan, 2018) found via a Google image search. This study is specifically concerned with the kinds of source concept, in terms of which the two political leaders are conceptualized and depicted. It turns out that the two datasets have two different patterns and entailments regarding power relationship between the two nations. The first group of data frame negligible the North Korea's effort to develop nuclear weapons and reify the situation in terms of two people in radically different physical strengths: the North Korean leader is, as a result, conceptualized as inferior to the other via concepts such as a puppet, a baby, a child, a dog etc. standing up against an adult (U.S.). The second group, in contrast, frame the two nations as equally competent to each other, illustrating seriously escalating tensions over the issue of developing nukes in North Korea: in this pattern, it is found that even the U.S. president (Mr. Trump) is equally conceptualized as a baby in diaper as well as the North Korean leader (Mr. Kim). This study, based on its qualitative and comparative analysis within a cognitive semantics framework, argues that cognitive mechanisms such as conceptual metaphor and blending help effectively convey different viewpoints to construct different public identities of the political leaders in the two groups of cartoons. It also argues that the two different conceptualizations of public identities serve as cues with high validity that highlight different stances toward the relationship between the two nations in the different eras (392 words).

From ‘fear’ verb to marker of speaker epistemic stance: A discourse analysis of (inter)subjective uses of Malay KOT

Panel contribution

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We often use epistemic (including evidential) markers either as boosters or hedges to modulate our epistemic claims in interactive talk (Kim 2011). A frequent source of these epistemic markers are mental verbs such as ‘think’ and ‘guess’, as seen in epistemic parentheticals such as English *I think* (Kärkkäinen 2003) and Mandarin *wo juede* ‘I think; maybe’ (Lim 2011). Psych verbs expressing ‘fear’ or ‘anxiety’ are also sometimes recruited as epistemic markers (see Jing-Schmidt & Kapatsinski 2012 on ‘fear’-derived epistemic expressions in English, Russian and Mandarin; Endo 2004 and Yang & Yap 2015 on Mandarin *kongpa*; Yap, Chor & Wang 2012 on Cantonese *paa/taipaa*). Similar to ‘I think’-type epistemic markers, ‘(I) fear’-type expressions can also be used to signal the speaker’s hesitation or uncertainty. In so doing, both types of epistemic markers can be further used as hedges or pragmatic softeners to help downgrade the assertive force of the speaker’s epistemic claim, and thereby often enhance solidarity between the speaker and the addressee. In this paper, we will examine the epistemic uses of the Malay ‘fear’ verb *kotin* in interactive talk using a socio-interactional linguistic framework, with special focus on the face-needs of both speaker and addressee, and with special attention to a recent extended use of the ‘fear’ epistemic marker as a confirmation-seeking particle. Data for our analysis come from 21 hours and 35 minutes of audio- and video-recorded conversations of multilingual Malay speakers in a variety of communication settings, including insurance sales talks and doctor-patient encounters. Findings from this study contribute to a clearer understanding of how ‘fear’-derived epistemic markers are used in Malay (and other cultures) for the purposes of *jaga muka* ‘protecting one’s face’ and *bagi muka* ‘giving face to others’. Our analysis also sheds light on how intersubjective uses of epistemic markers develop into solidarity-enhancing stance markers.

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From Activity Category to Activity: Talk, Text, and Embodied Action in Activity Transitions

Panel contribution

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In professional language assessment, the predominant format to test second language speakers' oral language ability is the Oral Proficiency Interview (OPI; Ross, 2017; Sandlund, Sundqvist, & Nyroos, 2016). Some types of OPI include a role play component designed to generate ratable talk from the examinee beyond second pair parts during the interview-structured interaction. When a roleplay is part of the OPI protocol, examiner and examinee are confronted with the practical problem of transitioning from the interview-structured activity to the roleplay. More specifically, the parties have to reach mutual understanding of two matters: (1) the *activity category* that they will engage in – i.e., a roleplay (general); (2) the particular *member* of that category, i.e. *the* roleplay (specific). In a previous study we examined how the participants achieve intersubjectivity on the first issue. This study will focus on the second.

The data are 15 OPIs with intermediate level speakers of Japanese as a foreign language, conducted by a certified OPI examiner who speaks Japanese as their first language. Under the OPI protocol that guides the test, prompts for eligible role plays are written in English on individual cards. During the ongoing interview the examiner selects a card that will serve as a prompt for the roleplay. The embodied selection process is observable by both parties. Together with the verbal roleplay announcement by the examiner the card selection projects a roleplay as the next activity due.

While both participants are oriented to the upcoming roleplay as a generic activity at this point, the selected roleplay prompt is only within the examiner's knowledge domain. As a method to bridge the epistemic gap between the parties, the OPI protocol stipulates that the examiner hands the selected role card to the examinee, asking them to read the card aloud, in English. The progression of the transition to the start of the roleplay hinges on the examinee's understanding of these two directives. We will examine the multimodal practices through which the examinee's epistemic status eventually aligns with that of the examiner, and specifically how the parties use the role card in their pursuit of mutual understanding in the course of the reading directive sequence.

The analysis draws on Goodwin's (2018) notion of co-operative action as its guiding theoretical perspective and specifically builds on work examining the role of textual objects in activity transitions (Mikkola & Lehtinen, 2014; Robinson & Stivers, 2001; Svennevig, 2012; Weilenmann & Lymer, 2014).

From chef to family host: Formality and informality in cooking shows

Panel contribution

Prof. Susanne Mühleisen¹

1. University of Bayreuth

From chef to family host:

Formality and informality in cooking shows

Televised cooking shows have become an established format in the entertainment industry, raising questions about the quasi-pornographic gaze of the viewer (Chan 2003) and gender issues in the creation of media personae (Buscemi 2014). In linguistics, the investigations on cooking shows have also dealt with gender constructions (Matwick & Matwick 2014) as well discursive acts of inquiry (Matwick & Matwick 2015).

This paper will look at cooking shows as a speech event with a predictable sequence of acts and a set overt and covert goal. In its essence, the cooking show is the performance or acting out of the instruction part of the text format *cooking recipe*. While the overt goal of the speech event is instruction, the covert one is entertainment. Therefore, this highly focussed and potentially formal communicative event (Irvine 1979) needs to apply strategies of informality which by now have become a convention of the genre in order to distract from its directive “lesson” character.

In a comparison of several episodes from 2002 until 2014 from *Paula’s Home Cooking Show* by U.S. Southern celebrity chef and food icon Paula Deen, I will pay attention to changes in conventions of formality and informality of the event. Particular emphasis will also be placed on the creation of the positional identity of the Southern family host and the linguistic features employed to help create Paula Deen’s U.S. Southern host persona.

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From Gesture to Grammar?

Panel contribution

Prof. Jürgen Streeck¹

1. University of Texas Austin

There can be little doubt that spoken language evolved in the midst of corporeal activities in which hominins cooperated and understood one another's embodied practical actions. Millions of years of 'mimetic culture' (Donald 1991) preceded the rise of 'symbolic culture' and its core achievements—language, story-telling, theory. There also can be little doubt that the earliest forms of language-like communication or 'proto-discourse' (Bowie 2008) were purely indexical, restricted to the here and now of small face-to-face communities, and early vocal communication was most certainly coordinated with practiced bodily acts. Contemporary deictic and pointing systems (Kita 2003; Stukenbrock 2015) give an indication of the complexity that purely indexical communication systems can reach. Representational—iconic—gestures and narrative uses of language (i.e.; displaced reference) presuppose a *turn away* from the world, the forming of a 'face-to-face huddle', and represent a later achievement.

Even though grammatical constructions of all types have been described as “automated, generalized motor routines and subroutines that can be strung together or embedded in one another” (Bybee 1998: 151), grammaticalization has been studied apart from embodied forms of communication and especially outside the realm of purely indexical communication; most of the grammaticalization processes hitherto investigated take place in connected discourse of the conversational type. As a consequence, we know little about ways in which linguistic and other bodily modes of communication may have evolved and continue to evolve together.

This paper describes research on transitions between indexical and symbolic modes of communication. It shows in a cross-cultural sample of video-recorded interaction how gestures undergo stages of development not unlike words and phrases that undergo grammaticalization; and it explains how depictive gestures are incorporated into grammatical constructions in various languages. This research is guided by the question how embodied and linguistic action formats may evolve together. It is based on the premise that human communication systems evolve constantly and that this evolution is accessible to observation. Thus, we continue to observe transitions from indexical to iconic and symbolic communication that are also at the root of spoken language itself.

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From Monopoly to Polypoly: The Story of Mandarin in Postwar Taiwan's Dubbing Industry

Panel contribution

Mr. Spencer Chen¹

1. University of California Los Angeles

Anthropology has long been engaged in examining not only the artifacts but also the cultural processes of their production. Such production is more than aesthetic economy; it involves intricate negotiations of various subjectivities, lingua-cultural politics, and resources. Long before the rise of mainland China as a prominent investor in cultural industries, cultural producers in the Chinese peripheries have been struggling with the politics of representation (e.g., Gold 1993; Suzuki 2009; Wang & Lo 2008). In these contexts, choices over languages and scripts would easily ignite ideological conflicts and tensions between different communities, not to mention the accompanying investment risks and cost. This paper explores one such industry—the dubbing industry—in the postwar Taiwan. Specifically, based on the ongoing three-year ethnographic research with three generations of dubbing professionals, I argue that this industry's everyday mundane media practice—dubbing ‘*peiyin*’—is shaped by, and in turn shapes, the State-led language standardization project, aka *Guoyu Yundong*, and the State-endorsed cultural politics. While considerable research confirms the relationship between State-led language policies and Taiwan's rapid lingua-cultural transformation into a Mandarin-dominant society, little has been done to understand how profit-driven sectors such as the dubbing industry navigate larger socio-political conditions and balance between profits and cultural politics. Ethnographic accounts from dubbing professionals indicate that, cross-generationally, these professionals collectively demonstrate an ideological preference for Standard Gouyu as the medium for dubbing, with the oldest generation denouncing the use of other non-Standard varieties. However, participant-observations on recording sessions and behind-the-scenes interactions show that, in practice, younger dubbing professionals are much less concerned with Standard Gouyu on which they publicly insist. Rather, they stylistically use different Mandarin and Sinitic varieties to meet commercial calculations and aesthetic creativities. Archival materials further shed light on these differences: generations with experience in the time when Taiwan prided as the production center of Mandarin(-dubbed) media showed strongest ideological alignment with the hegemony of Standard Gouyu. In contrast, younger professionals that witnessed an influx of mainland-made Putonghua media entertain innovative mixed use of Guoyu and other non-Standard varieties. By cross-comparing three types of data, this paper not only unpacks the outspoken linguistic stereotypes but also reveals unspoken language ideologies. More importantly, I show the possibilities in making visible the cultural politics that is often (made) invisible behind the making of cultural products.

From recontextualization to decontextualization. Discourse representation and modal affordances in traditional and electronic media genres

Panel contribution

Prof. Helmut Gruber¹

1. University of Vienna

Most genre theories view genres as members' (temporally) stabilized responses to recurring rhetorical (communicative) problems (e.g. Miller, 1994). Accordingly, the choice of one or more semiotic modes for realizing a genre is conceptualized as communicators' choice which is guided by the specific type of rhetorical problem the respective genre is used to cope with.

In my presentation, I will argue, that these traditional approaches ignore the importance of media and their modal affordances for the formation of new genres. Based on Latour's Actor-Network-Theory (Latour, 2005), I will argue that media cannot be viewed as static configurations of technical, semiotic, and cultural features which are chosen by actors/ rhetors in order to serve their communicative needs, but rather as active media-tors whose modal affordances influence communicators' meaning making practices. These active aspects of a medium have been called the "pull" factors of genre formation. These pull-factors interact with interactants' communicative needs (the "push factors"; see Gruber, 2017) and situational constraints in the formation of new genres. Both push- and pull-factors establish a complex pragmatic "space" in which genres emerge and are realized.

In order to illustrate my account, I will show how forms of discourse representation and the resulting patterns of represented and representing voice gradually evolved from a stylistic device (in oral communication; Tannen, 1989) to a genre constitutive practice (e.g. in printed academic communication, Hyland, 1999), and eventually became a genre of its own (as the practice of "sharing" of previously posted content) in social media communication. In the analyses, I will focus on the interplay between modal affordances of different media, other pragmatic factors (like audience expectations), and the formal properties of different forms of discourse representation. I will demonstrate how the novel aspects of a medium influence formal features of discourse representation which in turn can stimulate new communicative practices in emerging genres.

These analyses will be presented as arguments in support of the view that genres evolve as contingent configurations of communicative patterns that are not only shaped by users' needs and audience design considerations (i.e. push factors) but also by the affordances of the medium in which they are realized. It will therefore be argued that media's modal affordances should be considered as actively involved in the process of genre formation.

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From researchers to entrepreneurs: A diachronic investigation on the visual identities of academic staff in Hong Kong

Panel contribution

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1. Guangdong University of Foreign Studies, 2. The Hong Kong Polytechnic University

With marketization in higher education becoming a global phenomenon, we now also see the emergence of “academic entrepreneurship” in Hong Kong (Mok, 2005). Competitive schemes have been introduced by the local government to encourage the local universities to promote entrepreneurial practices in various research fields. These practices have exerted changes in many aspects of higher education, including how universities redefine the roles of academic staff (ibid). Previous studies have probed into how the identities of relevant groups, such as students, faculty members and parents, are constructed discursively under the influence of university marketization (e.g. Williams, 2010). However, few of the studies focus on the identity transformation of academic staff constructed in discourses with which the universities promote their research among the public, especially through visual resources such as university websites and annual reports.

The present study aims to investigate how the identities of academic staff are constructed through visual resources, and to trace how the identities change diachronically. We adopt Kress and van Leeuwen’s (2006) framework of visual grammar in social semiotics, and Machin and Mayr’s (2012) critical perspective on multimodal discourse analysis. Data for analysis are images collected from the “Research” and “Knowledge Transfer” sections in the annual reports of six major Hong Kong universities over the past two decades (1994/1995-2015/2016). The findings show that, in general, the purposes of including academic staff in the images shift from documenting and reporting, to publicizing, image building and relationship maintaining. Diachronically, first, identities of the academic staff in these images transform from researchers doing all sorts of research activities, to more frequent depiction of entrepreneurs with their teams proactively promoting their research achievements. Second, there is a reduction over the years in the academic staff being depicted as exclusive intellectuals and social elites distant to the public; instead, they are increasingly represented as actively engaging in building an inclusive interactive relationship with the audience with a closer social distance. This study helps us better understand the controversial phenomenon of university marketization in Hong Kong, and may shed light on how visual analysis can be applied to social research on identity construction and organization change.

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From Student to Shakaijin: The (Re-)Shaping of Job-Hunter Identities

Panel contribution

Prof. Andrew Barke¹, Dr. Momoyo Shimazu¹

1. Kansai University

The transition from student to *shakaijin* (worker or ‘contributing member of society’) is a significant life event that requires substantial adjustment in the way individuals view and construct their own and others’ social identities (e.g. Kroger, 1996; O’Regan, 2010) in order to be admitted and accepted as legitimate members of their new workplace communities of practice. Various resources may be drawn on to assist in the making of such an adjustment, including internal resources such as one’s knowledge of social behavior gained through personal experience and observation of others’ behavior in workplace settings, and external resources such as orientation sessions and on-the-job training provided by companies recruiting new staff to ensure a smooth, timely, and efficient transition from being a non-member outsider to becoming a competent employee and co-worker able to contribute to the activities of the company in an appropriate and beneficial manner.

The focus of this study is on the transitional experiences of third- and fourth-year Japanese university students as they participate in, and/or observe others’ participating in, the job-hunting process referred to as ‘*shūshoku katsudō*’ in Japanese in order to become *shakaijin*. The data for the study consists of the results of three questionnaire surveys and the recordings of group discussions among four groups of four students (16 participants in total) at three distinctive stages of the job-hunting process: 1) pre-commencement of job-hunting activities; 2) mid-participation in job-hunting activities; and 3) post-completion of job-hunting activities. Taking a social constructionist approach, the study aims to analyze changes in the students’ conceptualizations of their self-identities and the identities of others taking part in job-hunting, and to identify external influences that contribute to those changes.

Preliminary results of the study suggest specific experiences involving participant interactions with other key players in the job-hunting process play a crucial role in instigating changes in the way student self-identities are conceptualized and consequently constructed. Such players include company representatives involved in interviews and explanation sessions, university career advisors, and fellow job-hunting students.

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From the inside out and the outside in: the sociolinguist as ethnographer

Panel contribution

Dr. Susan Bridges¹

1. The University of Hong Kong

As sociolinguists our 'paradigmatic backpack' carries traditions informed by ethnography, anthropology, sociology and linguistics and, for the majority, we hold no clinical training or qualifications. So what then gives a researcher from an Anglophone tradition warrant to enter a hospital site in Hong Kong and what are the mechanisms at play that help us to research with and be heard by insiders? In this session, I trace the narrative of my emic experiences of conducting video-based research over the past decade in a healthcare context where I am neither a disciplinary content specialist nor a linguistic insider. In doing so, I will illustrate how the healthcare communication researcher immersed in the context they are studying must not only be acutely aware of the paradigmatic boundary-crossing inherent in our work but also the strategies one may adopt when moving in the fuzzy, generative zone between paradigms. I will draw on illustrative examples from the conduct of several awarded HKSAR General Research Fund (GRF) studies in clinical communication and healthcare education as well as my experience in supervising clinicians undertaking postgraduate research using video-based analyses, to consider how our field can best support and encourage emerging interdisciplinary scholars.

From the peripheries of adulthood – deconstructing culturally-expected identities of age categories

Panel contribution

Prof. Yoshiko Matsumoto¹, Dr. Judy Kroo²

1. Stanford University, 2. Vassar College

Peripheral phenomena in linguistic behavior may appear idiosyncratic in contrast to what is considered central or normative. However, the distinction between core and periphery is often more ideological than factual. Both categories together comprise human verbal and social behavior. Understanding the system of language in terms of its structure and its uses requires linguistic analysis of all instances, core and peripheral (e.g. Östman 2005). Moreover, principles found in analyzing peripheral instances are often applicable to more general and core phenomena. (e.g. Matsumoto (1997) regarding noun-modifying constructions).

This paper focuses on how people on the peripheries of adult life – older and younger than prime working age – express their identities in conversations. Do they construct and perform identities according to common biological age-based cultural expectations? Do they defy expectations? Or are they ambivalent? Using recorded natural conversations among friends and acquaintances of older Japanese women and of Japanese college students, we consider how these speakers indicate their positioning or stance, and to what extent such linguistic behavior is specific to people in peripheral categories.

Older adults are commonly believed to experience declines in health and social stability. Given such cultural expectations of aging, younger speakers often ask older adults about painful experiences (Coupland, Coupland & Giles 1991). However, older adults (Japanese women in Matsumoto's data) show resilience and defy the negative identities imposed onto them. By reframing stories of painful experiences through humor or parallels to ordinary life (Matsumoto 2011, 2015), the linguistic behavior of older adults allows them to deconstruct the category of old age.

At the other edge of the core lie young adults. Contemporary college students in particular face difficulty circumstances, notably a prolonged recession that has left many younger Japanese adults without stable employment. Nonetheless, younger adults are often stereotyped as lacking will or ability compared to “hardworking” older adults. Conversations among college students about jobs, however, reveal the complexity of students' aspirations, from the desire to hold traditional jobs to doubts and ambivalence about those positions. As with older adults, young adults' conversations reveal indirect defiance of negative social stereotypes.

Defiance against imposed categorization, as shown in our investigation of the peripheries of adulthood, in fact, can extend across domains. Studies show that even members of groups that are socially dominant such as white English participants, unexpectedly resist declaring themselves as English when asked about their identities (Condor 2000, Fenton 2007). That is, findings of a core group study are consistent with our findings of the groups at the age periphery.

This study suggests the importance of investigating phenomena on the periphery because the periphery: (1) is part of the whole, (2) provides insights into general phenomena and suggests broader principles, and (3) challenges assumed categories and the divisions between core and periphery.

From “I love this” to “the problem is”: Identifying speech acts in large corpora of online comments

Panel contribution

Mr. Matt Gee¹, Dr. Ursula Lutzky²

1. Birmingham City University, 2. Vienna University of Economics and Business

One of the main difficulties in studying speech acts in large corpora has been how to search for and identify them. This is mainly due to the fact that most speech acts are defined by means of their function rather than the specific linguistic form they have in a text. Consequently, previous research has often studied either a closed set of verbs and constructions that typically function as a specific speech act (e.g. *sorry* or *apologise* for the speech act of apology, see Deutschmann 2003) or analysed the metacommunicative potential of these expressions, studying both performative and discursive uses of speech acts (see e.g. Jucker and Taavitsainen 2014). More recently, a new methodological approach has been introduced that involves studying one particular type of text at a time as well as focusing on a specific position within the text to uncover manifestations of speech acts (Lutzky and Gee 2018).

This paper presents the results of a contrastive analysis between two corpora of online comments compiled by the Research and Development Unit at Birmingham City University. The first dataset is drawn from the *Birmingham Blog Corpus* (<http://www.webcorp.org.uk/blogs>), a diachronically-structured collection of blog posts covering the period 2000-2010, and is based on a sub-corpus comprising 86 million words of reader comments on posts published on the WordPress and Blogger hosting sites. The second dataset comes from a corpus of newspaper articles and includes 280 million words of reader comments which were left on articles on *The Guardian* website between 2006 and 2010.

The analysis focuses on the initial position in the online comments. Through a combination of key word and cluster analysis, we study similarities and differences in the way blog and newspaper comments are initiated and how the beginning of comments may provide further insights into the use of speech acts. The results show that while blog comments reflect more positive attitudes, with speech acts such as complimenting and thanking occurring frequently at their onset, newspaper comments appear to be more matter of fact and argumentative in nature, with speech acts such as asserting and suggesting appearing at the start of the comments.

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GA in story-telling sequences in Japanese conversation: Evoking/invoking strong associations

Panel contribution

*Dr. Hiroko Tanaka*¹

1. University of Essex

This paper uses conversation analysis to investigate the workings of the so-called ‘nominative’ particle *ga* in story-telling sequences in naturally occurring Japanese conversation. It builds on previous discussions concerning the role(s) of *ga* in discourse, among others, for marking new/unpredictable information, as focus marker, for exhaustive listing, to ‘spotlight’ NPs in narratives, its use in pragmatically highly marked contexts, and comparisons with *wa* and bare NPs (e.g. Kuno 1972, 1973; Masunaga 1988; Suzuki and Ono 1991; Ono, Thompson and Suzuki 2000; Hasegawa 2018).

As has been noted in various research, stories are a natural habitat for *ga*—regularly deployed for articulating story-prefaces, background information relevant to a story, and key sequence of events leading to the climax of a story. Primarily through tracking the development of a series of stories within a single conversation, this paper focuses on story-tellers’ use of *ga* for implementing a basic operation, which appears to resonate deeply with some of its previously reported uses, as touched upon above.

Typically produced in the form ($x=NP$)*ga*($y=predicate$), the operation, when pared down to the bare minimum, is hypothesized to involve a kind of mapping of x to y , ostensibly evoking/invoking a strong identification/association of x with y , schematized here as [$x \square y$]. The nature of the identification/association evoked/invoked nevertheless appears to be profoundly shaped by the local interactional context, and more research is needed to understand the extent to which the proposed association may arise from a possibly inherent property of *ga*.

In the extract below, Aya has been co-telling a story (with her mother) about family trips with her father, elaborating on his tendency to become self-absorbed. While describing his obsession with taking photos on bus journeys, she continues,

- 1 Aya >*kakujitsu ni jibun ga ii seki*<.=
without.fail P oneself **GA** good seat
‘>without fail, oneself□the good seat<=’
- 2 Chie: =*ichiban ii seki ga jibun*.=
best seat **GA** oneself
‘=the best seat□oneself.=’
- 3 Aya: =[un.
‘mm’
- 4 Mother: ‘=[u:n u:n u:n u:n.’
‘mm: mm: mm: mm:’

In line 1, Aya animates her father’s stream of consciousness through an ‘extreme case formulation’ (Pomerantz 1986) to evoke/invoke a strong self-identification of himself and the good seat: [‘without fail, oneself□the good seat’]. Interestingly, the story-recipient produces an exaggerated understanding check through an essentially converse mapping [‘the best seat□oneself’], which in turn, is jointly confirmed by Aya/Mother through *un* ‘mm’ or ‘year’ (Kushida 2011). By coming full circle, the participants create a robust bidirectional identification/association of the father and the best/good seat. Although the antecedent/proximal interactional context is highly constitutive of the resultant association, *ga* can also be seen to play a vital evocative role in invoking the association.

Further, by mobilizing the real-time capacity of x *ga* to project some predicate y (Tanaka 1999, Ch. 5) but

also to evoke/invoke a strong association of x with some story-relevant matter to occupy slot y , a story-teller can calibrate the packaging/interweaving of descriptions and manage the order in which story-components are produced, thereby propelling a story forward and heightening its dramatic impact.

Game-based Learning of Conventional Speech Acts in L2 Chinese

Panel contribution

Ms. Xiaofei Tang¹, Prof. Naoko Taguchi¹

1. Carnegie Mellon University

Recent research in technology-assisted second language (L2) learning has demonstrated that digital games can provide a promising platform to engage learners in meaningful language practice (Sykes, 2009, 2013; Thorne, 2008). However, studies examining the effect of game-based learning in L2 pragmatics are extremely limited. To fill this gap, the current study investigated the usefulness of a digital game in teaching conventional speech acts in L2 Chinese. Using *Unity*, we developed a scenario-based interactive game to teach a variety of conventional speech acts (e.g., requests, apologies, and thanking). We incorporated four critical gaming attributes (i.e., *context*, *goal*, *feedback*, and *interactivity*) to deliver a playful and engaging learning space. The attribute *context* was delivered by animated visuals that represent the social context and a story line that connects different scenarios. The attribute *goal* was incorporated by a rewards system of collecting points. The attribute *feedback* was provided directly and indirectly-via explicit meta-linguistic feedback and build-in characters' facial expressions. The attribute *interactivity* was incorporated to allow player navigation in the game world.

We delivered the game to L2 Chinese learners to see whether their knowledge of conventional speech acts improved after playing the game. Twenty-four students enrolled in Chinese classes in a university in the U.S. participated in the study. After completing a pre-test, they played the game by going through 10 different social scenarios to interact with build-in characters. Each scenario included several targeted conventional speech acts. After playing the game they completed a post-test that assessed recognition and production of conventional speech acts, followed by a delayed post-test given two weeks later. This presentation will describe the nature and mechanism of the game and report findings on students' learning outcomes.

Generic Referential Expressions to Persons in Mandarin Conversation: An Interactional Perspective

Panel contribution

Prof. Hongyin Tao¹

1. UCLA

Referential forms and alternations are of great concern to linguists due to the double roles referential forms play: communicating ideas and negotiating social relationships between speakers. As a special referential form, generic expressions for persons (e.g. a generic second person or a reference to anyone/everyone) are typically studied from the point of view of semantic properties. Thus many influential studies have discussed the differences between such categories as the referential domain (i.e. the specificity of the reference) and the kinds of meanings a reference helps convey (e.g. formulation of truisms); others have made the distinction between metaphoricity (whether or not the addressee is included in the reference domain) and normativity (whether or not the addressee approves or identifies with the proposition) with regard to these expressions. What is conspicuously missing is the question of why speakers use these expressions to begin with - in other words, the interactional motivations and functions of such expressions.

In this study, I examine Mandarin conversational data and attempt to show that an interactional perspective will help better understand a) the distributional patterns of such generic referential forms, and b) the functions of these expressions. In terms of distribution, generic expressions are found to tend to cluster with each other and in parallel (i.e. similar morphosyntactic) patterns. In terms of function, they are observed to be associated with a main speaker role and can be regarded as implementing three kinds of social action: 1) complex informing (explicating a relatively complex state of affairs); 2) persuasion (attempting to win over the other interlocutor when the primary speaker displays a stronger epistemic stances than the other speakers); and 3) argumentation (when both speakers display a stronger epistemic stances and their positions are not easily reconciled). In other words, the use of generic expressions is often seen in interactionally marked contexts. These contexts and the associated interactive functions, I contend, give rise to the clustering and parallel patterns. Thus, this paper shows that a focus on interactional function and participation framework can provide a fruitful vantage point for understanding referential forms in everyday language use.

Geographical distribution of address pronoun “voi” in Italian. Towards a comprehensive account.

Panel contribution

Dr. Agnese Bresin¹

1. La Trobe University

The case of singular V (formal) pronouns in Italian is rather complex. Whilst *lei* (third person singular feminine pronoun) is mostly considered the default singular V pronoun in standard Italian, the use of *voi* (second person plural) as a singular V address pronoun is considered obsolete or bureaucratic in many regions of Italy. However, in some geographical locations, e.g. Naples and Calabria, singular *voi* is documented as very vital in many domains, both private and public.

Surprisingly, an updated and comprehensive account of the geographical distribution of *voi* – after Rohlf’s study (1968) – is missing. Whilst *voi* is often described as “southern”, there is evidence that not all and not only southerners use it (Parkinson and Hajek, 2004). This contribution draws on data from the LinCi project to start filling this evident gap.

The LinCi project was conducted in the 2000s in 31 Italian cities with the main objective of investigating “uniformity” and “fragmentation” (Nesi and Poggi Salani 2013, p. 12) of Italian, i.e. regional variation in contemporary spoken Italian. The data were collected by administering a 200 items questionnaire to 12 informants of different gender, age and educational level in each city. One of items was: “A person with whom one is familiar is normally addressed with *tu*. What about the others?”. By analysing the informants’ responses to that item, this study addresses the following research question is: What is the reported status of singular address pronoun *voi* in some regional varieties of contemporary spoken Italian? The analysis considers the number of informants who reported the use of *voi* in each city and includes some indication of the pragmatic usage. Results reveal that the status of *voi* as a singular address pronoun varies largely from city to city, even within the same administrative region, and that local dialects may play a significant role in this variation. Whilst in some cities the trend of *voi* usage appears in evident decline, particular uses seem relatively stable in other cities. However, the versatility and stability that *voi* can enjoy in Italy do not fully emerge from the LinCi project, as data from some of the most relevant locations, such as Calabria or Naples, are not available.

Although the data at hand do not cover the whole national territory, they provide comparable sources of information collected in a systematic and consistent manner in a large number of geographically dispersed locations in Italy. Further research is needed to produce a comprehensive account of the use of *voi* as a singular address pronoun in contemporary Italy.

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Getting off scot-free? The language of blame at public inquiries

Panel contribution

Dr. James Murphy¹

1. University of the West of England

Public inquiries in the United Kingdom are ad-hoc bodies which are established by the government for the purposes of investigating matters which have caused public disquiet or outrage. They are investigative bodies which are tasked mostly with finding out what went wrong, why it went wrong and what can be done in the future to prevent recurrence. Victims of the outrage and their representatives often seek public inquiries in order to find out *who* was to blame and for those responsible to be held to account. In this talk, I will outline why many of those who seek inquiries are disappointed by their outcomes, particularly because affected parties perceive that those responsible ‘got off lightly’. I will demonstrate how this perception emerges because the language of public inquiry reports too often fails to engage in a clear-cut judgement of the *moral responsibility* of the transgressors brought before the inquiry.

In outlining a number of case studies of recent public inquiries investigating matters as diverse as the outbreak of a hospital-acquired infection, the routine hacking of phones by members of the press and the missed opportunities to catch a serial-killer doctor, I show that explicit blame is a rare feature of the genre. I discuss the legal and linguistic reasons for the avoidance of the performative ‘blame’. I show that rather than moral judgements simply being absent in inquiry reports, they are instead ‘dressed up’ – using modality, implicature and a wider lexical-field associated with blame. The motivations for this – as part of a desire to avoid creating a blame culture – are discussed, as are the risks for public perceptions of fairness and justice.

GPs' consultations with university students with invisible disabilities: a study from Chile

Panel contribution

Dr. Agnieszka Sowinska¹, Mrs. Rosa Pezoa¹

1. Universidad Católica del Norte

Invisible disabilities such as mental disorders or medically unexplained symptoms (MUS) including chronic pain, fatigue or dizziness are common in society and prevalent yet challenging in primary care (see e.g. Gureje *et al.* 1997). The people who have them are frequently told that the problems are in their head, they are faking or they need to make more effort to fit in (Nettleton *et al.* 2004). These disabilities may significantly impair normal activities of everyday living. Studies coming from both global centres and peripheries have shown that communication with patients with invisible disabilities is impeded and doctors cannot often address their needs for reassurance and empathy (e.g. Sowińska 2014; Riquelme and Schade 2013).

In this talk we present preliminary findings from the analysis of videotaped consultations with patients with invisible disabilities. The patients are university students from Universidad Católica del Norte in Antofagasta, Chile, who are 'frequent attenders' at the university health centre. The aim of the study is to answer the following research questions: How do individuals with invisible disabilities present their symptoms to the GP in a Chilean primary care setting and how does their GP respond? How is agency communicated verbally and nonverbally in their illness narratives? To answer the questions we will draw on the frameworks presented in Cordella (2004) and Sowińska (2018).

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Grammar-body interface: Relative clauses composed of and emerging from embodied resources

Panel contribution

Dr. Ioana-Maria Stoenica¹

1. University of Neuchâtel

This paper investigates speakers' use of relative clauses (subordinate clauses introduced by a relative pronoun, in French: *qui, que, quoi, dont, où, le quel*) in relation to their co-occurring embodied conduct in French talk-in-interaction. Most of the existing studies on embodied resources have examined these in relation to the joint production of actions (Goodwin & Goodwin 1987, Hayashi et al. 2002), to action sequencing (papers in Streeck, et al. 2011, Broth & Mondada 2013) and to the temporalities of turn beginnings and turn completions (Mondada 2006, Kaukomaa 2014). There are only few studies that have related bodily conduct to the emergence of grammatical patterns (Keevallik 2013, 2015), and even less that have investigated such conduct in relation to the occurrence of complex syntax in interaction, such as the main clause + relative clause pattern (but see Stoenica 2018, Stoenica & Pekarek Doehler forthcoming).

This contribution sets out to analyze interactional practices involving the use of relative clauses (RCs) conjointly with the deployment of specific bodily resources. The data for this study comprises 10 hours of French video-recorded ordinary conversations. The data has been transcribed according to conversation analytic transcription conventions.

Based on detailed sequential and multimodal analyses, this paper shows that participants may sometimes: 1) use embodied resources for the very construction of RCs, replacing RC constituents by gestures, and 2) use RCs in response to the occurrence of a given bodily conduct. The latter is illustrated in the following excerpt in which David uses a RC (line 03) in reaction to Gebbe's non-verbal conduct (line 02):

- 01 DAV: j'ai regardé le film Safe.
 'I watched the movie Safe'
- 02 ×*(0.6)×*
 geb ×raises eyebrows and wrinkles brow×
 quick middle-distance look to left
- 03 DAV: **que Romain il nous a parlé une fois.**=
 'that Romain he once told us about'
- 04 GEB: =euh avec [euh
 'with'
- 05 DAV: [avec eu[:h
 'with'
- 06 GEB: [Statham?
- 07 DAV: Statham ouais=
 'Statham yeah'

The excerpt illustrates a recurrent practice in the data: Speakers use RCs in turn-extension (l. 03) to accomplish referential repair in reaction to co-participant's non-verbal display of trouble (l. 02). The data further show that speakers exploit embodied resources for completing or even replacing constituents of RCs in order to accomplish specific conversational actions, such as caricaturing an absent third party or avoiding producing a negative assessment.

Based on these findings, we argue that an accurate linguistic description of the emergence of complex syntax (such as the main clause + RC pattern) in naturally occurring talk-in-interaction should integrate, in addition to language, other semiotic resources used in interaction, such as gaze, gesture and bodily conduct. This paper contributes to recent discussions on the interactional functions of RCs (Clift 2007 for English, Maschler 2011 for Hebrew, Laury & Helasvuo 2015 for Finnish) and to the growing body of research on the emergent character of grammar (Deppermann & Günthner 2015, Pekarek et al. 2015) and on its relation to embodied semiotic resources (Keevallik 2018a, b).

Grammar-pragmatics interface in Japanese: Cases of the reason markers *kara* and *node*

Panel contribution

Dr. Mutsuko Endo Hudson¹

1. Michigan State University

The present study examines the reason markers *kara* and *node*; e.g. (1) *Ame-ga huridashita-kara/node, kaetta* 'It started to rain, **so** I left.' It has been widely accepted since Nagano (1952) that *kara* expresses 'subjective' reasons, while *node* expresses 'objective' ones (Alfonso 1966, Asami 1964, Makino & Tsutsui 1986, Martin 1975). The causal relationship with *kara* is purportedly based on the speaker's opinion, and that with *node*, fact-based. It is also said that *node* mainly appears in declarative sentences (except following distal style), while *kara* can appear in any type including imperative, conjectural, and hortative. In the present study, these traditional views are re-examined, and politeness is shown to be an important factor in the selection of *kara* and *node*. It is also argued that the differences between the reason markers can partially be accounted for by the theory of the Territory of Information (Kamio 1990, 1994, inter alia).

The main data are Japanese college students' speech during the role-plays (RP) in 20 conversations. Each participant made apologies and requests to a 'professor' in RP1 and planned a birthday party with a 'close friend' in RP2. As expected, the language in RP1 was polite/distal, while that in RP2 was informal/plain. Although the use of RP has its own restrictions, it has advantages as well, such as enabling the researcher to collect comparable data across participants while controlling the context. Face-to-face RPs are also more realistic than DCTs (e.g. Tanaka 1995).

One of the major findings was that *node* appeared only in RP1, and *kara* only in RP2. No speaker used *kara* to 'professor,' and no speaker used *node* to 'close friend.' Apparently, participants regarded *node* as more appropriate in polite conversation than *kara* (cf. Shu 2009). (*Kara* was also absent in student speech to professors in Usami's (2017) BTSJ corpus.)

RP1. Tokens: *kara* 0, *node* 43, *te* 35. Average length: 1m38s (37.6 lines)

(2) *Ashita purezen-o suru koto-ni natteita-no desu-ga, chotto kyuyoo-ga*

dekiteshimatta-node... 'I was supposed to make a presentation

tomorrow, but something came up, **so**...

RP2. Tokens: *kara* 54, *node* 0, *te* 11. Average length: 3m29s (104.4 lines)

(3) *Ii-yo, mata ashita meeru suru-kara*. 'Don't worry **because** I'll e-mail

you tomorrow.'

In sentences like (1), in which both *kara* and *node* are possible, the difference can be analyzed as due to the information status, rather than being subjective or objective. With *kara*, it sounds as though the speaker assumes that the hearer should have the knowledge of the reason clause and/or the causal relationship. This explains why (4), found in a Japanese learner's email, sounds somewhat 'pushy.'

(4) *Senshuu sofuu-ga nakunatta-kara, jugyoo-ni ikemasendeshita*.

'**Because** my grandfather passed last week, I couldn't come to class.'

Such implications would be even stronger with *n-da/desu-kara*. *Node* seems to align more with *mono-de* and *mono-da-kara*, which assume no hearer knowledge and sound politer.

In addition, reason is expressed differently in (formal) written language from spoken (Kawanishi &

Iwasaki 2018). Pragmatic factors such as politeness, information status, and context must be incorporated into our analysis.

Grammar-Pragmatics Interface: Japanese negative suffix NAI in conversation

Panel contribution

***Dr. Misumi Sadler*¹**

1. University of Illinois at Urbana-Champaign

Japanese negatives have been extensively investigated with particular attention given to syntactic, semantic, and pragmatic dimensions (e.g., Iwakura, 1974; Kuno, 1980; McGloin, 1986; Yamada, 2003; Ono & Thompson, forthcoming). These studies have highlighted examples where “negatives are not simply a reversal of the truth value of the corresponding affirmatives” (McGloin, 1986, p. 99) but also encode notions such as markedness, speaker-/discourse-/hearer-motivated negation, and textual/contextual expectations, as part of lexical meanings (Givón, 1978; McGloin, 1986). Following a usage-based perspective on language (e.g., Barlow and Kemmer, 2000; Bybee, 2007), the study offers insights into the interactional and performative nature of language by addressing “*nai*-expressions (a verb root + the negative suffix (*a*)*nai*s in *shabere-nai* ‘cannot speak’ and *nar-anai* ‘will/do not become’) in conversation.

The data for this study is a private collection of 26 audio-taped casual conversations (150 minutes; 4968 clauses) recorded in private homes and restaurants in Japan and the States. The data demonstrates that:

1. In contrast to their corresponding affirmatives (*taberu* ‘to eat’), the majority of *nai*-expressions are non-activity verbs, such as verbs of cognition (*wakannai* ‘don’t know/understand’), potentials (*norenai* ‘can’t ride’), and verbs describing an ongoing (*nondenai* ‘am/are/is not drinking’) or resultant state (*tabetenai* ‘have/has not eaten’), and over half of them occur without overtly expressed participants (*zettai shaberenai* ‘(he) definitely cannot speak (English)’).

2. *Nai*-expressions have a strong association with structural fixedness:

- attributive *nai*-expressions with generic nouns such as *hito* ‘person’ and *toko(ro)* ‘place’ (*guzuguzu wa iwanai hito* ‘a person who doesn’t grumble’);
- *nai*-expression with negative-anticipating forms (Ono and Thompson, forthcoming) such as *zenzen* ‘at all’ and *amari* ‘not very’;
- phonological reduction (*yannai* ‘don’t do’ instead of *yaranai*);
- cognition *nai*-expressions with the clause-ending *kedo* without main clauses (*zenzen kanjinai kedo* ‘(I) don’t feel at all but—’; *wakannai kedo* ‘(I) don’t know but—’) to involve the conversation participants more in a storytelling.

3. *Nai*-expressions are subjective and intersubjective expressions. For example, a speaker expresses her surprise using *shinjiannai* ‘can’t believe; unbelievable’ (the reduced form of *shinjiarenai*) toward the end of her conversation participant’s storytelling as “a summarizing comment” (Yamada, 2003, p. 338). In another case, one speaker’s use of *yannai* ‘(Tokyo people) don’t do (such a thing)’ (the reduced form of *yaranai*) serves as an involvement strategy (Tannen, 1989), and prompted his conversation participant to engage in his storytelling.

In sum, although, by appearance, they look like verbs that simply negate the corresponding affirmatives, *nai*-expressions serve not only to express a speaker’s emotional personal stance on a particular story/event (Takano, 2008), but also to create interpersonal space with other conversation participant(s) and to involve them in the story/event (Yamada, 2003). The patterns which emerged from the data are quite similar to those in Ono & Thompson’s study on Japanese adjectives (2009). As they pointed out that “we can align these *nai*-forms on a continuum to illustrate that negated predicates with *-nai* are becoming re-analyzed as *i*-adjectives” (p. 138), some of *nai*-expressions in my data may also be re-analyzed as adjectives.

Grammatical coordination of embodied action in Pilates classes

Panel contribution

Prof. Leelo Keevallik¹

1. Linköping university

Language is but one resource of sense-making and action formation. As interacting human beings we cannot merely rely on our earlier experiences of lexicon and grammar, because this abstracted knowledge does not in itself guarantee mutual understanding here and now. A more realistic view on the achievement of intersubjectivity is to be found in the complex interplay between the embodied language, body movements, and the material environment. In this paper I will use data from contexts where bodies are in focus, Pilates classes, to show how syntactic structure emerges step-by-step in teacher talk. It does so in response to the students' moving bodies, while it simultaneously directs them through the partially known moves. While "living" in the students' bodies with the fine-tuned prosody, the teacher times syntactic coordination, phrasal constructions and occasionally even morphological suffixes in relation to the ongoing physical exercise. Furthermore, structures that would be characterized as ungrammatical in textbooks are locally established as formula for synchronous compliance and make perfect sense for the participants in the specific activity context. Among other things, grammatical coordination emerges within a multimodal activity in which instructor's talk both directs and responds to student performance, aiming for proper sequentiality of moves in the exercises. As opposed to frequent juxtaposition of clauses without connectors, explicit grammatical coordination with *ja*'and' is used for the overall structuring of the class as well as the temporal extension of talk to achieve synchronicity of vocal and embodied behavior. In contrast to formal theories that consider grammar as a device for coherent expression of pre-planned propositions, this study argues that grammatical structure emerges as part of practical action across participants and modalities in a specific context.

Halting Progressivity and Repair in Signed and Tactile Interaction: A Study of Intersubjective Understanding in Sign Language and Finger Braille

Panel contribution

Dr. Mayumi Bono¹, Dr. Rui Sakaida¹

1. National Institute of Informatics

This paper investigates how Deaf and deafblind people identify communication difficulties and repair them in ongoing interactions. Based on observations of spoken conversations, Sacks et al. (1974) suggested that such repair is treated by participants as a ‘priority activity’ (Clift, 2018). In typical interactions, whether signed or spoken, a participant who finds it difficult to express a thought during an ongoing interaction tends to temporarily halt the current sequence, move to another sequence to address the problem, and then return to the main sequence once the problem is solved. The segment that occurs within the interrupted main sequence is called the ‘repair segment’ (Schegloff et al., 1977). In this paper, we clarify how Deaf or deafblind people halt the current sequence and return to the main sequence using sign language or finger braille.

Deaf people who are born Deaf or have lost their hearing at an early age use Japanese Sign Language (JSL) for daily communication. On the other hand, deafblind people have two ways to communicate with one another: tactile sign language and finger braille. In this paper, we will focus on deafblind people who use finger braille for everyday conversations. Finger braille is popular in Japan but largely unknown outside the country. It is normally used by those who were born blind or lost their sight at an early age and subsequently lost their hearing after learning how to produce speech using their throat and mouth. In finger-braille interactions, the speaker places his/her hands on the interlocutor’s hands. They tap three of the interlocutor’s fingers as if they were tapping on a braille typewriter in a mora-by-mora manner.

Our analyses of two examples of each communication mode confirmed that repair sequences were used to enhance intersubjective understanding, which have been investigated for four decades for spoken interactions (Schegloff et al., 1977). However, the halting progressivity observed in JSL interactions differs from that in finger-braille interactions. For instance, the repair segments in JSL interactions are always minimized, and the repair operations are intersubjectively constructed by the teller and the interlocutor, including by overlapping with each other. On the other hand, the repair segments in finger-braille interactions are treated as opportunities to extend the current sequence. Bono (in prep) suggested that signers often engage in collaborative repair during JSL interactions when there is no lexicalized sign or there are many kinds of representation of the target object. Thus, the repair segments in JSL interactions are shorter than those in finger braille. On the other hand, because finger braille is composed of the letters used in spoken Japanese words, there are fewer cases in which speaker and interlocutor cannot access a word and/or an intended meaning. Thus, we assumed that deafblind people can use the repair segment as an opportunity to obtain other information. In other words, deafblind people use it to extend their imagination and enrich their intersubjective understanding. Such rich intersubjective understanding provides opportunities to enhance understanding of the world in the absence of sight.

Hebrew clicks: From the periphery of language to the heart of grammar

Panel contribution

Mr. Yotam M. Ben Moshe¹, Prof. Yael Maschler¹

1. University of Haifa

Non-phonemic clicks are a prime example of linguistic *marginalia*: phenomena common throughout the languages of the world, that are ignored in linguistic research because they are assumed to be inconsequential (Dingemanse 2017: 195). That they are typologically unexceptional was demonstrated by Gil (2013), who found them across continents and language families; that they are ignored is evidenced by the dearth of references in Gil's work, which is based mostly on personal communication; they are marginal, he explains, since they lie outside ordinary phonemic inventories, have limited semantics, and are grammatically unintegrated.

Recent research reveals that the semantics of clicks in actual conversation run a range from the truly marginal, being mechanical byproducts of 'gearing up to speak' (Ogden 2013), to more linguistic and interactional functions such as stance-taking (ibid.), 'new sequence indexing' (Wright 2011), word searches (Wright 2005), and negation (González Temer 2014).

Using the empirical methodology of Interactional Linguistics (Selting and Couper-Kuhlen 2001, Couper-Kuhlen and Selting 2017), we analyze the clicks in naturalistic audio and video recordings from the Haifa Corpus of Spoken Hebrew (Maschler et al. 2017). The uses of clicks in Hebrew are shown to be even more varied, and more closely integrated with the grammar, including two previously undescribed functions in addition to those mentioned above. First, Hebrew clicks may function as repair initiators in self/other-initiated self/other-repair (Schegloff, Jefferson & Sacks 1977), as in the following token of self-initiated self-repair:

66 Ora: ..hi--.. *sganit menahelet bank!*

"she's.. a deputy manager at a bank!"

67*tsk*

68 ...*snif*.

"a branch [of one]."

Another previously undescribed function of clicks is prefacing disaligned turns, as in:

212 Naama: *gam ?oti šixnat,*

"you've convinced me too,"

213 ʔ*lehoci ?otax.*ʔ

"to send you [on the trip]."

214 Natalie: ʔ*tsk*

215 ʔ*ani ?omeret ?et ze,*

"I say it,"

216 *kol kax bebitaxon ?acmi,*

"with such self-confidence,"

217 Maggie: ʔ*@*

218 Natalie: ʔ*..šeze*

"that it"

219 ..*ze- šeker,*

"it's a lie,"

220 ..*ken?*

"yeah?,"

Natalie has been telling her friends about an interview she passed thanks to being so “good at bullshitting.” Here Naama compliments her for being genuinely convincing (212-213). Natalie responds that the secret is her confident delivery (215-216); but the prefacing click (214) marks her upcoming turn as *disaligned*, indicating that this isn’t intended as bragging but as self-deprecating *rejection* of the compliment. Indeed, she subsequently clarifies that her confidence is fake (218-220), making her undeserving of success.

We argue that this, as well as several other uses of Hebrew clicks, qualify as prototypical discourse markers, because they function metalingually and meet also the structural requirement in the definition of discourse markers (Maschler 2009: 17). This status attests such clicks’ high level of integration in the grammar. Their presence alongside nearly-automatic clicks indicating ‘gearing up to speak’ enables us to describe Hebrew clicks ranging from the truly para-linguistic to the truly grammatical, and to hypothesize the paths of grammaticization which could have led to their drift from the periphery of language to the heart of grammar.

Hedged performatives in spoken discourse

Panel contribution

***Prof. Ilse Depraetere*¹, *Prof. Gunther Kaltenböck*²**

1. University of Lille, 2. University of Vienna

The term hedged performatives has been coined by Fraser (1976) for the combination of a (semi-)modal verb and a performative verb, as illustrated in (1) and (2).

(1) ***I have to admit*** it's a little creepy (COCA)

(2) ***I can promise you*** they don't really want that right now (COCA)

Hedged performatives have not received a lot of attention so far, with research having focussed mainly on their use in German (e.g. Greifeld 1981). The present study therefore investigates in more detail their occurrence and use in spoken English based on data from the spoken part of the Corpus of Contemporary American English (COCA) and the Fisher Corpus.

Hedged performatives are shown to be frequently used, particularly in spoken language. Semantically, they involve a wide range of different verbs, but with a distinct preference for Fraser's assertive category (both assertive I and II). While showing considerable productivity in the attested modal + verb combinations, the corpus data reveal preferred collocations, both in terms of relative frequency and mutual information score: e.g. *I must say/tell/admit/confess, I have to say/tell/ask/admit, I should mention/say*.

The main focus of the presentation will be on the discourse functions of these high-frequency lexical bundles. It is shown that hedged performatives are no monolithic functional category, as the term might suggest. In fact, their pragmatic function is not limited to hedging, but may also be used for the exact opposite, viz. expressing emphasis (as in example 3). In some cases hedged performatives even show features of more general discourse markers, used for turn-taking, stalling, and structuring discourse.

(3) *Jane Pauley was recognized with a lifetime achievement award. And **I have to say**, she gave the best speech* (COCA)

We will show that the speech acts of saying vs. confessing/admitting vs. that of warning interact with the propositional content (negative/neutral/positive) and its orientation (speaker/hearer-oriented). In this way, using a hedged performative (e.g. with a modal necessity verb) can both enhance and downtone the damage to the speaker's positive face (in the case of *admit/confess*) or the damage to the hearer's negative face (in the case of *warn*). We will further explore the hypothesis that hedged performatives involving a semantically more 'neutral' verb (e.g. *say* as opposed to *admit, confess*) have a wider range of discourse functions and permitted contexts as a result of semantic bleaching and are as such less prototypical in their function.

Finally, it is argued that hedged performatives are interesting as stance constructions in that they differ from other stance markers in affecting more directly the speaker-hearer dimension of "alignment" (in DuBois' 2007 stance triangle).

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Historical (im-)politeness in EModE translations of Don Quixote (1612-1620): The case of vituperatives and honorifics

Panel contribution

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1. Texas A&M University

Words can shape our understanding of human civility; it is through addressing that individuals build connections, construct personas. Through the use of translation and literature, the present study investigates linguistic (im-)politeness during the Early Modern Period. In particular, the following investigation examines the first known English translation of *Don Quixote* (1612, 1620) utilizing a comparative method in order to ascertain the distinctive behavior of its vocative system, particularly, that of honorifics and vituperatives.

Previous studies on address research have focused extensively on the study of pronominal systems of address (Bruti 2000; Moreno 2002; Walker 2007; King 2009, 2010; and others), while very much neglecting the vocative aspect. Kádár and Culpeper (2010) advocate for new research on politeness targeting new sociohistorical approaches, and Busse (2006) for the integration of vocatives into the linguistic panorama. In relation to linguistic address in the Early Modern English period, previous studies have analyzed the pronominal language of Shakespeare (ref. Millward 1966, Brown and Gilman 1989; Mazzon 2003; Stein 2003). The vocative aspect has been addressed in recent studies that pay attention to sociolinguistic communities in which a high degree of social stratification is valued (e.g., Replogle 1973; Ide 2005; Pérez-Salazar 2018). Vituperatives have been studied to a lesser extent than honorifics, but also deserve a deeper consideration (c.f. Houck Phipps 1937; Wilson 1949; Jucker and Taavitsainen 2000).

A representative corpus of thirty passages from both parts of *Don Quixote*, involving conversations among characters with different social relations, was collected manually. Indexing was used to weigh the different degrees of politeness and rudeness as it appeared throughout the discourse while also taking into consideration the literary context. Different sociopragmatic and metalinguistic uses (e.g., literary transfiguration, character evolution, personification, etc.) of the address presented were analyzed and compared in translation. Preliminary results show that in instances where (im-)politeness is ambiguous pronominally, vocatives are decisive constituents in this address phenomenon. Specifically when working in translation, a change in dimension of address occurs, when moving from Spanish *tú*(T) *vos* (T/V), and *Vuestra Merced*(V) to English *thou* (T), *you* (V). In this sense, vocatives can shed light on politeness phenomena, constructing the polite identities of characters; of a unique Quixotesque pragmatics even across languages. These vocatives are thus linguistic ‘time capsules’ of the historical pragmatics of Early Modern Spain and England.

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Historical changes in politeness norms: are Finnish and French conceptions of politeness coming closer each other?

Panel contribution

Dr. Johanna Isosävi¹

1. University of Helsinki

in Europe Finland and France are not that far away in kilometers but conceptions of everyday life politeness here are different [...] sometimes very different (French person living in Finland, translated from French)

As shown in Isosävi (accepted/forthcoming), personal space is a salient factor for politeness in Finland (Yli-Vakkuri's 2005 terms "withdrawing" and "evasive"), while verbal and nonverbal rapport is more important in France.

This paper focuses on cultural outsiders' perceptions of politeness and change, and combines discursive (Watts 2003) and sociocultural approaches (Mills 2017). As to the discursive approach, the focus is on people's reflections of (im)politeness. Yet, norms are not considered to be constantly co-constructed, but viewed as resources that people draw upon, as emphasized by sociocultural approach. The study is based on a dialogical discourse analysis of five focus group discussions: French participants (n = 13) living in Finland discussed Finnish politeness in three groups; Finnish participants (n = 9) currently or previously residing in France discussed French politeness in two groups. Rarely used in (im)politeness studies, focus groups have the strength of shedding light on normative understandings.

According to the participants, several historical reasons led to different conceptions of politeness in Finland and France. France was a monarchy in the past, and politeness may be more necessary in class societies, to ensure a smooth communication between different groups of people. Finland, on the other hand, was considered to be a more egalitarian society. Furthermore, politeness codes were regarded as urban – urbanization occurred much later in Finland than in France. Despite a common Christian heritage, the participants considered that some Finnish politeness conceptions originated from the Protestant tradition.

The participants reported changes influenced by other cultures (travelling, immigration) in both cultures. Finnish politeness had evolved towards the French one: more rapport to other people than before was reported (e.g. more greetings, opening of doors). Some even said that Finland had "Europeanized". As to the French politeness, the reported change seems to be the opposite: simpler politeness forms (e.g. fewer *Monsieur/Madame*, cf. Kerbrat-Orecchioni 1992: 52–53), and a more aggressive culture. A Finnish participant suggested that the French politeness is "moving towards a pan-European minimalism". Finnish and French politeness may be coming closer to each other, but is the same happening to politeness in Europe more generally?

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Historical Contrastive Pragmatics

Panel contribution

Prof. Fengguang Liu¹, Ms. Wenrui Shi¹, Prof. Juliane House², Prof. Daniel Kadar³

1. Dalian University of Foreign Languages, 2. University of Hamburg, 3. Dalian University of Foreign Languages & Hungarian Academy of Sciences

It this talk we will overview ways in which historical and contrastive pragmatics can be merged with each other. We will argue that historical pragmaticians have been engaged in some form of contrastive work - although they have rarely acknowledged the contrastive character of their research - as they have compared diachronic and synchronic data. In our view, this research can be neatly combined with a lingua-cultural contrastive take, i.e. we should not only contrast historical and modern corpora but also replicate this contrastive work across corpora drawn from various lingua-cultures. We argue that this approach has a key implication to the study of politeness in Europe.

How do clinicians negotiate the delivery of good patient care? An exploration of hospital cultures and intergroup dynamics in Hong Kong, Australia and the USA

Panel contribution

***Prof. Bernadette Watson*¹**

1. The Hong Kong Polytechnic University

This paper examines the issues that are connected to communication and patient safety. It compares two studies that have investigated communication and intergroup dynamics in hospital settings in Hong Kong, Australia and the USA. Communication failure is recognized as a major contributing factor when hospital patients experience adverse events during their treatment. The term communication failure is very a broad concept and represents a number of contexts and situations that arise in hospital settings. This paper examines specific contexts where communication has been identified as one of the barriers in the delivery of quality patient care. The study draws on public reports over the past 10 years in Hong Kong that catalogue a wide range of situations that led to minor or major patient harm. Key communication themes are investigated in order to explore the common communication factors across the 10 years. These themes are then further explored as they relate to findings from interviews conducted in Hong Kong, Australia and the USA with front-line clinicians (doctors, nurses and allied health professionals). These participants reported on the barriers they encountered in the delivery of effective patient care. The results are discussed in terms of the similarities and differences between the incidences described and their causes in the three countries. Issues around resourcing, time, hospital cultures and the professional identities of those involved are examined. A social identity theory (Tajfel & Turner, 1986) framework is invoked to explore how communication can be understood as an intergroup dynamic exists as a critical factor in events that reduce quality in the delivery of patient care.

Tajfel, H., & Turner, J. C. (1986). The social identity theory of intergroup behavior. In S. Worchel & W. G. Austin (Eds.), *Psychology and intergroup relations* (pp. 7-24). Chicago: Nelson-Hall.

How do you start a sentence? Charting the left periphery in English dialects

Panel contribution

Prof. Sali Tagliamonte¹

1. University of Toronto

The left periphery has been studied from theoretical, discourse-pragmatic and variationist perspectives. Theoretical approaches have focused on the structural architecture (Rizzi 1997), pragmatic accounts document textual and interpersonal functions (Schiffrin 1987) and quantitative research considers social correlates such as speaker age, sex, social class and education (Dubois 1992).

In this presentation, I conduct a quantitative analysis of forms on the left periphery in a large archive of vernacular North American English dialects. The data was collected between 2003-2014 from individuals born from the 1920's to the late 1990's, offering insights into nearly 100 years of apparent time. From these materials nearly 4000 tokens were extracted and coded for position, sentence type, function, social factors etc. A variegated collection of forms are present from quite conservative expressions, e.g. *golly*, to innovative ones, e.g. *hey*. Combinations of forms occur, (1); however, the most frequent items by far are single instances of *so*, *well*, (2) and *like* (3).

- (1) *Oh okay yeah* sobecause you grow up with it. (KS, 53)
- (2) *Well*, some of the girls, their home was in North Bay. (KL, F, 89)
- (3) *Like*, you don't find this stuff in Canada. (SP, F, 16)

The ordering and placement of all these forms is surprisingly systematic and ordered, suggesting that they are governed by structural constraints. The data reveal three main slots: i) an 'outer rim' comprises forms that act as attention/acknowledge and agreement markers, ii) a middle slot for discourse markers, which organize utterances and situate upcoming sentences in the unfolding discourse, and iii) a 'inner rim' includes adverbs and parentheticals, which encode the speaker's views or ideas about the sentence to come. Everyone from pre-adolescents to octogenarians use these features demonstrating that the phenomena itself is longstanding. However, some forms are stable while others are undergoing change. *Well* is used in response to questions across the generations, while the most frequent form, *so* is used to mark continuity. Not surprisingly, *like* is increasing among youth, particularly women, but its systematic position and function in the left periphery, demonstrates that it is not as a random insertion or hesitation marker. Instead, it appears to be undergoing functional specialization, perhaps as a topic marker.

In sum, the left periphery of spoken English syntax is a vibrant and multiplex architecture with its own internal structure. The forms that occur there are not superfluous but predictable and systematic, enabling speakers, among many functions, to navigate conversation. The fact that both change and stability is evident in the data as well as varying social, interactional and other influences offers insights into interaction, grammar and community.

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How doctors do things with empathy in online medical consultation: A case study of Mainland China

Panel contribution

*Ms. Yu Zhang*¹

1. Hong Kong Baptist University

Clinical empathy is believed to play a key role in doctor-patient communication (see Pounds, 2010). It refers to the act of acknowledging patients' explicit/implicit emotional states, which involves doctors' understanding/recognition of patients' affects and demonstration of this understanding back to patients (Halpern, 2003; Silverman et al., 2013). Previous studies mainly focused on investigating clinical empathy in face-to-face settings. Although online medical consultation (OMC) emerged around the beginning of this century and has rapidly progressed since then (Thomson, et al, 2012), it is only recently that researchers have turned their attention to clinical empathy in virtual space (Pounds, 2018), exploring doctors' empathic speech acts in OMC in western context (see Pounds & Pablos-Ortega, 2015). Prior studies have left large room to explore clinical empathy in OMC, particularly in non-western contexts, like China where e-healthcare platform activities are increasingly growing and OMC remains promising owing to an "Internet plus healthcare" policy put forward by Chinese government earlier in 2018.

Considering this background, the present study explores the discursive strategies adopted by doctors when doing empathy and the pragmatic ends of the doctors' empathic talk in OMC in China context. By employing theme-oriented discourse analysis (Roberts & Sarangi, 2005), the present study examines three OMC cases. The three cases come from a corpus of 300 asynchronous text-based OMC cases that involve doctors' empathic communication. Those 300 OMC cases were selected from three Chinese e-healthcare platforms between 5 August and 7 October, 2018, by a framework that was compiled by the author based on existing studies in relation to empathic communication in clinical context.

The study shows that empathy is employed to persuade or advice the e-patient to adapt to good mental or emotional states and this verbalization of empathy is achieved through conventionalizing or normalizing the e-patient's concern by quoting Confucius' *sānshíér lì* ("三十而立") (the quote in the OMC case suggests that 30 years old is a very crucial age in the Chinese culture and many people do feel stressful at that age). Another finding indicates that empathy is used as a tool for the doctor to ask for positive evaluation or comments which are to be posted on the doctor's profile webpage. This pragmatic end may indicate the doctor is self-constructed as an online "seller" of healthcare, and consequently the e-patient is being positioned as an online "buyer" of healthcare. It may implicate a power shift from health professionals ("sellers") to e-patients ("buyers") in OMC context. The third finding is that empathy is adopted as a vehicle for avoiding immediately answering the e-patient's question. This is seen in the strategy of the doctor's response to the e-patient's query, i.e., naming the e-patient's feelings; then asking for the permission to seek more information. To conclude, the study shows that the doctor capitalizes on Chinese culture to verbalize empathy, and empathy in OMC context has its specific pragmatic end.

How Quotation Marking Functions in Politicized Commentary Online

Panel contribution

Dr. Bingjuan Xiong¹, Dr. Jessica Robles², Prof. Zhou-min Yuan³

1. University of Nottingham Ningbo China, 2. Loughborough University, 3. Nanjing University of Posts and Telecommunications

This study explores the use of quotations in online public discourses related to three popular social-political debates in Chinese and American social media. We investigate the relationship between the form of marking quotations in online discourse and the functions that the quoted text (and the quotation marks themselves) accomplish in the online interactive context. Quotations can be classified into five different types (Fetzer 2015, p.246), but we are particularly interested in the use of quotation *marks* to explicitly indicate some text as directly quoted in online discourse. As such, our analysis looks at quotations within quotation marks that are more likely to be either direct or mixed quotations.

Out of the 75,000 online comments of eight video posts addressing, in part or whole, these three debates, we identified approximately 8,000 quotations with quotation marks. In order to conduct a qualitative discourse analysis of these quoted comments and interactions, we divided our data into smaller segments (i.e., clustering every fifty comments into one segment) and randomly sampled these segments, then looked for patterns across them.

In the data analyzed so far, marking some portion of the text explicitly as quoted seems to serve at least one of the four functions: veracity, skeptical irony, categorical mockery, and highlighting. The quotation marks in the online context do some form of visual stance-marking toward the quoted materials, toward people and ideas, or toward other participants in the comments. In the first function (**veracity**), quotation marks present what was actually said as evidence for itself, and the quoted content is usually not questioned or commented on explicitly but rather used by the quoter to offer their counterpoints, refute the quoted content, or show support and agreement. Online commentators also use quotation marks to cast doubt or suggest something contradictory or ridiculous about the quoted materials (**skeptical irony**). The quoted content is not questioned as inaccurate and sometimes it is unattributed, but their purported meaning is called into question in some way. In its third function (**categorical mockery**), quotations are meant to stand in for people who hold alleged opinions in the quoted text and to mock a general category of people. In some cases, quotation marks are *not* designed as allegedly accurate quotation, but instead provide a gist or shorthand for the *kind of thing* a certain *type of person* might say. Lastly, quotation marks can simply be used to highlight or add emphasis for various purposes when online commentators selectively quote one word or phrases from other comments or from unattributed sources (**highlighting**). In this sense, the use of quotation marks provides a means to add visibility to whatever content the commentator wants to draw attention to.

Our analysis captured how quotation marking fulfills multifaceted communicative functions in online commentary. Though the functions of this discursive practice work in different ways, all were used to position or polarize people into different sides.

How to be impolite: A contrastive study of offensive expressions in children books (Italian, Norwegian, and Russian)

Panel contribution

Dr. Elizaveta Khachaturyan¹

1. University of Oslo

Many rules prescribe how to be polite. Different expressions are described in foreign language textbooks, and the polite forms are compared in various languages. At the same time it is difficult to find descriptions of impolite expressions. Still impoliteness, as well as politeness, is a language-specific behavior (see, for instance, several studies in “The Palgrave Handbook of Linguistic (Im)Politeness”, ed. J. Culpeper, M. Haugh and D. Z. Kádár, 2017). Each language has various expressions or specific uses of some words that can be interpreted as impolite or offensive in one culture, but not in another. For example, the uses of a personal pronoun of 2 pers. sing. as a vocative form (instead of a name) is impolite in Russian, but is quite frequent and neutral in Norwegian. A translator has to take into account these differences and to find another form that will transmit a similar offensive (or sometimes even aggressive) behavior in the text.

In this paper I would like to investigate the impolite expressions contrastively from the linguistic point of view. The languages of my research are Italian, Norwegian and Russian; they belong to three different linguistic groups and may be characterized by different communicative rules (that delimit the speaker’s personal space, for example, and the possibilities to enter in it or to modify it: e.g. interruptions and disagreement).

In the first step of my analysis I will collect the phrases and expressions that are introduced as direct speech by the verbs, like: *to snarl*, *to snap*, *to growl*, *to say in an offended voice*, *to take offence*. It is interesting to observe that these verbs are more frequent in Russian texts, while in Norwegian texts they are often substituted by a neuter verb *å si* (‘to say’) and in Italian a more intensive verb *esclamare* (‘to exclaim’) is often used. These cases of the non-correspondence will be the starting point of my research: Which elements in the direct speech make the translator to use these particular verbs for introducing or commenting them? What kind of expressions is interpreted by the translator as offensive? In the second step, I will create a typology of all the collected constructions. My attention will be attracted not so much by the lexis (e.g. swear words), but by the syntactic constructions, particles, deictic elements or idiomatic expressions that if translated literally do not contain any offensive element. I will be particularly interested in the elements that are used to transmit the intonation in a written text. To find this type of expressions, the data for the analysis will be collected, first of all, from children books which often contain and shape cultural models. I see these books as an example of “national style” (L. Spitzer).

How to describe an ambivalent identity? : From discourse analysis of narrative for adults with Autism Spectrum Disorders

Panel contribution

*Ms. Kyoko Aizaki*¹

1. Rikkyo University

This study explores how a Japanese adult who was diagnosed with autism spectrum disorder expresses both her “core” and “peripheral” identity with her own language use.

The main symptom of an ASD is a social communication disorder or pragmatic deficit. In Japan, many Japanese adults over the age of 30 who were diagnosed with ASD had never received any special education, support or even understanding from their parents. Consequently, they would have trouble getting along with people at work when they become working adults. Thus, those diagnosed with ASD as adults must have altered their attributes from “normal (core)” to “person with disorders (peripheral).” This suggests that their identity also might change from before diagnosed to after diagnosed. From these backgrounds, this study will examine how they describe the “core” and the “peripheral” of her identity.

The study's data come from a conversation between a female adult with ASD and a typically developed adult. The analysis focuses on the female ASD adult's construction of her narrative, especially her use of contrastive pairs and the difference between her referential meanings (i.e., definition in a dictionary) and her social indexical meanings (i.e., her words meanings related to identity, ideology and social hierarchy level).

The analysis finds out that she tries to separate herself from past experiences and live positively using words with opposing meanings (contrastive pairs) of “past (as a ‘normal’ person)” and “present(as a person with ‘disorders’)” and thus, differentiating her childhood and adulthood. For example, she describes her past feeling as “When I get into trouble with others in my childhood, I was always scolded by my parents and teachers as I was a trouble maker, and I was thinking ‘every miscommunication is all my fault’.” Then, she also describes current feeling as “Now, I got diagnosed with ASD and understood the troubles had been caused by the symptoms. Thus, I could change my mind to it's not my fault but it's ASD's or the people who gave birth to me.”

In these narratives, there are phrases of contrastive pair, “It's all my fault” vs. “It's not my fault.” This pair differentiates her identity in her childhood and her current identity. However, she also uses the phrase “people who gave birth to me” in her narrative. The referential meaning of this phrase is “her parents”, but its social indexical meaning indicates psychological and social distance between her and her parents. These things suggest that 1) in terms of referential meaning, she tries to remove her past experience from her current identity, however, 2) in terms of social indexical meanings, her words imply her sadness and anger.

All of the above suggest that this ASD adult has ambivalent feelings until now. As a person who was diagnosed with ASD upon growing up, her identity contains both her past and current stances on her life. It also indicates that she has strategies to describe her own complicated identity even if she said that she has pragmatic deficits based on this study.

How to Hold Your Ground With All Due Respect: The Case of the Republic of Ragusa in the Fifteenth Century

Panel contribution

***Ms. Ana Lalic*¹**

1. University of Sarajevo, Faculty of Philosophy

In this paper, we aim to present the various ways in which politeness and impoliteness are presented in the letters written in the Fifteenth century by the Counsel of the Republic of Ragusa to its ambassadors in the Bosnian Kingdom. These letters are now conserved in the Dubrovnik State Archives, Croatia. Seeing as the corpus we analyzed consists of letters originally written in Italian by the clerks of the Republic of Ragusa which today is not situated in the predominantly Italian-speaking part of the world, it is interesting to see the ways that the politeness expressed in the letters conforms to the usual patterns in the Italian language and Italian politeness (Held in Hickey / Stuart, 2005).

We are going to determine the politeness of each individual speech act using the parameters defined by Leech (2014), Escandell Vidal (1996), Held (2005), and Kádár (2013). We approached our corpus by conducting a discourse and text analysis and analyzing the elements of politeness in a historical text; we considered the socio-political background and the historical context in which the letters were written. The focus of our research is the analysis of a few selected paragraphs and forms of expressing condolences and congratulations, making veiled threats and insults, promises and apologies all of which reveal a specific diplomatic jargon. In the world of diplomacy, politeness, or at least the semblance of politeness, is a universally accepted convention consisting of different rituals performed to express it. Due to the specific situation, the Republic of Ragusa cannot permit itself to be direct but rather has to reach to circumlocutions and indirect forms in order to obtain its strategic goals and to be politely impolite without ever resorting to open threats and showing the importance of avoiding diplomatic conflict (Held in Hickey / Stuart, 2005) in European society. Thus, the research reveals interesting conversation and written patterns that have the goal to be conventionally polite and firm at the same time. Further contributions of this article can be seen in continuing the research within the field of historical linguistics and historical pragmatics as well as interdisciplinary cultural studies of both the Romance and the Slavic worlds.

How to instruct the way to see a phenomenon: A multimodal analysis of family interaction

Panel contribution

Prof. Kaori Hata¹

1. Osaka University

The purpose of this paper is to explore how parents instruct their children the way to see and understand a phenomenon by examining the interaction between parents and their son in a scientific experiment. In the paper, I pay attention to how parents as experts draw their son's attention to a particular way of understanding a phenomenon by using their bodily movements and verbal instructions.

In this paper, the complexity of the dynamic participation framework (Goffman 1981) is one of the clues that gives us the evidence. Among several key issues in the participation framework, I focus on the roles of byplay, crossplay, and sideplay. In a real conversation, these roles have enough of an effect on the conversational environments to shift the formation of a participation framework. As a result, all participants play several different roles depending on the situation.

In this study, I analyse a segment from the *Corpus of Everyday Japanese Conversation*, constructed by NINJAL, in which parents teach their son to how complete his science homework to understand the existence of air pressure. During the preparation stage, the father uses direct instruction to make a device for the experiment because the son made it in the wrong way. Then, during the experimenting stage, the father's bodily movements and verbal instructions, the mother's peripheral role, the younger brother's attitude, and the parents' collaborative instructions converge into directing the son to find a specific way of seeing the phenomenon in the experiment and guide him towards the 'correct' answer. At this stage, the son's subjective expressions are paraphrased as objective expressions by his parents, to help him realise the objective way of seeing and understanding the phenomenon. For instance, the son reports the result of the experiment using 'I' as the subject from a subjective viewpoint, while the parents try to instruct him to report the result with sentences putting the devices of the experiment as the subject.

During the homework activity stage with the parents as experts, the structure of the interaction is observed as being similar to classroom discourse using 'scaffolding' (Wood, Bruner, and Ross, 1976). If we take a closer look at the entire segment, we find that it is a family discourse in which some tools of classroom discourse are embedded. By applying the participation framework in this dual structure, I believe we can discern how one can successfully change the means of participation depending on the situation. Accordingly, this study highlights the complexity and the dynamic work of the participation framework.

How to make unacceptable choice for a patient acceptable? Examination of decision-making process in Japanese medical settings

Panel contribution

Mrs. Michie Kawashima¹

1. Kansai Medical University

Decision-making process in medical setting has its significance and complexities. This study examines the decision-making process in three different Japanese medical settings; emergency medicine, infertility care and primary care. In all three settings, persons face with difficult choice making. For example, in emergency medicine, family members have to decide whether they should withdraw a resuscitation attempt for a patient. For infertility care, patients needs to choose a “step-up” treatment; using more invasive and highly technical infertility care such as IVF (In Vitro Fertilization). This study clarifies how doctors respond to reluctance expressed by patients or family members facing difficult choices.

The following excerpt a case in which a patient’s heart movement restarted after an initial resuscitation. The doctor is engaged in the bedside examination of the patient’s pupils in front of the patient’s family.

Excerpt 11111101019-1b

01 (8.0)((DOC:examining the patient’s pupils))

02 DOC : Is she having cataract or something in this eye?

03 FAM : She has cataract, yes.

04 DOC : Right eye’s ((DOC:examining the patient’s pupils from line 04-11))

05 FAM : Both eyes are.

06 DOC : Both eyes are.

07 FAM : Yes.

08 DOC : Well, but even with cataract,

09 FAM : Yeah.

10 DOC : Normally, if the brain is functioning well,

11 FAM : Yeah.

12 DOC : There is a reaction called pupillary reaction which (you) see (pupils) shrunk when you put the light on (them).

13 FAM : Yeah.

14 DOC : Now (there is) not much reaction so,

15 FAM : Yeah.

16 DOC : As expected, since the situation is that (her) heart has been stopped over one hour,

17 FAM : Yeah.

18 DOC : Though (her) heart movements resumed,

19 FAM : Yeah.

20 DOC : (I) suppose (her) brain can be damaged considerably.

21 FAM : Yes.

While the doctor is engaged with the examination, the doctor asks a question about the patient’s past history of cataract (lines 2-6). Then he moves on to make his observation as “Now (there is) not much reaction” by comparing with the normal case of the pupillary reaction.

In this excerpt, the family member was present at the very place where the doctor was obtaining the visual and tactile information, and the doctor verbally conveyed this sensory information to the family member. Through this process, the basis for the diagnosis can be validated and crystallized by both the doctor and the family member even though the family member could not physically sense it herself. This clarity then forms an essential basis of the proposal that follows.

The method whereby a doctor gradually makes a diagnosis definitive by giving an on-line commentary (Heritage & Stivers, 1999) is an evidence-building practice as well as forecasting practice. In other words, by using visual and tactile information, a doctor can present his/her diagnosis as something more justifiable, and this will lead to the doctor's authority being accountability established. Such technique is frequently apparent in other settings in our data set.

How to marginalize risks when combining Applied Linguistics and Word of the Year initiatives

Panel contribution

***Ms. Elsa Liste Lamas*¹, *Mrs. Marlies Whitehouse*²**

1. ZHAW School of Applied Linguistics, 2. Zurich University of Applied Sciences

Word of the year initiatives can increase societal awareness of Applied Linguistics. By reflecting the public discourse of the past twelve months, words of the year can literally show what moved people most and how a society ticks. Conferences on the topic, e.g. the “Key words Conference” in Warsaw 2017, demonstrate the growing interest of scholars in the area where Applied Linguistics is tangible for society-at-large. At a first glance, this seems to be good news for re-popularizing Applied Linguistics, but a closer look provides evidence that such initiatives entail various risks.

Analyzing word of the year evaluation processes around the globe reveals several main risks. First, processes merely based on public propositions, e.g. with opinion polls, are highly engaged with society-at-large but lack grounding in empirical data and transparent evaluation methods. Second, processes that exclusively draw on corpus data and research methods risk excluding the topical view of society-at-large, let alone the contribution of language professionals. Third, the inherent need for funding and promoting word of the year initiatives bears the risk of getting absorbed by exhaustive engagements with social media and community management. In my presentation, I define the key concepts of word of the year initiatives (part 1). Based on the largest corpus of Swiss public discourse data, Swiss AL (2), I explain the evaluation process for the Swiss words of the year 2017 in German, French, and Italian as a combination of corpus analysis, public opinion poll, and a jury consisting of language professionals (3). I then discuss the advantages and difficulties of transgressing and combining disciplinary boundaries with popular AL-informed initiatives (4) and conclude by showing which measures could, from both theoretical and practical perspectives, raise the value added by twinning word of the year initiatives and AL while marginalising the inherent risks.

How to tell the difference between evidential and epistemic markers

Panel contribution

Dr. Tabea Reiner¹

1. LMU Munich

for panel “Evidentials versus non-evidentials: in search for identification criteria of markers of evidentiality”

Usually, the identification of evidential markers becomes difficult when the expression in question seems to invite not only evidential readings (‘source of information’) but also epistemic ones (‘degree of certainty’). The present contribution sets out to establish a criterion for telling the difference between the two readings and, accordingly, for identifying markers of the one or the other.

Following recent literature (Iatridou 2000:247–249, Klein 1994, Maienborn 2003:158, Murray 2017:5, Nuyts 2017:61, Reiner 2018, ch. 3), I assume that evidential readings, as close as they might appear to epistemic ones, are different in one crucial respect: they do not shape the claim that is made by (or embedded in) the utterance, but rather take the whole claim in their scope and give a piece of extra information on it (“Where does the claim come from?”). Starting from this assumption, diagnosing evidential readings – and hence identifying their carriers as evidential markers – becomes quite straightforward: what is not part of the claim cannot be challenged (Murray 2017). For instance, consider the German *Konjunktiv I*. It conveys a quotative meaning, however with a strong flavour of non-commitment. Is it evidential or epistemic then? This is decided by the challengeability test:

(1) Sie sei müde.

she is.QUOT tired

‘She is tired, according to source.’

Attempt at challenging the quotative meaning:

#Nein, das hat dir niemand gesagt!

no that AUX you.DAT nobody say.PTCP

‘No, nobody told you that.’

Since the quotative meaning cannot be challenged, it is identified as evidential and hence its marker has to be classified as an evidential marker in the present context.

Another consequence of the approach taken here is that those candidates for evidential meanings that are lexically encoded in the finite verb of a clause (*it seems...*) can never be true evidential meanings, since they are inherently part of the claim.

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Humor in video-mediated intercultural conversations about food

Panel contribution

Ms. Marie-Louise Brunner¹

1. Trier University of Applied Sciences

This analysis will discuss how humor and food are interconnected and how humor and food can be used to build rapport, to create identity, and to serve as interactional focus in video-mediated dyadic conversations about food. The data is taken from international Skype conversations between unacquainted interlocutors who communicate using English as a Lingua Franca (ViMELF 2018), i.e. between non-native speakers of English who do not share the same first language and use English as a common means of communication. Not surprisingly, food discourse is at the heart of “small talk,” constituting a favorite topic in conversations between strangers which can be used to create identity (Brunner & Diemer 2018, Brunner et al. 2018), to index and to compare culture (Brunner et al. 2014), to demonstrate expert knowledge (Lakoff 2006), and, most crucially, to create rapport in connection with humor (Tannen 1986, Diemer & Frobenius 2013, Brunner et al. 2014). In terms of identity creation, food clichés in the examined dataset are often accompanied by humor and irony. When speakers showcase their own food culture, but also when they ask about perceived food clichés in their conversation partner’s culture, they frequently do so in a self-deprecating and ironic way, which lessens the cliché’s impact and enhances rapport. In the examined dataset, irony about food clichés is usually reciprocated, and the humorous setting is evidenced by mutual laughter. The focus in these humorous instances can be not only on the speaker’s regional and national food culture, but also on the speaker’s stance towards this food culture, for example by claiming non-conformity with a cliché. Recipe tellings can also serve as a focus for humor, in particular relating to the vagueness of the telling. Although these humorous interactions about food usually index individual, regional, or national cultural identities that the participants do not share, humor also accompanies descriptions of “otherness”, i.e. related to a food culture different from either of the participants’ food cultures (cf. also Brunner et al. 2018), and can create common ground by establishing a joint opposition to food items or traditions jointly perceived by both participants as strange or humorous. But food can also serve as a vehicle for humorous threats to the face of the interlocutor, for example when one conversation partner showcases and focuses on items that are perceived by the interlocutor as inedible, or culturally problematic. In this case, a lack of rapport may be signaled through minimal response or topic shifting strategies which may then be resolved through laughter, reframing the interaction as non-serious (Chafe 2007). In sum, the combination of humor and food in video-mediated conversations may serve as a focus for interaction, showcase joint identity, index otherness, and create (but also endanger) rapport.

Humor over and about food in German Taster Lunches

Panel contribution

***Prof. Stefan Diemer*¹**

1. Trier University of Applied Sciences

The paper investigates how humor regarding food is used in an interactive meal setting. The data comes from a set of German Taster Lunches (Brunner & Diemer, 2016), each with three German native speaker participants, recorded at Saarland University, Germany, in July 2016. Participants were given three different courses to taste, one Japanese, one Senegalese, and one German, without providing information about the respective backgrounds of the meals (see Szatrowski 2014: 27ff. for the concrete setup of the Taster Lunches). The conversation during the meal was recorded and selectively transcribed. For the purpose of the current paper, I focus on humorous interaction both over the food items being consumed and about food in general. Results suggest that humor is interwoven in the complex process of food consumption and evaluation, and framed by personal descriptions and storytelling (cf. also Brunner et al. 2014 on personal food-related stories in online discourse) as well as identity construction and negotiation. Anecdotal descriptions of food items unknown to one or more of the participants are frequently accompanied by the narrator's humorous downplaying of the expert identity constructed by the telling, while identification of culturally familiar food items, particularly from the three participants' own culture, are often accompanied by ironic statements resulting in small humorous exchanges. Both types of humor are usually surrounded by mutual and joint laughter, indicating successful creation of rapport (Spencer-Oatey 2002). Humor is also used to challenge assumed expert identity with heavily ironic statements. While the actual evaluations of both known and unknown food items themselves only rarely lead to humorous statements, perceived disagreements in evaluation can entail humorous exchanges employing irony and punning, increasing the pressure to reach agreement. The Taster Lunch situation itself is occasionally the subject of humorous statements, and the times between courses are frequently filled with small talk joking, for example in humorous anticipation of an imaginary next food item. While much of the humor is focused on and dependent on the presence of the food being topicalized as interactional nexus (Mondada 2009, Goodwin 1981), there are also instances when food that is not present is evoked through personal storytelling and establishment as a personal, regional or national marker of identity (cf. also Brunner & Diemer 2018) and then functions as object of irony or punning. In conclusion, the findings suggest that humor and food in German Taster Lunches are intrinsically connected and reflect similar observations on dinner table conversations (Tannen 1986) and in virtual settings (Diemer & Frobenius 2013). Humor is expressed on several levels, anchoring, but also downplaying expert food knowledge, accompanying food evaluations, and creating rapport through food in the complex negotiation of personal, regional, and national identities.

Humor through multimodal play in an Internet meme

Panel contribution

***Dr. Erhan Aslan*¹, *Prof. Camilla Vasquez*²**

1. University of Reading, 2. University of South Florida

Digital media offer new possibilities for linguistic humor (Chovanec & Tsakona, 2018). Today, much humorous content online circulates in the form of memes. Internet memes – defined by Shifman (2014) as cultural information that spreads from one person to another and gradually coalesces into a shared social phenomenon – can take numerous forms, such as videos or photoshopped images that have been derived from a social or political event, as well as references to a wide range of popular culture sources. Recent studies have foregrounded various potentialities for humor in so-called “image macros,” or text-image combinations. Many of these studies have emphasized the types of humor generated by recognizable meme sets (Dynel, 2016), or memes involving stock characters (Dancygier & Vandelanotte, 2017; Zenner & Geerts, forthcoming).

Adding to the growing research interest in humor associated with internet memes, this study examines a set of image macros related to a specific viral media event (i.e., “Cash me outside/how bah dah”). This particular meme is linked to a popular catchphrase that was produced by a young teenage girl, who appeared on a 2016 episode of the U.S. television talk show, *Dr. Phil* (Aslan & Vásquez 2018). We compiled a dataset of 220 image macros related to this media event from three popular online platforms. Our analysis focuses on forms of linguistic humor as well as forms of humor that rely on multimodal interactions between textual and visual elements. Our findings reveal multiple instances of word play involving various forms of paronymy as well as fewer instances of register-based humor. Multimodal play often involved semiotic blends of this particular meme with other popular memes. Our discussion will also highlight some non-prototypical features of image macros and will offer suggestions for future research on internet memes.

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Humorous scenarios in the context of cancer online: forms, functions, emergence

Panel contribution

Dr. Zsófia Demjén¹

1. University College London

It is well documented that humour is an important and ubiquitous part of numerous communicative situations in healthcare and illness contexts. Healthcare professionals use gallows humour to offset the stress of their jobs (Watson 2011); nurses use humour with patients to help establish relationships (Tanay et al. 2014); and patients use humour to relieve anxiety and regain a sense of control in contexts of serious illness (Heath & Blonder 2003). In this paper I focus on one particular semi-public, technology-mediated, healthcare context and discuss how and to what end contributors design humorous messages. The data consists of a 680,000-word corpus of blog posts, comments, chats and online forum interactions posted by 97 individuals to a UK-based cancer charity website between 2011 and 2012 (cf. Demjén 2016; Demjén 2018; Semino and Demjén 2017; Semino et al. 2018). I provide an overview of metaphorical and fantasy scenarios as important vehicles of conversational humour in the data, such as the scenario of an ‘army camp’ where contributors become high ranking officers (*Lieutenant, Colonel*) in a rescue team which now has two successful missions under their belts; the scenario where a bar of chocolate (a Rolo) is hidden in someone’s rectum as a surprise gift for her doctor to find at the next rectal exam; the scenario where a *cancer card* is used to *bribe the custom officials*. I discuss the potential functions of these scenarios in the online cancer context for community building, expressing mutual support, making the best of a bad situation, and (self-)empowerment in a context where people otherwise feel powerless. I show how different scenarios are co-created, how their elements evolve, get adapted and sometimes intersect, at times in response to factors external to the immediate online speech situation. With this in mind, I question the idea of ‘design’ and suggest that the notion of ‘emergence’ in the sense of complex systems, might be more apt for the observed phenomena.

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Identity and consultative differentiability in Nigerian clinical encounters

Panel contribution

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Although medical consultations in Nigeria routinely follow scripted medical procedure, they sometimes also display an influence from doctors' identity-judgements, which may affect medical procedure and patient satisfaction. Previous studies on identity in medical discourse have examined how nurses' identity assessments may result in patients being denied access to a doctor, but have not probed into the pragmatic factors that account for this differential treatment. To investigate how such differential treatment comes about, 25 purposively sampled doctor-patient interactions reflecting identity consultations were combined with 30 in-depth interviews with doctors, patients and nurses in Oyo State, Nigeria. For the analysis, we combine insights from interactional sociolinguistics, identity theory, Mey's pragmeme theory, and Conversation Analysis. Findings show how the confrontation of the physician's institutional power with patients' high social prestige may result in a pragmatic re-design of consultative structure and allow the patients' preferences to intrude into the consultative process. Depending on the patient's socio-cultural or socioeconomic position, new role identities may be negotiated (e.g., mutual adjustment, service provider/patron, and flexible professional/shot caller) which may erode the physician's social prestige, but without compromising his institutional entitlement to deliver diagnosis and recommendations. Doctors deploy three identity-related pragmatic strategies in accommodating the patients' social status and prestige: (1) recontextualisation of medical consultation as a social contract (which co-constructs the patient as entitled to preferential treatment); (2) evocation of social prestige (which privileges social bonding over institutional norms); and (3) structuring the consultation as a rapport encounter (which grants narrative flexibility to favoured patients). Together, these strategies construct the doctors' role as that of a flexible professional, a caring physician, and a meticulous caregiver. These stand in stark contrast to the strategies used with less favoured patients, which construct the doctor as an unprincipled gatekeeper, a biased helper, and a stringent professional. In our presentation, we investigate to what extent this 'malleability' of doctor-patient encounters may be considered indicative of the social status and position of the medical profession in Nigerian society.

Identity Construction in New Media – A Social Semiotic Approach to Selfies in the COF of WeChat

Panel contribution

*Ms. Yan Zhang*¹

1. The Hong Kong Polytechnic University

Researches into the selfies posted on Social Network Sites (SNS) tend to show two extremes: the positive interpretation is selfies as a means to individual empowerment and as part of people's ever-incomplete identity projects (Sorokowska, 2016; Tiidenberg & Gómez Cruzg, 2015; Chae, 2017; Kozinets et al, 2017), and the other extreme, which associates selfies with narcissism, social exhibitionism and being self-centered (Sung et al., 2016 ; Fox & Rooney, 2015; Sorokowska et al., 2016). A more appropriate assessment of selfies or a knowledge of selfie-literacy is now increasingly crucial, given that the active WeChat users has now exceeded more than 1 billion in this age of new media.

Stone (1981) proposes that the process of identity construction mainly involves two processes, namely, identity announcement and identity placement. Identity construction is the negotiation result of the above two processes. Identity construction in different SNS varies greatly from the offline identity according to their different degree of anonymity (Zhao et al.). WeChat, being a SNS requires verification with a ID card verified mobile phone number in China, is found to construct people's identity just as in the offline situation (Lin, Fang & Jin, 2017). Zhao & Zappavigna (2017) focused on the interpersonal meaning in Kress & Van Leeuwen's (2006) visual grammar and divided selfies posted by the Instagram users into four types, namely, the presented, the mirrored, the inferred, and the implied. Different selfies were found to present different perspectives of the selfie-poster, i.e. realizing different intersubjectivity stances.

The present study collected selfies in the researchers' personal Circle of Friends (COF) in WeChat and found that the selfies in WeChat also fall into the four types as Zhao & Zappavigna (2017) proposed. The four types of selfies in the COF in WeChat reflect different intersubjectivity stances and express different interpersonal meanings. Selfies are not only the "the objects of seeing", but also the "seeing objects". Posting selfies in the COF is a form of identity announcement. Successful identity constructions are the result of negotiation between the selfie-poster's announcement and the viewers' placement. This study then incorporates and analyzes a questionnaire completed by COF viewers. Our analysis reveals that the viewers are most sensitive to the presented and mirrored types of selfie. Posting the presented and mirrored types of selfie more than once a week tends to relate to negative identity placement, while the more intimate the relationship between the poster and the viewers, the more likely for the posters to get attention and positive placement of identity. In addition, posting selfies with more than one person in the picture instead of just the selfie-poster himself/herself is more likely to construct positive identity. These findings suggest that selfie-posters should consider grouping their contacts in WeChat according to their different relationship with the prospective viewers and post appropriate selfie types to different groups with proper frequency in proper occasions so that the identity construction work in the age of new media could be more effective.

Identity through ‘Inclusive Multilingualism’ - The case of a German-African church service

Panel contribution

Ms. Cornelia Bock¹

1. University of Hamburg

Church services play an essential role in the life of many African migrants in coping with their often peripheral condition:

“In the Ghanaian example, the churches serve as a unique institution that supports migrants socially, financially and psychologically. The churches also provide them with a sense of identity and self-worth within an increasingly hostile host society” (Tonah 2007: 20).

Identities are at the same time ascribed by others and constructed by oneself – e.g. the identity of being ‘African’ (Adogame 2006: 67, 70; Bauman 2004: 13). The importance of their religious identity entails that many migrants spend a lot of time and effort on church services and other events as well as caring for the community’s well-being.

Since many migrant churches lack the financial resources to own premises, they often rent rooms of local congregations. However, joint church services of local and migrant communities are a rare phenomenon in Germany because worshipping together poses several challenges. People coming to church are equipped with certain knowledge about the purpose of the institution, the actors and the actions; they are aware of their rights and obligations because of individual religious experiences. This knowledge overlaps only partially with the knowledge of others, resulting in differing expectations. In addition, there may also be a knowledge gap concerning the other members’ cultural identity, which can manifest itself in prejudices.

Bauman’s (2004:10) thought that “[t]he image of ‘brotherhood’ is the epitome of squaring the circle: different yet the same, separate yet inseparable, independent yet joined” echoes in the German-African service’s motto “Different colours. One people” as well as in its purpose of facilitating intercultural exchange and creating a sense of community, a new identity shared by both Africans and Germans. This purpose is not only mentioned by the pastors, but also visible on different levels within the service: On a structural level, one can observe the merging of African and German elements of worship as well as the inclusion of activities that bring members from both communities together. On the level of content, the bilingual sermons – given by an African and a German pastor ‘in dialogue’ – reveal and discuss theological conflicts, questions of integration and identity as well as prejudices and discrimination. The bilingual language use connects these levels, displays and fulfils the purpose of community and identity creation: Using German and English in communicative modes known from the concept of ‘Inclusive Multilingualism’ (Backus et al. 2013) compensates for a lack of knowledge and assures that there is no strict separation of languages, which might keep the two communities apart - the inclusive use of languages can thus be connected to the pursuit of Bauman’s (2004: 10) “image of ‘brotherhood’ ”.

The structure of the joint German-African service as well as transcripts of the sermons show how the pastors combine language use, content and non-verbal activities in order to establish a new shared tradition of worship which leads to a shared identity.

Identity work in therapists' responses to clients' self-deprecation in therapy talk

Panel contribution

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Previous studies have analyzed different kinds of identity work including institutional identity construction (e.g. Mieroop 2007, 2008;), professional identity construction (e.g. Donaghue 2018; Sowinska & Sokoi 2018; File & Schnurr 2018; Li & Ran 2016; Xu & Chen 2015; Miglbauer 2012; Seunarine Singh 2011; Clifton & Mieroop 2010; He 2004); leadership identity construction (e.g. Holmes 2005; Yang & Liu 2017; Zhang & Wang 2017), few studies have explored damaged self-identity and its repair work in therapy interactions, and the dynamic processes of self-identity negotiation in institutional settings is also under-researched. This article responds to these research gaps by drawing data from dyadic therapy talk between two therapists and seven clients. Analysis focuses on the face-work that the therapists employ to repair clients' damaged self-identity in interaction. The analysis reveals delicate and intricate negotiation processes as participants ascribe, challenge, and ratify local identities. Analysis shows that identities are dynamically co-constructed and face-work serves as an interactional resource used to repair damaged self-identity. The study might contribute to the postmodern constructivist orientation of identity, and may also shed lights on interrelationships between identity work, face and face-work.

Identity, Migration, and Merger in Rural Japan

Panel contribution

Mr. Max Durayappah-Harrison¹, Prof. Makiko Takekuro²

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Kawazura lacks the trappings that are often associated with ‘a city’. No high-rises adorn its skyline, no central business district hums 24/7 with energy generated by foot traffic and commerce, and no cultural hub serves as a common ground for discourse among locals and visitors. What it possesses—be it a library, a public hall, a government office...—it often possesses in threes. For, just 13 years ago, Kawazura was not a city, but rather three towns, towns that were themselves made up of many yet smaller settlements consolidated over the preceding decades. Despite this diffuse and disparate disposition, the people of Kawazura are united in an ongoing process, the reimagining of the area post-*gappei* (municipal merger) and its transformation into a quasi-bedroom community for those wishing to maintain one foot in the metropole of Tokyo, and another in the rural periphery of contemporary Japan. For locals and newcomers alike, this process, while implying integration and linkage, also connotes a collision of history, economy and culture that necessitates a (re)imagining of community (Anderson 1983).

Kawazura is located on the Pacific coast of eastern Japan. While the ocean historically provided economically for the seaward portion of the region that now makes up two thirds of the city, the extensive inland area remains largely devoted to agriculture. Until 2005, differences between its communities were more manageably demarcated owing to, for example, Kawazura town, the landlocked municipality that gave the city its name, being administered independently. However, upon consolidation, such divisions have been veiled in an effort to integrate inhabitants with a unified community identity. Furthermore, owing to its proximity to Tokyo, certain parts of the city have attracted newcomers with their own ideologies and social networks. Interactions between these newcomers and the settled residents has thus become a site of friction and the entanglement of identities. Conducted over two years spent working alongside local, non-profit organizations whose stated mission was the fostering of ‘community’, the research upon which this study is based illustrates cases in which urban to rural migration has prompted bidirectional experiences of marginalization. Cases explored include those in which recent settlers have experienced ‘discordance’ (Takekuro 2018) once confronted with a rural reality that fails to conform with the idealized lifestyles they often anticipated. In an effort to reshape their experience to better accommodate these preconceptions, their participation in local social movements tasked with ‘revitalizing community’ has grown, in some instances, exceeding that of locals. In doing so, integration has actually been hindered by the emergence of a ‘strata’ of ‘engaged outsiders’ with their own distinct habitus (Bourdieu 1972). As a result, this group risks marginalization and contributing to the perceived marginalization of others, in that by being emblematic of the detachment of the urban from the rural, they highlight an estrangement experienced by locals who are already conscious, though often ambivalent participants in the fabrication of a bricolage community identity capable of living up to that which their quixotic city implies exists.

Illocutional concurrences: A multifactorial analysis of spontaneous evaluative speech acts in spoken Mandarin and American English

Panel contribution

Dr. Aiqing Wang¹, Dr. Vittorio Tantucci¹

1. Lancaster University

This study aims at identifying patterns of convergence among pragmatic, syntactical and semantic factors in the encoding of modal evaluations in Mandarin and American English (AE). This novel approach to illocutionary analysis aims at providing a holistic picture of speech acts as they occur cross-linguistically and cross-culturally. We performed a corpus-driven retrieval of evaluative utterances from two comparable CallHome corpora from Linguistic Data Consortium (LDC), which include spontaneous telephone conversations of Mandarin and American English. Despite the matching contextual conditions of the two datasets, Mandarin and AE show remarkable pragmatic mismatches underpinning face (i.a. Goffman 1967, Spencer-Oatey 2005), sentence-periphery intersubjective marking (i.a. Traugott 2012; Tantucci 2017), polarity and subject-hood. Pragmatic, contextual and formal variables contributing to the realisation of evaluations in the two languages are analysed holistically through conditional inference tree and random forest modelling (cf. Tagliamonte & Bayen 2012). Multifactorial intersections of converges of form, meaning, and pragmatic effects are what we call illocutional concurrences (IC) (Tantucci & Wang in press). Namely, IC encompass converging factors at various levels of situated verbal experience that contribute the encoding of contextually and culturally situated speech acts or pragmemes (i.a. Mey 2001). The IC model also aims at including ‘peripheral’ variables of usage, viz. impinging on pragmatic factors, such as facework, sentence periphery marking, illocutionary force and so on. Among the results of this study, we observed a cross-cultural mismatch hinging on ‘propositional facework’, viz. the overt evaluation of the Addressee’s persona, significantly more at issue in Mandarin than AE. Mandarin utterances are also more marked at the intersubjective and rapport-maintenance level, as Chinese speakers tend to account more for the potential effects that evaluations may have on the harmonious interaction with the addressee (e.g. whether s/he is going to agree with S’s evaluation or not).

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Impoliteness and Masculine Language in Japanese Shock Advertising

Panel contribution

Dr. Satoko Suzuki¹

1. Macalester College

Shock advertising is defined as an attempt to “surprise an audience by deliberately violating the norms for societal values and personal ideals ... to capture the attention of a target audience” (Dahl et. al. 2003: 269). Examples of shock advertising, sometimes termed offensive advertising, include visual displays of violence and the use of profanity (Parry et. al. 2013). This presentation examines some examples of shock advertising in Japan ((1) and (2) below) and argues that the creators of these ads use the so-called masculine forms in Japanese as markers of impoliteness by highlighting the forms’ image of aggressiveness and vulgarity.

(1) <https://www.hamlife.jp/2018/05/01/soumu-monitoring-2018poster/>(2) <https://n2p.co.jp/campaign/135-1/>

(1) is an advertisement sponsored by the Japanese government (the Ministry of Internal Affairs and Communication) to discourage the creation of illegal radio stations. A singer/actor named Izumiya Shigeru says the following:

(3) ***Yoo! Fuhoo na denpa tsukatteneedaroo na?*** ‘Hey! You are not using illegal radio waves, are you?’

Hyper-masculine expressions (in bold above) are conventionally associated with aggressiveness and vulgarity. Along with Izumiya’s menacing facial expression and body language, masculine language helps present the advertisement as rude and threatening, which leads to its impact. In (2), which is an advertisement for a mobile phone game application called Monster Strike, a comedian named Egashira Nijigojuppun says,

(4) ***Monsuto? Shiru kayo!*** ‘Monster Strike? Who the hell cares!’

Again, along with visual and other semiotic means, a hyper masculine expression at the end of the second sentence help the advertisement appear impolite and outlandish.

Masculine language in Japanese does not always function to express impoliteness. Shibamoto Smith (2004) observes that authors of romance novels use linguistic masculinity to display heroes’ sexual attraction/attractiveness. In her analysis of spam email messages promoting sexual services, Nakamura (2010) notes that masculine language is used to construct the image of friendliness among male speakers. SturtzSreetharan (2017) observes that in the film *Soshite chichi ni naru* “Like father, like son,” the use of masculine forms, in tandem with the use of a regional dialect, helps depict a male character in the film as a warm and caring father. However, the shock advertising posters above acutely foreground the image of aggressiveness and vulgarity of masculine language. Compared to more conventional ads, which tend to utilize respectful or neutral language, the use of hypermasculine language marks the advertisements as conspicuous and thus attracts attention, which is precisely the aim of shock advertising.

By using masculine language in shock advertising as a marker of impoliteness, the advertisement creators reproduce and reinforce its aggressive and crude image. Even though it has other functions, masculine language in these advertisements has been commodified to function as a symbol of impoliteness.

Impoliteness as evaluative discursive practice: comments from readers/voters in Taiwan on the 2016 Presidential Race

Panel contribution

*Dr. Jennifer Meei Yau Wei*¹

1. Soochow University

Impoliteness as an evaluative discursive practice consisting of beliefs and expectations manifested as cognitive emotional/moral schemata to interpret and evaluate a candidate and related issues (cf. Culpeper 2011, van Dijk 1998). In heated presidential race, impoliteness can manifest as voters' verbal challenges to candidates whose beliefs and personal/political stances are perceived as a challenge to the status quo. Combining both corpus-assisted method and discourse analysis as well as analyzing comments from voters in Taiwan on the 2016 presidential race, we aim to find out the salient factors and discursive strategies triggering impoliteness. The discursive challenge can be both interpersonal and inter-group (cf. Kadar, Haugh, and Chang 2013) and it can manifest as any form of verbal aggression from using CMC assisted fonts to create homonyms, reducing a candidate to sexist comments, or taking "a stance of entitlement" (cf. Haugh 2015, cited in Parvaresh and Tayebi 2018, p. 99) exhorting morally charged metacommentary. Data are collected from the fan page on candidates' Facebook page. The periods of data collection are in October and December, 2015. The incumbent Kuomintang (KMT) changing of candidate from Xiu-Zhu Hong to Li-Lun Zhu on October 17th, 2015 drew heated discussions on the issue. As the election draws closer on January 2016, voters were paying more attention on the election prospects in December. Combining both corpus-assisted method and discourse analysis, results show that presuppositions and disclaimers are common linguistic features to disqualify a candidate and to trivialize their candidacy. Homonyms and graphemes are used to create nicknames for a candidate and serve as metapragmatics to discredit a candidate. Women in power are not seen as negative all the times: when candidates are perceived as protectors, they are viewed positively; when they are perceived to challenge the status quo, negative comments are accompanied with historical precedence and apocalyptic threats. Cultural specific gender ideology such as being single and not having children intersect with readers' evaluation on a candidate's suitability as many still view the family as the foundation for moral grounding and primary gender socialization. Lastly, the "One China" principle serves as the litmus test for a candidate's stance on the island's relations with China thus triggers intergroup evaluation on "relational face" (cf. Spencer-Oatley 2007).

Impoliteness in Chinese

Panel contribution

Prof. Winnie Cheng¹

1. The Hong Kong Polytechnic University

The study reported aims to examine impoliteness identified in the context of a public forum in Cantonese in Hong Kong. The forum is called City Forum, a public forum held weekly on Sunday in Victoria Park, Causeway Bay. It is produced by the Radio Television Hong Kong (RTHK), since 1980, that aims to bring together politicians, academics, and prominent public figures to discuss current issues and events of a civic, cultural, political, or legal nature. The discussion is followed by a Q&A session participated by the public. The programme is broadcast live on the RTHK channels 31 and 31A.

This study of impoliteness phenomena aims to examine and compare the impoliteness strategies used by the guest speakers, the public, and the host of the programme, if any, in the programme ‘Law urged to protect workers in a state of disaster after a major incident’ on 7 October 2018. Guest speakers were Alvin YEUNG, Member, Legislative Council; LUK Chung-hung, Member, Legislative Council; Danny LAU, Life Honorary Chairman, Hong Kong Small and Medium Enterprise Association; and WONG Ka-wo, President, Hong Kong Federation of Restaurants & Related Trades. The host of the forum was SO King-hang. The reasons for the use of impoliteness strategies by the speakers and other participants are discussed.

City Forum is considered “the only non-censured live television program in Hong Kong” (Wikipedia, en.m.wikipedia, org, 24 October 2017).

Impoliteness in Chinese Public Humiliation

Panel contribution

Ms. Puyu Ning¹, Prof. Daniel Kadar²

1. Centre for Pragmatics Research, Research Institute for Linguistics, Hungarian Academy of Sciences, 2. Hungarian Academy of Sciences

While impoliteness has many significantly different definitions, it is generally agreed that it causes offence through offending someone's face. While humiliation in public has not been thoroughly studied in the field, it is a particularly powerful manifestation of impoliteness as it not only offends but rather *destroys* the targeted person's face. Not surprisingly, in the reputedly face-sensitive Chinese cultural setting, humiliation is a dreaded phenomenon considering that 'face' is traditionally associated with the communally recognised moral character of a person, and so loss of face has grave social implications. In this talk, I intend to further inquire into the relationship between breaches of face and morality, and the subsequent Chinese perceptions of face-loss, by examining face in the context of the public humiliation of people caught in extramarital affairs. Extramarital relation is a severe breach of the traditional Chinese moral code. While in Western cultures it would occur to many as a 'weird' practice to formally humiliate a person involved in extramarital affair, in Chinese culture it may be perceived by many as a right of the cheated spouse to expose the couple involved to the community and attempt to humiliate them in front of others. Such conflict scenarios are often filmed and uploaded onto video sharing websites in China.

Impoliteness in Indian YouTube Comments: How do Users Express Themselves?

Panel contribution

Mrs. Shrutika Kapoor¹

1. National University of Singapore

Impoliteness in linguistic studies is primarily defined as “... communicative strategies designed to attack face, and thereby cause social conflict and disharmony...” (Culpeper, Bousfield, & Wichmann, 2003, p. 1546). Although the field of impoliteness research has greatly expanded in the last decade and a half, literature on the issue of impoliteness across Englishes mainly addresses Anglo varieties of English, i.e. British English and American English in particular, while giving less attention to non-Anglo varieties. The present study aims to fill this gap by focusing on Indian English, an under-explored variety of English, with a view to contributing to the current scholarship on variational pragmatics. It investigates how male and female Indian users of YouTube express impoliteness when commenting on two different Indian videos that vary in degrees of controversiality. That impoliteness is examined in the context of computer-mediated communication (CMC) is another contribution of the study, given the dearth of studies on (im)politeness in CMC. The data consisted of 199 comments which were sourced from the comments’ section of two YouTube videos that were chosen on the basis of their popularity and relevance in Indian society. The participants/authors of these comments were native speakers of Indian English. These comments were analysed using two super strategies – off-record and on-record based on Bousfield’s (2008) adaptation of Culpeper’s (1996) 5-point model for impoliteness. Here, on-record strategies attack hearer’s face (needs) in an unambiguous manner whereas off-record does the same through an implicature. The sub-strategies include impoliteness strategies such as “patronising”, “insult” and “criticism” (Culpeper, 2010) to which I added others such as “threaten”, “taboo”, “mock-politeness” and “taboo.”

Findings both support and contradict those of earlier studies, suggesting pragmatic variation between Indian English and other English varieties. Findings also indicate that the controversiality of the topic may influence participants’ strategy use i.e. users significantly preferred “challenge”, “gender” and “insult” in the more controversial video ($X^2(11, n = 1825) = 84.6, p = .000$) than in the less controversial video. Although users displayed indifference to the type of super strategies, female users preferred off-record to on-record strategies in significantly more impoliteness instances than male users ($X^2(1, n = 1825) = 3.913, p = .048$). Taken in conjunction with the finding that female users were significantly less impolite than male users, i.e. there were fewer instances of impoliteness per comment for female users (6.5) than male users (11.4), we suggest that gender-based norms of politeness/impoliteness in off-line communication carry over to online communication as well.

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Independence or interdependence? : The Thai notion of self-construal and some pragmatic evidence

Panel contribution

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1. Faculty of Arts, Chulalongkorn University

As proposed by Markus and Kitayama (1991), the construal of the self can influence the ways people in different cultures think, perceive themselves, and interact. According to their theory, people of primarily individualistic cultures tend to have independent self-construals whereas those of many non-Western cultures are likely to have interdependent self-construals. As for the Thai culture, scholars have different arguments on the prominent self-construal of the Thais. As Komin (1990) argues in her highly influential research on Thai culture, Thais are foremost ego-oriented, characterized by the highest ego value of *pen tua khong tua eng* 'Being independent-being oneself'. Moreover, an oft-cited expression for explaining an outstanding characteristic of Thai people is *tham arai tam jai khue thai thae*, which is literally translated as 'To do whatever one pleases is a real Thai'. On the contrary, some studies argue that interdependent construal of the self plays a remarkable role in Thai culture (Markus and Kitayama, 1991; Hofstede, 2001; Naito, Wangwan, and Tani, 2005; Jongudomkarn, Forgeron, Sipipul, and Finley, 2012; Hitokoto, Takahashi, and Kaewpijit, 2014). As observed by scholars working on Thai culture (Phillips, 1965; Suvannathat, 1979; Weisz et al, 1995), Thai people place high value upon self-effacement, humility, deference, and trying to avoid disturbing others. Nonetheless, it is important to note that most of the previous studies are psychological research based on interviews, questionnaires, and experiments.

To date, little has been done on the Thai notion of self-construal through examining linguistic evidence. This paper aims at examining linguistic data from Thai in response to the question whether Thai culture emphasizes on independent or interdependent perspectives of the self. The two groups of data investigated in the present study include 1) Thai cultural key terms, sayings, and proverbs related to the concept of "self" and 2) data from daily conversation and task-based discourse. The findings indicate that the Thai sayings and proverbs demonstrate both notions of the self. The interactional data and cultural key terms, on the other hand, reflect the influence of interdependent construal of the self.

Indexing distanced intimacy: The role of kaomoji in online user-generated recipe sites

Panel contribution

Dr. Michiko Kaneyasu¹

1. Old Dominion University

This study investigates the role of kaomoji (Japanese-style emoticons, literally “face letters”) in online user-generated recipe sites, and shows that kaomoji are both a resource for and an outcome of communicative needs and constraints of the written medium, Japanese language, and online interaction. Japanese writing distinguishes three sentence-ending forms: plain, casual, and polite. Plain forms are objective and used in impersonal texts such as newspaper and academic articles. Casual forms are highly interactive and used in casual conversations or written exchanges among close friends and family. Polite forms can also be interactive, but they are used in formal situations and with addressees to whom speakers/writers want to show deference. User-generated recipe sites represent a formal setting based on high degree of conventionality and consistency of text structure, positional identities of the participants (as recipe posters and readers), and a central situational and topic focus (see Irvine 1979). However, unlike commercial recipe sites, user-generated sites allow direct interaction between posters and readers. Since interaction takes place in a formal setting and the posters do not have a personal relationship with the readers, the use of polite forms is expected. Within 30 recipe postings examined (15 each from Cookpad and Rakuten recipe sites), there are more posters who use polite forms (73.3%, 22/30) than those who use casual forms (20%, 6/30) in their messages and replies to the readers. The use of polite forms, however, also evokes formality and distance. It is notable that kaomoji are mostly used by those who use polite forms. Specifically, 77.3% of polite form users (17/22) use kaomoji. A total of 71 kaomoji are identified in their postings. Kaomoji most often follow expressions of thanks (21/71, 29.6%), comments about dishes (13/71, 18.3%), and expressions of positive feelings (12/71, 16.9%). In general, kaomoji can be considered online versions of non-verbal bodily cues (Kavanagh 2012, 2016), but compared with subtle and flexible facial expressions and gestures in face-to-face interaction, kaomoji are conspicuous and fixed. The recipe posters use kaomoji to index a playful and friendly online persona as well as “distanced intimacy” (Katsuno and Yano 2007) with the readers. The distanced intimacy is not based on personal friendship, but on shared interest and anonymous in-group companionship. The concurrent use of polite forms and kaomoji contribute to maintaining social order and, at the same time, building online personal identities.

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Indicators of Stance in White House Press Conferences

Panel contribution

Dr. Michael Barlow¹

1. University of a

In telling April Ryan to stop shaking her head, White House press secretary Sean Spicer revealed not only his negative stance towards her, but also a transgression of norms, which led to the interaction itself becoming a news item. This egregious instance, and others involving Sarah Sanders, of an overly personal exchange between the press secretary and a member of the media highlights interactions in which the stance taken by White House press secretaries was not “subtle and fleeting.”

In general, the White House press secretary takes up multiple positions within the discourse space of the press conference. On one level, the press secretary is involved in a personal dialogue between two speakers (an interactional space). In addition, the press secretary is speaking as a member of the White House staff (institutional space) and is also acting as a surrogate for the President (intermediary space). Similarly, when viewing the media, the press secretary can see himself or herself as speaking to the reporter (interactional), or to the reporter’s organization (institutional), or to the wider public (intermediary). The stance of the press secretary can be viewed as following a dynamic trajectory in these multiple spaces as the discourse unfolds.

In this study we investigate the extent to which individual press secretaries have a preferred position or stance within the larger discourse space. We look at particular interactions, but the main focus is on overall patterns that indicate individual style. We use large speech samples (600,000 to 1,200,000 words) for each of the five press secretaries. We also look for interactions in around 15000 adjacency pairs involving each press secretaries’ response to questions. In videos of the press conferences, we observe some instances of the use of gesture to indicate stance.

We investigate the relative frequency of use of linguistic items such as personal names and lexical phrases (*we are, the president, etc.*) to locate the preferred stance of the different press secretaries. Here, we can give an illustrative example related to the intermediary dimension. For each set of press conferences, we calculate the frequency (per 1000 words) of *the President* in questions asked by the media (in each set of press conferences) and compare that with the use by the different press secretaries. As expected, the use among the media is fairly constant (10.3, 9.7, 9.0, 9.8, 10.8) and the usage by each press secretary is much more variable (15.3, 6.7, 7.9, 9.8, 8.0). Thus, Ari Fleischer (15.3) has a strong preference for the intermediary stance. And we find that there are other correlates, such as the use of personal names, a high use of which is associated with a preference for an interactional stance. Fleischer has, by far, the lowest use of personal names in responses to questions, among all the press secretaries.

In addition to Fleischer’s preference for an intermediary style, we find that Gibbs and Carney tend to an interactional stance and McClelland favours an institutional positioning.

Informational and relational functions of evidentiality in interaction

Panel contribution

Ms. Erika Söderqvist¹

1. Uppsala University

In recent years, it has been repeatedly found that women use evidentiality more than do men (Alonso-Almeida and González-Cruz 2012; Berglind Söderqvist 2017). Such findings call for an exploration of what lies behind this systematic quantitative variation.

Considering the nature of evidentiality, the explanation offered by Alonso-Almeida and González-Cruz appears logical: women and men have different needs for showing authority (2012:340). However, findings indicating the complexity of the relationship between gender and language (e.g. Holmes 2005) suggest that a greater need to express authority might not be an exhaustive explanation to women's greater inclination to use evidentiality. Further, evidentiality is not only relevant in negotiations of epistemic primacy, but also in aspects like turn-taking design (Heritage and Raymond 2005; Drew 2018).

This qualitative study aims to approach an explanation to why women tend to use evidentiality more frequently by exploring the interactional functions of evidentiality. The data consist of 29 approximately 1,000-word conversation extracts taken from the demographically sampled section of the British National Corpus. The conversations are all spontaneous, occurring between adult friends or family members; when available, audio files were consulted to complement the corresponding transcripts. Evidential markers such as *think*, *say*, and *obviously* were located and analyzed in their contexts.

The results indicate that whether an evidential marker signals high or low reliability regarding the relevant proposition, what it generally does is *highlight* a specific piece of information for the addressee. The marker contrasts this piece of information to the rest as being more or less reliable, subjective, or having a different evidential basis. By adding such informational transparency, evidentiality is instrumental in functions like in face-maintaining strategies, reiterating common informational ground, and negotiations for epistemic primacy - or more than one of these simultaneously. The results of this study suggest that the relational aspects of evidentiality are as important as the informational ones, and that marking evidentiality often has a collaborative effect in that it aids the addressee in forming an adequate assessment of a proposition. It is suggested that women's frequent use of evidentiality may be part of what is often referred to as a prototypically feminine interactional style.

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Instructing with demonstrating bodily interaction: Multimodal resources used in instruction of Jiu-jitsu techniques

Panel contribution

Prof. Yasuharu Den¹

1. Chiba University

In this presentation, I investigate how the instructor instructs martial art techniques with demonstrating bodily interaction with the partner, based on a detailed multimodal analysis of video-taped Jiu-jitsu sessions. The instructor tacitly embeds, in his utterances addressed to the trainees, various cues to the partner about how to react to the instructor's moves, thereby effectively providing a collaborative demonstration without disrupting the flow of the verbal explanation of the technique.

Bodily demonstration is common in instruction of physical skills (e.g., Keevallik, 2013, 2014). It is also the case with martial arts and combat sports (e.g., Răman and Haddington, 2018). However, unlike other martial arts or combat sports, such as Karate and boxing, in which demonstration may be conducted by the instructor alone, conducting demonstration in Jiu-jitsu inherently requires participation of a partner, who receives a move from, or applies a move on, the instructor. In the Jiu-jitsu class in the current study, the partner is chosen among the trainees who attend the class on that day (usually the most experienced one). Since he does not know, in advance, what techniques are taught on that particular day, how to construct a demonstration interactively becomes a major task for the instructor and his partner.

In addition to resort to the shared expertise as practitioners of the same sport (Răman, this panel), the instructor uses, at least, two ways in guiding the partner: i) direct manipulation of a part of the partner's body (e.g., pulling the partner's arm to a specific direction) and ii) implicit cues embedded in his verbal explanation of a technique. The latter is particularly interesting. For instance, the instructor usually initiates the explanation of a technique by saying, e.g., "You are on the mat like this, and the opponent ...," while lying down on his back and putting his foot on the partner's groins. An experienced trainee can easily understand, by reference to his knowledge and experience, that the instructor is about to demonstrate a situation in which the partner (the opponent) tries to move to one side of his body, the 'passing-the-guard' technique. Moreover, the utterance in progress projects the upcoming linguistic structure (Sacks, Schegloff, and Jefferson, 1974), in which a verb expressing the opponent's action follows. At this very moment, the partner puts both hands on the instructor's knees while stooping, which is an initiation of the 'passing-the-guard.' During this move, the instructor's utterance continues as "tries to pass the guard." Note that the partner's move has already been initiated when the instructor verbalizes the partner's action.

In this way, the instructor and the partner rely on multimodal resources such as body movements and verbal cues, to cleverly construct a collaborative demonstration. The instructor's utterance not only constitutes the explanation of a technique for the trainees, but also embeds cues to the partner; it is multi-addressed. I will further discuss how multi-addressed utterances used by the instructor differ from those in open-communication situations (Okamoto et al., 2008) such as Manzai and TV talk show.

Instructive Utterances Contributing to Multimodal Instruction in Child-oriented Karate Lessons: Variety of Utterances Intended to Correct the Bodily Motions

Panel contribution

Mr. Seiji Nashio¹

1. Hiroshima University

The purpose of this presentation is to examine instructive utterances by Shihan, the primacy instructor of a Karate lesson, that collaborate with bodily instructions through multimodal analysis and to explore some effective approaches and future directions of research on multimodal and interactive instructions for bodily techniques.

Karate is one of the modern forms of Japanese Budo. The data analyzed in this presentation are videotaped segments from Karate lessons in which the Shihan teaches children 15 years of age or younger, various motions and combinations of them with three other adult assistants (adult trainees). The native tongue of all participants is Japanese. The analysis specifically focuses on individualized instructions. That is, in cases that the Shihan interrupts a group or pair practice, in which two or more trainees participate at the same time, and singles out a certain trainee to correct his/her bodily motion on a one-to-one basis.

Most of these instructions are conducted with words and bodily demonstrations. On the one hand, the Shihan uses the bodily quotation to show visually the problematic point in the trainee's bodily motion, as Keevallik (2010) pointed out in research on dance lessons. Otherwise, the Shihan demonstrates bodily interaction by directing other instructors or trainees to pair with himself, and instructions are addressed to the trainee of concern at that time, as Den (2016) observed in research on Jiu-jitsu classes.

By drawing attention to the instructive utterances, it is revealed that speech design in the instructive sequence may invoke and manage a cognitive/mental state for the trainees, at which time they examine and correct their own bodily motions. An analysis from the standpoint of cognitive linguistics shows that the Shihan's instructive utterances in his demonstrations do not only refer to the physical features, but also to the cognitive/mental state required in order to practice the motion which he demonstrates. Most of these utterances, for example, "Look at the eyes of your opponent!" or "The opponent doesn't wait for you!" during a shadow practice with no opponent, may lead trainees to throw themselves into the imaginary situation in which they practice actual fighting with a counterpart, and to invoke a sense of tension accordingly. With the feature of this speech design considered, it is supposed that the instructions are founded on the belief that the cognitive/mental state influences coordination of bodily motion. Also the adequacy of motions, which are varied depending upon the situation, can be conveyed through inspiring the image of a specific real situation.

Based on the findings above, we examine how these various collaborations between instructive utterances and motions can be used according to different individual instructions in Karate lessons and discuss how the significant methods of instruction are to communicate body intelligence, which is difficult to verbalize and schematize.

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Integrating moral orders to do relational work: accounting for witnesses' participation in offence in live-streaming polylogues

Panel contribution

Ms. Jing He¹, Prof. Yongping Ran¹

1. Guangdong University of Foreign Studies

(Im)politeness studies have explored moral order, while the connection between moral order and relational work is less explored. Accordingly, this study investigates the ways in which moral orders are integrated to do relational work, construct relations, by accounting for witnesses' participation in offence. The data is sourced from a Chinese mainstream live-stream website, and 35 excerpts are selected from more than 100 hours of video recorded live-stream interaction. Limited pragmatic research, not to mention interpersonal pragmatic research, has looked into live-streaming polylogues.

In the data, an offence recipient is a streamer; an initiator and witnesses are audiences of the streamer. When a recipient takes offence at an initiator's behavior, most of witnesses achieve coalitions with the recipient at the micro level, thus building a social network centered around the recipient, at the macro level. To do relational work at both the micro and macro levels, moral orders, including the moral order invoked and the moral order conformed to, are integrated in witnesses' participation. The invoked moral order is standards of social behaviors that is appealed to in witnesses' perceptions of (in)appropriateness; and the moral order conformed to is an order underlying witnesses' acts of invoking orders. We observe that witnesses invoke moral orders and achieve 4 major types of coalitions, at the micro level; and the witnesses' acts of invoking orders are tacitly oriented to a moral order, being convivial with a recipient, thus building a social network, at the macro level. Divergent from Locher and Watts (2005, 2008), we find that moral orders are not only benchmarks for evaluating relational work but they are integrated in interaction to do relational work. This study attempts to bring new insights to the connections between moral order and relational work by analyzing data sourced from a type of under-studied online communication.

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Interaction in humorous storytelling about cooking and food

Panel contribution

Dr. Chisato Koike¹

1. California State University, Los Angeles

This study investigates interaction in food-related storytelling, focusing on how participants share their culinary and food experiences in the past and present humorously, deploying linguistic devices, prosody, laughter, and embodied actions. The data come from videotaped spontaneous face-to-face conversations between native speakers of Japanese. Building on studies of laughter (Glenn & Holt, 2013; Jefferson, 1984), humor (Attardo, 2015; Matsumoto, 2011; Nakamura, 2002; Norrick & Chiaro, 2009), food talk in interaction (Holms, Marra, & King, 2013; Szatrowski, 2014), and storytelling (Labov, 1972; Norrick, 2000, 2004; Sacks, 1974, 1992), I demonstrate how storytellers recount their food-related experiences entertainingly, and how story recipients' active participation contributes to the humor in storytelling. Extending Nakamura's (2002) classification of types of "humorous laughter" to laughter in interaction, I examine how laughter is used to accomplish three actions in humorous storytelling: to display "surprise," "ridicule," and be "funny" (translated by Koike).

First, I show that episodes about the story character's poor cooking skills, or neglect to cook and do the dishes were used in ridicule laughter storytelling. When telling about events that they had experienced, the storytellers depicted their own poorly prepared food or their lazy behavior using laughter in self-mockery, or provided justification with laughter in self-defense in humorous storytelling. Second, I demonstrate how the organization of funny storytelling is designed in such a way that story recipients not only recognize but also vicariously co-experience incongruity between their predictions and reality, to collaboratively (re)discover humor in the event together with the storyteller. In my data, funny storytelling included stories about story characters' eating behaviors that were contradictory, unusual, or inappropriate for the occasion, and stories about unexpected or extraordinary ingredients in food or dishes in a meal.

Third, story recipients used surprise laughter to show surprise in response to storyteller's food descriptions during the telling sequence in order to upgrade the storyteller's assessments in funny or surprising stories. Fourth, I illustrate that story recipients used metaphor and exaggeration in their comments and assessments of food and eating to bring out humorous aspects in the storytelling without causing digression. Fifth, I explicate how story recipients' active participation transformed the characterization of stories into humorous ones: for example, to turn a complaint story about the food into a funny story, or a story about beer taste into a ridicule storytelling in order to poke fun at the teller's heavy drinking.

This study sheds light on the interactional process through which participants collaboratively co-construct humorous food storytelling in talk-in-interaction, by elucidating how storytellers and story recipients achieve mutual understanding of the different social actions accomplished by humorous laughter. It reveals that humorous food-related stories are told based on fixed ideas, knowledge, cultures, social norms, and identities that the participants share about food aspects among their "with" (Goffman, 1971) group members. It suggests that humor in food talk dynamically change in the interaction among co-participants in social and interactional contexts, and food humor is continuously modified, as we expand our food experiences and revise our concepts related to food.

Interactional function of the quoting verb *omou*(think) in Japanese conversations: A comparative study of quoted contents in Japanese and English conversation

Panel contribution

Ms. Yuko Nomura¹

1. Juntendo University

This study investigates features of Japanese quotations of thought by comparing English equivalents used in conversations. Although many of the previous studies on quotations ground on findings in western languages, this study, for the purpose of contributing to expand the study of quotations, employs ideas developed within the field of Japanese philosophy and linguistics. By doing so, the study suggests that Japanese quoting verb *omou*, one of the most frequently used verbs, has an interactional function in conversations.

Quotation is defined as an act to insert utterances or thoughts from one context into a context currently being engaged (Kamada 2000). This is common in any language, but the way speakers quote in communication differs from language to language. However, the primary focus in previous studies are on its structure and grammatical features (Coulmas 1986, Jassen&Wurff 1996, Fujita 1999, etc.), or on how a quotation creates a particular effect in conversations (Brown&Levinson 1987, Tannen 1989, Clerk&Gerrig 1990, Koda 2015, etc.), and not on difference between languages. Comparative studies of Japanese and English quotations are very limited. It is believed that quoted contents are different in Japanese and English conversations and that Japanese speakers quote what people thought more frequently than what people said (Nomura 2007). Because many of these studies assumed the interpretations of grammatical features in western languages, findings about Japanese quotations still need further investigation. It is especially important to focus on quoted contents. Thus, this study analyses the quoted contents and employs ideas developed by the Japanese philosopher Kitaro Nishida and also the interpretations of Japanese language shown in the field of Japanese linguistics.

The data consists of 20 Japanese and 20 English conversations collected in an experimental setting. The participants in each conversation are two female native speakers of each language. They were asked to talk freely about what they were most surprised at in their lives for about five minutes. Among all quotations found in the data, this study focuses on quotations used with the verb *omou*(think) in Japanese conversations and compare them with its equivalent verbs including *think* in English conversations.

The results of the analysis are; 1) more Japanese quotations are used to quote what the speaker thought rather than what the speaker/others said, 2) Japanese speakers use the verb *omou*(think) frequently (e.g. “*Amamari imiga naina, to omou* (I think this is meaningless.)” (NOT “*Amari imiga nai*”(This is meaningless)), and 3) Japanese speakers sometimes quote only interjections (e.g. “*He tto omotte* (I thought “he(=an expression of a surprise)”). In addition, a close observation of these quoted contents in Japanese shows that the words spontaneously occur in the quoted context and are produced as monologues. Therefore, generally speaking, it is not necessary to speak in a quotation form.

The discussion attempts to consider why Japanese speakers use the quoting verb *omou* frequently even when the verb is not necessary and to describe how the ideas such as “direct experience” mentioned by Kitaro Nishida and others are embedded in Japanese quotations.

Interactional power and reciprocity of (im)politeness in Taiwan's live-streaming programs

Panel contribution

Prof. Chi-hua Hsiao¹

1. Tunghai University

This study investigates interactions in live-streaming programs, a novel genre of computer-mediated communication. Live streaming, the process of broadcasting in real time via the Internet, enables streamers to interact with viewers visually, verbally, and textually. As streamers speak in front of a camera, viewers type messages to chat with them. Through this multimodal facility, streamers and viewers have instantaneous “conversations” in a mixed mode of oral speaking and written text. This study explores how streamers and viewers in Taiwan's live-streaming programs display (im)politeness to each other and pursue objectives that may act against others' objectives.

In Taiwan's live-streaming programs, many streamers make pocket money via their programs, and sometimes rely on this income for a living. The streamers' income is derived from the real money viewers pay for the virtual gifts sold by live-streaming application systems (henceforth apps). Based on the quantities and types of the gifts streamers receive from viewers, streamers share a certain percentage of the money paid by viewers with the administrators of the apps. The more virtual gifts streamers receive, the higher profits streamers earn from their programs. To increase the likelihood of receiving gifts, streamers construct pleasant experiences for viewers and treat them nicely. With this widely shared motivation, typically speaking, asymmetrical power relationships exist between streamers and viewers, and streamers' politeness to viewers is anticipated more than inferred (Haugh 2003). When viewers do not want to incur expenses, “latent conflict and clash of interests” (Locher 2004:41) may arise. This study asks: How do streamers who have their own agendas that conflict with viewers' interests perform potentially face-threatening acts, either to themselves or to the viewers, in a power-imbued and asymmetrical situation?

In Mandarin Chinese-speaking communities in Taiwan, politeness has been investigated in diverse circumstances. However, power is rarely discussed. To expand our understanding of how interlocutors maintain politeness and exercise “interactional power” (Mills 2003) in a virtual environment, this study takes the discursive approach to politeness, supplemented by ethnographic data, to analyze streamer-viewer interactions.

The research methods used for this study are as follows. I conducted online ethnography on a frequently used live-streaming app in Taiwan. During my five-month participation observation, I observed and videotaped 20 programs. The detailed observation of these different programs deepened my understanding of naturally occurring streamer-viewer interactions conducted in Mandarin Chinese spoken in Taiwan. From the database, which comprises approximately 150 hours of recorded programs, I chose two interactive episodes that contain sufficient details to illustrate streamers' exercise of power over viewers. I applied the discursive approach to these two episodes, and the scope of analysis ranges from adjacency pairs to multi-utterance or multi-sentence discourses. The qualitative analysis shows how streamers flexibly negotiate their roles with viewers to attend to politeness and asymmetrical power relationships between them and viewers.

Intercultural impoliteness: A study of Chinese as a second/foreign language

Panel contribution

Dr. Jiayi Wang¹

1. University of central Lancashire

While the study of impoliteness has gained enormous momentum in recent years, research on intercultural impoliteness, that is, offensive interaction between speakers of different first languages (L1s), remains largely underexplored (Chang & Haugh, 2011; Wang & Spencer-Oatey, 2015). Relatively little work has been done on intercultural impoliteness involving Chinese as a second or foreign language (CSL/CFL, the latter of which is sometimes subsumed under the former, i.e., L2 Chinese). It is worth noting, though, that research on L2 Chinese pragmatics, in general, remains in its infancy and is therefore limited (Taguchi & Li, 2017). The aim of this study is to fill this gap.

Drawing on over 270 reported incidents of intercultural impoliteness combined with follow-up interviews, this paper summarises the main categories of linguistic impoliteness encountered by CSL/CFL learners and their response strategies. I start by defining intercultural impoliteness and reviewing extant models of impoliteness and response options that have been developed and applied to the analysis of L1 dyadic (e.g., Bousfield, 2008; Culpeper 1996) and polylogal (Bou-Franch & Garcés-Conejos Blitvich, 2014; Dobs & Garcés-Conejos Blitvich, 2013) interactions. Next, I examine the data. The findings reveal interesting patterns. For example, CSL/CFL learners' limited language knowledge and cultural context may both constrain and afford response options. On the one hand, the learners might prioritise the semantic analysability of certain impolite utterances that they cannot fully understand (Kecskes, 2015) and withhold response. On the other hand, they could also use 'critical intercultural impoliteness' (Mugford, 2018), such as mock politeness and greater creativity, to respond, which highlights the agency of language learners with relatively limited proficiency.

The discussion section of the paper relates the findings to the previously discussed models. It argues that, while existing models offer useful insights into L1 impoliteness and response options, they do not account well for intercultural impoliteness such as occurred in the study data. In light of the findings, suggestions are made for adjustments to the models.

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Interjection as coordination device: feedback relevance spaces

Panel contribution

Dr. Christine Howes¹, Dr. Arash Eshghi²

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Dialogue is co-constructed by multiple interlocutors with frequent feedback demonstrating whether something said is taken as understood [1,2]. To achieve this grounding, we produce relevant next turns or interjections ('mm', 'yeah'). Some interjections indicate processing or coordination difficulties and the need for repair ('huh?'). This feedback does not just occur at the ends of turns, but sub-sententially, showing that grounding occurs incrementally, before a complete proposition has been produced/processed [3,4].

However, despite evidence that speaker switch can occur anywhere, even within syntactic constituents [5], feedback is not appropriate just anywhere – randomly placed backchannels disrupt the flow of dialogue, are rated as less natural and decrease rapport [6]. Using Dynamic Syntax [7], we provide a low-level, semantic processing model of where feedback ought to be licensed – feedback relevance spaces (FRSs). These are analogous to (but more common than) transition relevance places (TRPs; [8]) – places where speaker switch may occur. Just as this is optional at TRPs, feedback is optional at FRSs. The model accounts for cases where feedback occurs at FRSs, and also describes how it can be integrated at non-FRSs due to the predictive, incremental and interactive nature of Dynamic Syntax. In contrast to models of feedback that incorporate higher order reasoning about mental states [9], this model shows how feedback serves to continually realign processing contexts without recourse to higher order pragmatic reasoning, and provides a mechanistic model of the characteristic divergence and convergence that is key to moving dialogue forward.

As well as providing insights into human-human communication, this work has implications for the production and interpretation of human-like feedback in dialogue systems; not just based on unanalysed features (which may result in accurate placement), but because they have successfully compiled a semantic unit. Our FRS model is implemented [10] and deployed in a new dialogue system architecture [11]; ongoing work explores the naturalness and usability of such systems versus turn-based systems or those without the FRS model.

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Interjections in Action

Panel contribution

***Ms. Isabel Ward*¹, *Prof. Nigel Ward*²**

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Interjections are vitally important in realtime coordination of action, but this has not previously been directly studied. We recorded audio, screen images, and keystrokes as they occurred as four pairs of American English speakers played a cooperative online game, Fireboy and Watergirl. In 40 minutes of interaction we found 117 interjections. We examined each in context and grouped them into categories, primarily based on similarities in the state of mind conveyed, considering also the state of gameplay, the phonetic and prosodic forms, and the intended effects on the other player. We identified nine categories.

First there were interjections that related to information state. These conveyed the degree of understanding, either of the game situation or of the other person's explanation. These ranged from *hm?* (lack of understanding) through *hm* and *uh-huh* (partial understanding) to *oh* and *ahh* (complete understanding).

Next there were three types of affect bursts. One expressed a feeling of accomplishment after the speaker or the other player accomplished a tricky jump or completed a level, often with *hnn*. The second expressed disappointment, typically after the player's character died, as with *aww* in creaky voice or other sounds with /a/. The third expressed negative feeling about a situation, marked with a plosive followed by a fricative, such as *ksssh*.

Then there were four that related to the nature of the current activity. Effort, occurring in moments where a player was in a difficult situation and concentrating on moving correctly, was marked by multiple short syllables, separated with glottal stops and synced with pressing the jump key, such as *urh uh* or *hu un*. Alarm, which occurred at moments of imminent disaster, was often expressed with loud repeated syllables with glottal fricatives such as *uh uh uhh*. Concern and tension sometimes occurred at such times, marked with sharp inhalations, usually with *sss* sounds. Feelings of relief and release of tension often took the form of breathy, slow exhalations, which sometimes segued into laughter.

Finally there were sound effects, such as *fwaa* and *hoo*. These often conveyed enjoyment, with a lack of tension and effort, for example when falling freely or being carried by the wind. These also seemed to convey something about the kind of motion, in an onomatopoeic way, for example, collisions with *oof* and running without obstacles with *whee*.

We note that these categories have some overlap, that some interjections are multifunctional, and that some shift their nature halfway through, reflecting changes in the game state. Orthogonally to these categories, most interjections serve to show continued interest and engagement in the game. Although few directly affect the behavior of the other player, they help the players be aware of each other's mental state, current and intended actions, and possible outcomes.

This study has added to the inventory of known functions of interjections, and illustrated how specific phonetic and prosodic properties help convey specific meanings.

Interjections of hate, fear and distress: translation of Annika Thor's tetralogy *En ö i havet* (1996-1999) from Swedish into Italian.

Panel contribution

***Mrs. Giorgia D'Aprile*¹**

1. University of Oslo

Interjections represent a specific class of words in all languages (Schachter *Parts-of-speech systems* 1985:60). Although there are many linguistic descriptions in different languages, all scholars acknowledge emotive interjections (Goddard *Interjection and emotion (with special reference to "Surprise" and "Disgust")* 2014:53) and agree that they are used to express an emotion and a state of mind (Ameka *Interjections: The universal yet neglected part of speech* 1992:102).

Emotions represent an emotive state which is often subjective and complex. To express these states of mind, every language contains various interjections that differ from language to language and from culture to culture (Wierzbicka *The semantics of interjection* 1992:189). Even the concept of emotion varies between cultures. It is not universally equal, and it can be absent in many cultures or it can lack a precise equivalent even in languages that belong to the same language family group. Some cultures even have interjections that express feelings that go beyond the so called "basic emotions" (Goddard 2014:61).

How are emotions of hate, anger, and distress translated from Swedish into Italian? What kinds of interjections are used? Are the verbs that accompany the utterances with interjections the same? Do we have some additional elements, such as punctuation or adverbs that are either added or omitted?

To answer all these questions, I will analyse the emotions of hate, anger and distress expressed in the dialogues of the Swedish tetralogy *En ö i havet* ("A faraway island") (1996-1999) by Annika Thor and their translations in Italian by Luisa Cangemi (2001-2002; 2004-2005).

More precisely, I will refer to *primary interjections* or *onomatopoeias interjections* (*oh!*, *ah!*, *ugh!*, and *ouch!*); *secondary interjections*, swear words (*shit!*), or religious terms (*Jesus!*); and *interjectional phrases*, that consist of more than one word, (*my God!*) (Libert *Interjections* 2019). In addition to that, I will also take into consideration the verbs and the adverbs included in the author's remarks introducing the interjection.

International law, Pragmatics and Interpretative Methods – A Relevance-Theoretic Approach to Pragmatic Maxims

Panel contribution

***Dr. Benedikt Pirker*¹, *Ms. Jennifer Smolka*²**

1. University of Fribourg, 2. Jennifer Smolka Translations

Research on legal interpretation is taking a pragmatic turn. Scholars increasingly look at pragmatics and the semantics-pragmatics divide to learn about the functioning of language in communication. Their goal is to better understand what happens when agents such as judges ‘interpret’ the law in the legal sense.

One angle of this research focuses on pragmatic maxims. In recent writing, Macagno, Walton and Sartor (2018) have examined the relation between pragmatic maxims and the presumptions underlying legal canons of interpretation. They conclude that, in particular, Gricean maxims can help to trace legal interpretive arguments back to their basic underlying presumptions. Then, these presumptions can be compared, ordered and assessed based on their defeasibility conditions.

The present paper suggests to combine these findings with later pragmatic theory, namely Relevance Theory. Based on the authors’ previous writings on interpretation and international law, the paper suggests to look at interpretive methods (in this case of international law, but the canons are not fundamentally different from other areas of law) through the lense of Relevance Theory.

With some examples, the authors have previously shown that pragmatic knowledge can improve legal interpretive reasoning and make it more transparent. Presently, they aim for a comprehensive assessment and systematization of the interpretive methods of international law. Moreover, interpretation is not the only instance in which the pragmatics of language are an issue. The paper also turns to the drafting of legal texts. In international law, this predominantly, though not exclusively, concerns the drafting of international treaties. Arguably, drafters can derive guidelines from pragmatic (relevance-theoretic) knowledge to ‘improve’ the texts of treaties interpreters are subsequently called to construe. They can rely on the previous systematization of interpretive methods for this purpose.

Internet memes of different viewpoints: A cognitive semantic study of debate between bodybuilders and crossfitters

Panel contribution

Mr. Wooyong Jin¹, Dr. Iksoo Kwon¹, Mr. Ha-young Kim¹, Ms. Jung Hwi Roh¹, Ms. Eunsong Kim¹

1. Hankuk University of Foreign Studies

There has been a debate over the topic of what is the ideal way of working out. Among various approaches, two stand out: bodybuilding and crossfitting. These two kinds of exercise differ in their fundamental purpose: Bodybuilders emphasize the maximum stimulation of the target muscles that they want to grow with correct postures, whereas crossfitters emphasize competitive and thus motivated performances with other participants. Because of the different viewpoints, a significant number of internet memes illustrating conflicts between the two groups are found. This paper analyzes the internet memes that are concerned with criticisms exchanged between bodybuilders and crossfitters within cognitive linguistic theories such as Discourse viewpoint space (Dancygier and Vandelanotte 2017) and frames (Fillmore 2006[1982]).

The relevant meme data are collected via Google image search (collected on July 27, 2018). The collected data can be categorized by what kind of frame elements of workout the intended message is based on to construct meanings out of the combination of text and image: semantic properties of performers (e.g., size of groups: bodybuilders tend to despise crossfitters as if crossfitters were an unorthodox cult-like group; their stereotypical prejudices: bodybuilders act rather than talk, whereas crossfitters do not), methodologies (e.g., bodybuilding is boring vs. crossfitting is not canonical, so unsafe), expected effects (e.g., whether one can make big gains or not) etc.

For example, there is an internet meme, which consists of a famous scene of the protagonist of the movie and text *the first rule of crossfit: always talk about crossfit(top); second rule of crossfit: always talk about crossfit(bottom)*. The text is a variation of one of the most famous lines in the film. Original lines of the movie are *The first rule of Fight Club is you do not talk about Fight Club. The second rule of Fight Club is you DO NOT talk about FIGHT CLUB*. This instance addresses the stereotypical knowledge of performers, so to speak, crossfitters from a bodybuilder's perspective. From the crossfitter's view, talking about crossfit all the time is a good way to promote and enhance their position. From the bodybuilders' perspective, on the other hand, it could read, "crossfitters are too talkative because they are always talking about crossfit (instead of actually doing something real)". The construal thus necessarily relies on multiple viewpoints including the protagonist's from the original movie, and this study argues that the dynamic interaction between viewpoints can be accounted for within the framework of Discourse viewpoint space in a systematic way. Based on the detailed cognitive-semantic analyses of the various cases, we argue that the internet memes make a good vessel as well as verbal expressions for interlocutors' perspectives via conceptualization. Our analysis also shows that cognitive mechanisms such as mental spaces are effective to explicate and model the construal process of multimodal components of internet memes constructing emergent meanings out of multiple viewpoints.

Interplay between Spanish DM ‘y’ and Information Structure in the construction of discourse coherence

Panel contribution

*Ms. Amalia Canes Nápoles*¹

1. University of Cologne

This study analyses the contribution of the Spanish discourse marker (DM) ‘y’ and’ to the hierarchical structure of the discourse, and its impact in **anaphora resolution**, **referent activation**, and the **likelihood of certain referents to become topic**. The empirical study is to date conducted over 352 occurrences of the DM in 10 interviews (from www.sgscorpus.com, Adli 2011).

Differently from previous research (Shiffrin 1987), we explore the interaction of the DM with (aboutness) topic, i.e. the discourse referent identifying what the sentence is about (Reinhart 1981). Three major contexts of use are identified: topic shift (TS, 51%), topic continuity (TC, 36%) and contrastive topic (CT, 13%) varying through three different sentence types.

The core of the DM’s contribution in such contexts is explained through a Question Under Discussion (QUD) approach to the DM (Roberts 2012). From this framework it is argued that DMs index facts about the relationships between QUDs, and in particular about the Current Question.

Within parallel structures, the structuring function of the DM takes an asymmetric reading at the discourse level, which requires that commonalities among corresponding sets of entities and relations be recognized. When the search for commonalities is referential, topic referents are reactivated. In order to increase relevance (Sperber/Wilson 1986), the sgs corpus data shows that the speaker eases the process by dislocating subjects (78%). When the search for commonalities is instead among corresponding sets of entities, the parallel constructions marked are associated to CT -instantiation of a variable within the background (Büring 2003)-, and gapping structures.

The analysis allows to explain challenges to pronoun resolution theories (Centering Theory [Gundel et al. 1993], Coherence Relations [Kehler 2002]). At least 32% of the topic expressions under the scope of DM yare NS or pronouns in TS contexts. Yet, their resolution does not raise ambiguity. Similarly, within TC contexts, cases of over-specified topic expressions (23%) are associated to a non-relevant answer to the previous QUD.

Ultimately, it is shown how a critical impact of DM y as a QUD reopener produces a device for marking a matter of standing interest or concern and simultaneously the salient referents of the ‘anchored’ QUD.

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Interpreting from the Margins: Translinguistic Practices as Affective Labor in Immigrant Child Language Brokering

Panel contribution

***Prof. Inmaculada Garcia-Sanchez*¹**

1. Temple University

This paper focuses on the creative translinguistic practices deployed by immigrant child language brokers (CLB) when they interpret on behalf of their families and other adults in their communities. This type of translingual practice is particularly relevant to this panel in that, in these interactions, immigrant child language brokers are routinely called upon to negotiate linguistic, semiotic, and sociocultural borders and worldviews, while simultaneously often being doubly unrecognized and marginalized as *children* participating in “adult” encounters and as *immigrants*. The paper emphasizes specifically these translinguistic practices as affective labor with important political ramifications. Why this emphasis in particular? While the affective and care-like dimensions of immigrant children’s work as language brokers have always been in plain view (see García-Sánchez 2018 for a recent review), they have usually been underappreciated and under-investigated. To date, researchers have tended to focus on other important aspects of this phenomenon, such as immigrant children’s material contributions (Orellana 2009), paradoxical ethical positionalities (García-Sánchez & Orellana 2006; Reynolds and Orellana 2009), or implications for learning and development (Orellana and Reynolds 2008). Bringing together relational-feminist perspectives on care and linguistic anthropology-inspired discourse analysis, I examine immigrant CLB translinguistic practices as interactional and communicative forms of affective labor that are crucial to the political work involved in negotiating everyday borders. My analysis is based on data collected as part of a two studies of child language brokering: In the first one (as collaborator of Marjorie Orellana), we investigated the experience of 18 bilingual immigrant children from Mexico and Central America. This project examined the range of youth’s translating experiences, documenting these through children’s self-reports (in interviews, focus groups, and journal entries) as well as through observations and audio-taping of live translation episodes at home and in a variety of institutional encounters. The second project focused on the language brokering experiences of Moroccan immigrant children in Spain, through interviews and naturally occurring videotaped CLB-mediated encounters at health-clinics and in children’s homes. I first consider immigrant children’s linguistic agency and creative problem-solving in these encounters. I then discuss the implications of these translinguistic forms of affective labor not only for negotiating, but also for contesting or re-drawing the very nature of the borders that they are trying to navigate.

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Intertextuality, inclusion, and Asian American political organizing in an online messaging community

Panel contribution

Ms. Naomee-Minh Nguyen¹

1. Georgetown University

While the linguistic practices of Asian American Pacific Islander (AAPI) communities have become more widely documented, little is known about how AAPIs discursively create shared political identities, let alone political identities online. One of the most ethnically diverse racial groups in the United States, AAPIs are not marked by an ethnically distinct variety of English, or even shared discursive features or texts (Reyes 2010). Drawing upon intertextuality (Bakhtin 1981) and stance-taking (Du Bois 2007), I examine an online messaging community dedicated to AAPI political organizing. Created as a direct response to the results of the 2016 presidential election, the community had over 130 members at the time of analysis. I narrow my focus on the interactions of four highly active members of the community and analyze how these individuals jointly construct group membership and collective political identities. Focusing on the use of referring terms and intertextual references to cultural knowledge, histories, and events, I show how users produce an online space that is both inclusionary and exclusionary of other members.

I find that users establish group values through stance-taking and in-group membership through referring terms, co-constructing the community's identity as a marginalized political group. Through intertextual references, users index shared knowledge of cultural texts regarding AAPI activism and political organizing, such as references to recent and past hate crimes, to current news, and to well-known AAPI non-profit organizations. I demonstrate how these intertextual references reinforce Becker's (1994) notion that social groups' identities lie in a shared collection of "prior texts." Furthermore, I contend that the use of intertextual references aligns the community with the political implications and connotations of the references themselves. Through mutual recognition and understanding of shared texts, members create an inclusive online community that transcends ethnic and regional boundaries. However, users who are unfamiliar with these "texts" may feel alienated by the references, demonstrating the potential for exclusion in this seemingly inclusive online space.

This study contributes to illuminating identity construction by examining Asian Americans, an under-researched population in linguistics. I expand research on intertextuality by exploring its function in an online political context, showing how intertextual references can be used to highlight the dually inclusive and exclusive nature of online spaces. I also contribute to the field of digital discourse, which has traditionally concentrated on large-scale social media campaigns found on Twitter or Facebook, by taking a microanalytic approach in examining linguistic features of a grassroots messaging platform.

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Investigating Discourse modalities that reflect different interactants' status in Arabic teacher/student and student/student task-oriented dialogues in Libya

Panel contribution

Dr. Mayouf Ali Mayouf¹

1. Sebha University

This paper investigates the interactional functions of discourse modality and their marking of the social status of teachers and students interactants in Libya. It is worth noting that teachers in Libyan society are socially and culturally perceived as honorable and guiding people: "Whoever taught me a letter, I should become a slave to him." "Stand to the teacher and pay him glorification, for that the teacher nearly becomes a prophet." The data is as part of Mister O corpus collections (Grant-in-Aid for Scientific Research from the Japanese Academy for the Promotion of Science). The analyses of teacher/student interactions reveal that the teachers produce direct unmitigated negative responses to the students' proposals of the cards order. They also control the motional action of moving the cards. The students, in contrast, produce negative response in an indirect form when a response is invited from teacher. Furthermore, the exchange of turns is well organized where conversational invitations for collaboration (e.g. using "sah?" at the end of the turn) can be identified. In contrast, the student/student interactions show equal producing of overlap. They also perform significant amount of unmitigated negative responses to each other. Moreover, the motional control of card distribution seems to be alike. The students crossing the platform of each other while distributing the cards. They also expedite in moving the cards without waiting for their colleague's response. The findings show that the students' social and cultural perception of teachers has significant influence on the way they interact and communicate with them. Such influence can also be seen in the student/student interaction where they perceive each other as socially equal. In both cases, the institutional protocol and facing of the camera have showed less influence on the interactants in comparison with the interactants' social and cultural status and perception of each other.

Investigating pragmatic behaviours in Italy: address, family and regional variation

Panel contribution

Prof. John Hajek¹, Dr. Agnese Bresin¹

1. University of Melbourne

Italy's rich linguistic diversity refers not only to the so-called Italian dialects (*dialetti*) – sister languages of Italian developed from Latin – but also to regional varieties of Italian (*italiani regionali*, e.g. Sobrero, 2015), which, as a result of contact between local dialects and Italian, differ on many levels, including phonetically, lexically and syntactically. Focusing on address practices in the family, this paper engages with regional variation in Italy on the pragmatic level. Since the family is one of the primary domains for the maintenance of dialects in Italy (ISTAT, 2017), both dialects and Italian are expected to be involved.

Research has shown that the use of address pronouns in the family domain in Italy is not as homogeneous as it can be assumed (Parkinson and Hajek, 2004). Whilst the informal *tui* is reported to prevail strongly amongst immediate family members, e.g. siblings, a great variety of practices is reported between other members of the family, e.g. parents-in-law, including the use of *tu*, *lei* and *voi*. However, the effect of specific regional affiliation on this pragmatic behaviour has not been investigated in detail yet. This study aims to address this gap by providing quantitative data on the reported use of address pronouns in the family by speakers in two Italian regions, namely Tuscany and the Veneto. The data come from a large-scale survey completed by approximately 600 respondents. While our results show marked overlap with respect to immediate family, as might be expected, there are also important differences in how speakers from these two regions report addressing and being addressed by some members of their families. For instance, the pronoun most frequently used to address parents-in-law is reported to be *tu* in Tuscany (66% of respondents report using *tu* with their parents-in-law), whilst in the Veneto *lei* is preferred (64% of respondents). Since the resources for address in the dialects differ from Tuscany to the Veneto, some of the variation reported could be linked to the effect of dialect use and contact. However, the phenomenon is complex and we suspect that further factors may also be at play.

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Irony and Truth – then and now : Authoritarian vs. Populist discourse in Wartime and today’s France and Germany

Panel contribution

Dr. Marie Reetz¹

1. University of Antwerp

My talk will focus on different uses of irony in Authoritarian and Populist communication; confronting such discursive forms of irony as *ironical quotation marks* and *ironical labelling* as they are used to create (soft) enemy categories.

Polite aggression and soft undermining of truth have become a constant fact and acceptable tools in a populist ‘post-truth’ world it seems. However, when famously analysing Nazi totalitarian rhetoric Victor Klemperer (1947) already noted irony to be an important tool to call into doubt established truths and fundamental human/social categories.

Be it as an aggressive antithesis (Goffman, 1955; Kerbrat-Orecchioni, 2010, 2013), the breach of a conversational maxim (Leech, 1983), the echo of one of many voices present in the interdiscursive moment that the speaker refutes (Ducrot, 1984; Sperber & Wilson, 2012), irony enables the speaker to attack their interlocutor while at the same time discarding responsibility for said attack.

I will analyse examples from the 1930s and 1940s: Victor Klemperer’s notes (1947) on Third Reich language and public speeches made by Maréchal Pétain, and I will look at today’s populist discourse in France and Germany, e.g. party speeches and press releases published by the AFD and the Front National.

What distinguishes irony from lying is that the untruth (antithesis) it contains is clearly presented as such. Through the marking of enemy categories the *ironical quotation marks* are used in Nazi rhetoric and negationist discourse to call into doubt the Other (their identity construction or manifestation): (*Ally*) “victory”, “*Marshal*” (*Tito*), “*researcher*” (*Einstein*), “*German*” (*Rathenau*) (Klemperer, 1947; Authier-Revuz & Romeu, 1984).

Ironical labelling, as can be seen in today’s use of such right-wing populist buzz words as German *Gutmensch* (“good person”) and French *bienpensance* (“good thinking”), assigns identities, creating communicable “soft enemy categories” disqualifying the Other. Irony is being used to frame a normed truth in such a way as to create doubt, thus calling into question that norm itself, propelling us into the ‘post-truth’ world.

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Is there a gap between professional and personal communication on Twitter?

Panel contribution

Dr. Ursula Lutzky¹, Prof. Jukka Tyrkkö²

1. Vienna University of Economics and Business, 2. Linnaeus University

Since the birth of the Internet, personal and professional means of communication have been transferred largely from the offline to the online sphere. Social media are today not only used to engage with friends but have also been appropriated by companies to communicate with their customers (see e.g. Jenkins 2009, Ruehl and Ingenhoff 2015). This has affected the context in which exchanges evolve and blurred the distinction between the public and private. In this paper, we study the effects these developments have had on language use and explore to what extent personal and professional communication online show features that have been associated with non-standard linguistic forms of *netspeak* (Tagg 2015, McVeigh 2017).

Our study focuses on the use of the social media platform Twitter for professional and personal purposes. We aim to uncover some of the myths that have been associated with digital communication and thereby to provide new insights into the intricacies and complexities of this online medium. To this end, we study two corpora of tweets. The first corpus comprises 6.7 million words and includes tweets sent in a professional context, by British airlines and their customers, over a period of four months. Our reference corpus includes generic tweets posted in the UK.

Through a contrastive and pattern-driven analysis of clusters and collocation (Tyrkkö and Kopaczyk 2018), we identify similarities and differences between business and everyday tweets and study them using the framework of the three-dimensional communicative model proposed by Landert and Jucker (2011). By comparing language use in two contextually different environments within the same medium, we study features that have been explained with reference to the affordances of the medium and others that seem to go against them. Consequently, we investigate to what extent interactions on Twitter are characterised by variation, showing both elements of formality and informality, distance and immediacy, standard and non-standard spelling as well as written-like and speech-like features of language use.

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Ius agendi: The metapragmatics of passing at the margins of ethnolinguistic difference

Panel contribution

Prof. Jerry Lee¹

1. *University of California, Irvine*

In this presentation, I examine the complexities of crossing into a national imaginary that conceives of itself through a myth of ethnic homogeneity, or *ius sanguinis* (“right of blood”). It draws on an interview-driven study focusing on an ethnically Han Chinese Hongkonger’s metapragmatic reflections on her experiences developing a high level of proficiency in Korean, thus enabling her to translanguage and subsequently “pass” as ethnolinguistically Korean in both Korea and in her home country of Hong Kong. While her experiences are representative of translingual practice as a highly complex semiotic and embodied process, it simultaneously implicates her in fraught spaces of xenophobia, ethnocentrism, and neonationalism. More significantly, her experiences provide an opportunity to reconsider ethnic national identification not merely as *ius sanguinis* (right of blood) but through an alternative paradigm of “*ius agendi*,” or “right of performance.” Understood from the perspective of *ius agendi*, ethnolinguistic groups are not static *a priori* entities but are instead actively “disinvented” and “reconstituted” (Makoni and Pennycook 2005) through the performative practice of what I term “ethnolanguaging,” which affords a range of outcomes including ethnolinguistic identification and disaffiliation.

Japanese as a *ba*-oriented language: non-Western perspectives for representation of the world

Panel contribution

Prof. Yoko Fujii¹

1. Japan Women's University

This presentation demonstrates that Japanese is a *ba*-oriented language in contrast with English as an agent-oriented language, by illustrating various language expressions. *Ba/basho* “place, locus, field,” is a Japanese concept originally developed by Japanese philosopher Nishida Kitaro and his colleague. *Ba* is an ontology of mutual dependence, impermanence and non-separation of self and other. *Ba*-oriented thinking assumes that: 1) humans and any other things involved tend to be suppressed and merged with the environment, resulting in the removal of the borders between people and the environment; in other words, humans become part of the environment, 2) hence, the boundary between self and other is blurred, non-existent, or indistinguishable, with the self existing in the other and humans becoming context, where context is both physical and mental, 3) since humans become part of the environment, they synchronize with the environment and the self is subsumed in *ba* as well as other entities; thus, the actor’s construal of the world becomes holistic and situation-focused—that is, not subjective but predicative, and 4) humans are embedded in the environment, with the boundary between humans and the environment removed. Consequently, human actors observe the environment/*ba* from the inside; that is, they have an “internal point of view.”

Fujii (2012, 2018) finds that Japanese interaction is highly dependent on the *ba* of interaction as well as social and cultural norms and values concerning an interdependent sense of self. This great dependency on the interactional *ba*, as well as the social and cultural context, is based on, according to what is outlined above, the Eastern and Japanese philosophy of self in the *ba*. Thus, based on the way that self and other are situated in *ba*, Japanese culture is characterized as a *ba*-oriented culture that imbues the Japanese language with specific characteristics. Based on this finding and assumption, this presentation further demonstrates that Japanese has a strong basis for *ba*-oriented representations of the world, and thus has abundant linguistic phenomena showing a *ba*-predominant order of representation, no-agent/subject clause structures, holistic expressions, and no-self representation. The predicate subsumes agency and information with regard to person references in terms of honorific forms, “giving” and “receiving” forms, “become”-types of expressions rather than “do”-types, modal expressions including final particles, and descriptions from an internal point of view. These phenomena are in contrast with “agent-based languages” such as English and many other European languages and can be characterized as integral to “*ba*-oriented language.”

Japanese Imperial Honorifics: From Chinese to European Literature in Translation

Panel contribution

*Dr. Noriko Sugimori*¹

1. Kalamazoo College

According to a common view, Japanese imperial honorifics, most of which are sino-Japanese words, such as *hogyo* [majestic death], originated from Chinese in ancient times. Although it is assumed that the same imperial honorifics have been used in Japan since then, some general interactions between Chinese and Japanese are also noteworthy. For example, some newly-coined kanji compounds in Japan, such as *kagaku* [science], also entered into Chinese vocabulary in modern times. Some new imperial honorifics were also coined in the Meiji Period (Murakami 1980), but no empirical research has identified which honorifics were the ones in question. Therefore, it is beneficial to examine the influence of other languages on Japanese as well as some language-internal changes.

Imperial honorifics were used in newspapers to consecrate the emperor linguistically and to whip up the people's fighting spirit (Sugimori 2010). Their use increased as the war intensified. Although imperial honorifics continued to be used immediately after World War II, their use decreased drastically from 1946 onward. More common honorifics, rather than imperial honorifics, were used in reporting on imperial family members in the postwar period.

The Japan Newspaper Editors & Publishers Association announced the imperial honorifics simplification policy in 1947, categorizing 308 imperial honorifics—306 Sino-Japanese words and two verb phrases—into those to be abolished, those to be changed into simpler alternatives, and those to be kept intact. To understand the impact of the policy, Sugimori (2010, 2016, 2017) compared newspapers' use of imperial honorifics before and after the policy announcement. Surprisingly, the result showed that the last occurrence of many imperial honorifics listed in the policy was before World War II. This result showed the need to

understand newspapers' honorific use in broader contexts. Were these imperial honorifics used in publications other than newspapers? For this purpose, the use of imperial honorifics in the 1947 policy was examined in the Aozora Bunko Digital Library (ABDL), using Aozora search (Long 2017). As of 2017, the open source collection contains more than "12,000 texts that includes fiction, poetry, essays, . . . dating to the first half of the 20th century" (Long 2017).

The following three characteristics of imperial honorific use in ABDL were found. First, imperial honorifics used in the ABDL were also with high frequency in newspapers. Some imperial honorifics listed in the 1947 policy also included those used for commoners at present, and those honorifics also yielded high frequency of use in texts from the ABDL. Secondly, 181 out of the 306 imperial honorifics were not used at all. This was also the trend in newspapers. Thirdly, 70 imperial honorifics were used in translations from European literatures, such as *Gulliver's travels*.

European literature from the 19th century or before began to be translated into Japanese in the early 19th century. Imperial honorifics used in these translations continued to be used throughout the 20th century. In other words, even after newspapers stopped using imperial honorifics for the Japanese imperial family members, those for foreign royals remained in the translated literatures.

Joint production and epistemic alignment: Other-incremented relative clauses in spoken Hebrew discourse

Panel contribution

Mr. Nikolaus Wildner¹, Prof. Yael Maschler¹

1. University of Haifa

In so far as the construction of turns and turn-constructional units (TCUs) is a collaborative achievement (cf. Goodwin 1979, 1981), the joint production of complex syntactic structures by two (or more) speakers across two (or more) turns of talk constitutes an especially fruitful terrain for the exploration of the intricate and intriguing relations between syntactic format(s) and action-formation in discourse.

Adding to a growing body of research on the co-production of sequences in discourse (cf. e.g. Lerner 2004, Sidnell 2012), we present and discuss the case of “other-incremented relative clauses (RCs)” (Stoenica 2018) in spoken Hebrew discourse, i.e. RCs produced by a speaker other than the one producing the antecedent. The dataset providing the basis for our observations come from the *Haifa Corpus of Spoken Hebrew* (Maschler et al. 2018), consisting of video- and audio-recordings of naturally occurring conversation.

As RCs in spoken Hebrew discourse, introduced by the invariable subordinator *she-*, follow their antecedent, they can be used as *increments* (Schegloff 1996, Ford, Fox & Thompson 2002, Couper-Kuhlen & Ono 2007) to preceding discourse entities:

1 Gur: *'ani kibalti shmonim ve-tesha ba-mivxan ba-sof.*

I receive.PST.1SG eighty and-nine in.ART-exam in.ART-end

I got eighty-nine on the exam in the end.

2 *...she | | l*

of

...of

3 Avner: | | *ken.*

yes

yes.

4 *...she-haya lifney 'eyze shavua.*

which-be.PST.3M.SG before some.M.SG week

...which was like a week ago.

5 *...xamesh shalosh. | |*

five three

...five three.

6 Gur: | | *ken.*

yes

yes.

This example of an other-incremented RC appears in a video-recorded conversation between Gur and Avner during a game of backgammon. Gur reports about the final grade that he received on a certain exam and then apparently starts to further clarify the mentioned exam beginning with the preposition *shel* (“of”) (line 2). Avner interrupts this with *ken* (“yes”). He then adds an RC-increment that specifies the exam’s temporal whereabouts. Via these two moves he displays his familiarity with the particular exam. While Avner continues with his count of the dice (line 5), Gur responds with *ken* (“yes”), thus confirming and accepting Avner’s familiarity.

In the above-cited case, the RC-increment serves the speaker to display his *epistemic proficiency* with regard to the mentioned “exam”. However, in other cases, the same format is used to negotiate and eventually bridge an *epistemic gap* and achieve intersubjectivity, or to provide an elaboration on a given referent in the

presence of third parties in multi-speaker settings.

Subsuming them under the concept of *epistemic alignment* (cf. Heritage & Raymond 2005, Heritage 2012, 2013), we discuss these social actions performed by way of incrementing RCs in spoken Hebrew discourse, and we do so by applying a multimodal analysis to the presented collaborative processes. By taking into consideration syntactic format, prosodic properties, sequential situatedness and multimodal performance of other-incremented RCs, we demonstrate and characterise one kind of interactive practice as “multimodal packages for the production of action” (Hayashi 2005:47) that contribute, among many others, to the finely calibrated social activity of conversational talk.

Joint production of a single clause and alignment in Mandarin Conversation

Panel contribution

Dr. Yaqiong Liu¹

1. Shanghai Maritime University

A single sentence may be jointly produced by different interlocutors, which is common in English conversation (Lerner 1989, 1991, 1996), as well as in Chinese Mandarin conversation. Previous studies have focused on the clauses of a complex sentence may be co-constructed by separate speakers in Mandarin (Chao 1968; Fang 2012). So far, there has been very limited research on the situation in which different components of a clause are jointly produced by different speakers. Much works remains to be done on joint production or co-construction in Mandarin conversation. This paper focuses on the phenomenon that the first speaker produces a syntactically incomplete sentence or clause, and the second speaker provides the relevant elements immediately to complete it in Mandarin conversation. The second speaker completes the syntactically incomplete sentence of the first speaker in the prior turn without being invited. Adopting the methodology of conversation analysis, interactional linguistics and multimodal analysis, this study explores 1) what factors (including sequential placement, lexico-syntactic resources, prosodic features and concurrent bodily-visual practices) trigger the participation of the second speaker to provide certain expression for the first speaker to jointly complete a TCU or a Multi-TCUs Unit; 2) How does the first speaker respond to the second speaker's contribution? A cursory examination of 6 hours of everyday Mandarin conversational data shows that the first speaker either uses fillers or vague components such as "zhege(this)", "nage (that)", "yixie (some)", "shenme (what)", "jiushi (that is)" or significantly prolongs his (her) last syllable, gazes away, which may or may not be accompanied by a substantial pause, before the second speaker comes in the co-construction. The first speaker tends to take a positive attitude toward the contribution of the second speaker, whether or not the contribution is same or consistent with what the first speaker would like to express. The first speaker usually conveys his (her) receipt or confirmation with nod or the verbal form "dui (right)". Even if the co-constructive component provided by the second speaker is inconsistent with what the first speaker wants to express, the second speaker does not go into the cause of the inconsistency. These recurrent patterns indicate that the joint production of the second speaker contributes to his(her) alignment to the prior speaker and negotiation of their understanding of the utterances.

Journalism now: Central and marginal aspects of news craft

Panel contribution

Dr. Colleen Cotter¹

1. *Queen Mary University of London*

In this paper, I look at the role of social consensus in the recognition of genre forms in the news industry, examining contemporaneous news reporting examples that show different discourse outcomes in the “postfoundational” social world for whom the prestige of news craft is key. In particular, I compare stories in “legacy” journalism of the digital and print kind (*HuffPost* and *New York Times*) with the *San Quentin News*, the oldest prison newspaper in the US.

These different production formats and discourse outcomes speak to the stable, fractal, and surprisingly evanescent nature of genre forms – in this case the “hard news” story – and how the elements of news craft (Cotter 2010) are variously interpreted in their construction. The *NYT* and the *SQN* function as a discursive “minimal pair,” showing as they do what remains central to news story content (reporting routines, news values, responsiveness to audience) and what varies (modality expansions, contributions by the public, and implicit social value) and loses cachet. Through interviews with practitioners and participants, as well as triangulation with media forms that are presented, I also provide a meta-account of text production that is constrained by local culture, communicative norms, and technology itself. The tech-restricted prison context of the *SQN* reporters and editors becomes just another example of (old-school) ink-and-paper community journalism (Drummond, in press). At the same time, the establishment context of the *NYT* and *HuffPost* becomes discursively compromised by change around it, as my data show.

The notion of social consensus is one that underpins a great deal of sociolinguistic research into language variation and change and is explicitly unpacked in pragmatics-led accounts of social meaning (Schiffrin 2006). I argue that social consensus is an undervalued dynamic in our assessment of media forms. The San Quentin context, while socially marginal, reflects central values of journalism in its story forms and demonstrates the direct link that media have with their community of coverage. The *NYT* operation, while socially central, is itself becoming marginalized in the broader media context as traditional news stories, like phone conversations (Madrigal 2018), assume less importance in everyday meaning-making, making them less recognizable as a genre form and their attendant social meaning less visible.

Knowledge and seniority in Datooga children's interaction

Panel contribution

Dr. Alice Mitchell¹

1. University of Bristol

This paper explores the negotiation of knowledge-in-interaction among Datooga-speaking children of Tanzania. Datooga is an under-described Nilotic language spoken in small, pastoral communities. The children in this study are monolingual, ethnic Datooga who do not attend school and instead spend their days in and around their family compound or out herding small livestock. How do these children use linguistic resources to display knowing or not-knowing? How do they orient to the knowledge states of others? What role might seniority play in their negotiation of knowledge?

The recent revival of interest in developmental pragmatics (e.g., Forrester 2015; Stivers et al 2018) has begun to focus on children's knowledge-in-interaction (Bateman and Church 2017). The majority of this research has been conducted in Western settings, where formal education shapes children's lives in a major way. This paper extends the scope of inquiry to the organisation of children's knowledge in a rural African context. It also considers how children's management of epistemic rights is linked to "invoking identity in interaction" (Raymond and Heritage 2006:680). In a society in which seniority confers social status, to what extent do children distinguish between their own and others' rights to know along lines of age?

This paper analyses two linguistic resource types for epistemic management in children's speech: (i) questions; and (ii) the epistemic particles *há* and *néada*. The current data sample consists of six recordings, each approximately thirty minutes long, of children interacting with peers and adults in a range of everyday contexts. The sample has so far yielded 80 questions (excluding questions initiating repair), 18 examples of *há* and only five of *néada*. I consider whom children ask questions of, what they expect others to know, and the extent to which their questions and use of epistemic particles display more or less knowledgeable stances (Heritage 2012).

The youngest child in the sample, a three-year-old just beginning to talk, asks very few questions overall. In one recording, he is the recipient of numerous questions from a slightly older child, who orients to the younger child's "territory of knowledge" (Heritage 2012). This territory is defined in terms of kinship relations and place. In the following example, the two children are digging a hole outside the younger child's house. The older child then asks about the younger child's mother's possible reaction:

1 Older child *éanéan q-á-bár-éasi* *Májirjir Mádòotày?*=

today AFF-3-beat-1PL.OBJ.IS PSN PSN

'Is Majirjir going to beat us today, Madootay?'

2 Younger child =éh-éh

'no'

Here, the older child defers to the younger child's right to know about his own mother. More often, however, older children use language to index their more extensive knowledge as well as their right to test, judge, and contest the knowledge of those younger than them. As such, knowledge management practices in children's interactions reflect and reassert the social significance of seniority and sibling birth order.

Language and the moving body: The case of the Finnish *kato* 'look, see'

Panel contribution

Dr. Tiina Keisanen¹, Dr. Pauliina Siitonen¹, Dr. Mirka Rauniomaa¹

1. University of Oulu

The presentation is based on a study in which we examine social actions that include a verbal turn with a second-person imperative form of the Finnish verb *katsoa* 'to look', typically *kato* 'look, see'. Methodologically we draw on conversation analysis and interactional linguistics, and our data include video recordings of activities in nature (e.g. berry picking, mushroom picking and trekking). In the study, we analyze how participants design and interpret turns that include *kato* on the basis of ongoing activities and available resources, such as language, participants' bodies, movement, space and the material environment (see Keevallik 2018).

Our study shows that turns including *kato* have at least four functions in social interaction. There are some cases in the data in which *kato* functions 1) as a resource for general wondering or 2) as an explanatory connective and attention getter (Hakulinen & Seppänen 1992). However, in the majority of the cases *kato* functions as a directive or is used in a directive context, in which the speaker guides the recipient to act in a specific way. Therefore, the focus of our study is on turns including *kato* which 3) initiate a noticing and direct the recipient to look at something in the surrounds or 4) contribute to an ongoing activity and guide the recipient to do something relevant in terms of that activity. We show that when a *kato* turn directs the recipient to look at something, the target is typically mentioned explicitly and the participants remain at some distance from it. By contrast, when a *kato* turn guides the recipient to do something, the target – or the intended action in general – is not mentioned, but embodied means are used to indicate the target and the desired course of action is treated as a part of the participants' ongoing joint activity. We approach the study of interaction holistically, understanding that the ongoing activity and the multimodal resources employed by the participants provide the framework for the formation and interpretation of social actions.

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Language Ideology and Imagined Standard Chinese of Taiwanese L2 Chinese Teachers

Panel contribution

Mr. Hsin-hung Yeh¹

1. Stanford University

This presentation focuses on the language ideology of standard Mandarin Chinese, i.e. *Pǔtōnghuà* used in mainland China and *Guóyǔ* in Taiwan, of Taiwanese L2 Chinese teachers. As Eckert (2012) points out in her article, the third wave of sociolinguistic variation studies views variation as ‘a social semiotic system capable of expressing the full range of a community’s social concerns.’ The social meanings associated with the semiotic system are thus fluid and susceptible to external social factors. Against the backdrop of the third wave of sociolinguistic variation studies, Taiwanese L2 Chinese teachers stand out as an intriguing case. After about 70-year separation between the two political powers across the Taiwan Strait, i.e. P.R.C. in mainland China and R.O.C. in Taiwan, the Mandarin Chinese, particularly *Guóyǔ* in Taiwan, has developed its own local features, in large part due to various dialectal and foreign language contacts, such as Amoy, Hakka, Japanese, etc. These locally-developed linguistic features have rendered *Guóyǔ* of Taiwanese people much distinct from *Pǔtōnghuà*. Taiwanese L2 Chinese teachers are thus faced with at least two conundrums. First, if L2 teaching requires a standard, then which standard Mandarin Chinese will, or should a Taiwanese L2 Chinese teacher adopt in the classroom? Second, either standard Mandarin Chinese is in fact not used outside of the L2 Chinese classroom, even in TV news in Taiwan, and either variation is at the present time stigmatized by local Taiwanese people as *Zhōngguóqīāng* (China accent) or *Dàlùqīāng* (mainland accent). How do the Taiwanese L2 Chinese teachers deal with the doubts and concerns from the outside and even from the students?

This project attempts to answer the questions from both a qualitative and a quantitative perspective. 15 Taiwanese L2 Chinese teachers (4 age cohorts: 21-30, 31-40, 41-50, and 51-60) were interviewed and asked to share their audio recordings of teaching. The interview includes questions on language ideology and Chinese passage recitation to see whether there are any significant style shifts in certain language variables in different contexts. In addition to the interviews, the audio recordings of teaching of the interviewed teachers were analyzed and compared with their language style(s) in the interviews. Preliminary results show that which standard that Taiwanese L2 Chinese teachers adopt in the classroom depends on where they teach, e.g. *Guóyǔ* in Taiwan, while *Pǔtōnghuà* abroad. However, in either context, in addition to *Guóyǔ* or *Pǔtōnghuà* they teach to students, they also introduce the counterpart used across the Taiwan Strait, if they know it. Furthermore, the interviewed Taiwanese L2 Chinese teachers unanimously agree that *Pǔtōnghuà* is undoubtedly the most powerful dialect in the global setting but knowing other variations can also help the students be more competitive and prepared for the job market and future career development, since not every Chinese speaker, either at home or abroad, speaks same standard Mandarin Chinese. We will argue that their motivation of so doing has much to do with their consideration of political economy, with more details shared in the presentation.

Language use in multilingual Belgium's TV journalism: Representations of French among Dutch-speaking reporters

Panel contribution

Dr. Astrid Vandendaele¹, Prof. Catherine Bouko¹, Dr. Olivier Standaert²

1. Ghent University, 2. Université Catholique de Louvain

Belgium, in the heart of Europe, is a state notoriously divided by politics, wealth, and three languages, i.e. Dutch, French and German. Sinardet (2007) argued that Belgium was composed of two distinct public spheres, made visible through the rare presence of Francophone politicians in Dutch-speaking television studios during national elections. In this paper, we examine how the Flemish (Dutch-speaking) Belgian TV audience is introduced to the Walloon (French-speaking) community and its language through daily news broadcasts. More specifically, our research looks at how TV reporters at the Flemish public Radio and Television network VRT treat French when they prepare and produce their reports – during all stages of the process –, up until the actual broadcast. We conducted 17 qualitative interviews with TV news journalists employed by the aforementioned Dutch-speaking public broadcaster. The news professionals were invited to critically reflect on their own language practices by looking into eight topics, e.g. the place of French in the newsroom and the languages chosen during interactions with French-speaking interviewees. From a discursive point of view, we focused on the selected lexical terms and rhetorical tropes to unpack the journalists' practices, in relation to their representations of French.

These observations are contrasted with findings from a previous stage in our research (Bouko, Standaert and Vandendaele, 2018) on the French-speaking journalists' representation of the differences between French- and Dutch-speaking Belgians as a generational issue, their tendency to assess their proficiency in Dutch measured against bilingualism, as well as their wish to beat the cliché of “the unilingual French-speaker”.

Our study provides notable insights into the Dutch-speaking reporters' representations of the differences between French- and Dutch-speaking Belgians. Guided by our findings, we wish to shed new light on some of the ideas inherent in the traditional language policy ‘foundations’ of the multilingual Belgian mediascape.

Learning Disagreement through Social Networks

Panel contribution

Prof. Marta Gonzalez-Lloret¹

1. University of Hawaii at Manoa

As frequent as disagreement is to everyday conversation, this speech act is rarely present in the foreign/second/other language (L2) classrooms. Disagreement is a complex, multidirectional and multifunctional act that is mostly but not always negative, and can be used to strengthen relationships (Sifianou, 2012). However, students almost never have an opportunity to disagree with the teacher and disagreement with peers is framed as part of interactional activities without the real interactional work needed in real life. As proposed by this panel, technology can provide a space where students can practice this speech act in an authentic manner by engaging in interaction with other speakers of the language remotely. Several previous studies have investigated agreement and disagreement in online platforms (e.g., Landone, 2012; Langlotz & Locher, 2012; Shum & Lee, 2013).

In addition to a lack of in-class practice, disagreement (as most speech acts) is realized differently by different cultural groups. This means that L2 learners need to understand not just the pragmalinguistic realizations of disagreement but also its sociopragmatic norms and how to interactionally manage the act. This is especially true for learners of Spanish in the U.S. since Spanish speakers seem to disagree more often and in more direct and intense ways (Cordella, 1996).

This presentation reports on a study of the development of disagreement in the language of beginner learners of Spanish in the U.S. engaged in interaction with Spanish speakers through social media. Data from 3 different groups of beginner Spanish learners engaged in Facebook interaction (among students only, with native speakers, and control) was contrasted through a pre and post DCT test to assess gains in the development of their ability to produce disagreement. In addition, longitudinal data (8 weeks) of the interaction between the learners and Spanish speakers discussing a variety of “culturally charged” topics and situations was analyzed using sequential analysis to identify the learners’ and expert speakers’ use of disagreement and to explore whether there was any development on the use of disagreement. The presentation will discuss the results, which show a large variety of patterns of development among learners and suggest pedagogical choices to enhance the learning of this speech act, especially by beginner students.

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Lexical Necropolitics in Tibet: Language Subordination, Sinophobia, and the Unintended Outcomes of Resistance

Panel contribution

Dr. Gerald Roche¹

1. La Trobe University

The contemporary language policy framework of the People's Republic of China places all languages other than Putonghua in a subordinate position to the national common language. Although this subordination has a variety of linguistic consequences, one of the results most commonly highlighted by speakers of minoritized languages in the PRC is massive lexical borrowing from Putonghua. Within this context, resistance to language subordination often focuses on promoting lexical purism.

Language activism amongst Tibetans in the PRC offers a good example of such activism. Over the last decade, a wide variety of Tibetan language brokers, from monks to pop stars, have led a broad movement to replace Chinese loanwords with Tibetan neologisms, to disseminate these terms and encourage their use, and to promote what is referred to as the 'pure fathertongue' (pha skad gtsang ma) and discourage the use of 'mixed talk' (sbrags skad). This Tibetan pure fathertongue movement is largely motivated by language ideologies that see changes in the lexicon as leading to language death. And in a context where language is taken to be the 'essence' or 'soul' of the Tibetan people, lexical purism is therefore given heightened significance as a matter of (collective) life and death. By promoting the 'pure fathertongue' and resisting 'mixed talk', language brokers are aiming at nothing less than the preservation of the Tibetan nation.

In this presentation I examine the Sinophobic nature of Tibetan lexical purism, and explore the ways that Chinese words and people are conflated in anxious discourses of impending annihilation. I pay particular attention to how these discourses position Tibet's linguistic minorities – Tibetans who speak non-Tibetan languages. Purist discourses position these languages as forms of 'mixed talk' – essentially, lexically corroded and phonetically distorted forms of Tibetan that are on their way to becoming Chinese. In this light, the same intensity around resisting Chinese loanwords is applied to purifying the 'mixed talk' of Tibet's linguistic minorities. This, I argue, is one of the main driving forces behind the widespread shift towards Tibetan currently underway amongst many of these linguistic minorities.

In bringing together anxieties about loanwords and mixed languages, I explore what I call 'lexical necropolitics' – the way in which lexical purism, in order to give life to the nation, simultaneously mandates the death of 'mixed' minority languages. In the Tibetan case, this exploration of lexical necropolitics demonstrates the complex outcomes of resistance to language subordination on the margins of China and Chineseness.

Like in discourse marker combinations

Panel contribution

Ms. Meaghan Blanchard¹, Dr. Lieven Buysse²

1. ku, 2. KU Leuven

In the burgeoning field of Discourse Marker (DM) research, the co-occurrence of DMs, is still a relatively new branch of study. Apart from studies paying attention to discourse markers clustering in passing, there are only a few prominent papers, such as Fraser's studies on combinations of Contrastive Discourse Markers (CDMs) (Fraser 2013), and CDMs with Implication Discourse Markers (Fraser 2015). A study by Koops and Lohmann (2013) found that DMs "exhibit consistent ordering preferences" (2013: 116) in relationship to a DM's grammatical origin. DMs maintain their "source syntax", allowing for certain DM sequences to occur more regularly (Koops and Lohmann, 2013: 111). Though these studies have been extensive, none have included the DM *like* and its ability to co-occur with other DMs.

Like's frequent clustering tendencies were first noticed in a pilot corpus, comprised of 10 Belgian EFL students with a Dutch mother-tongue. In a study of DM usage by EFL speakers, Fuller (2003) found that, though less frequent, "non-native speakers do effectively mimic native speakers" (206). This encourages the argument that *like's* clustering tendencies are also quite common in native speech, as it occurred in over 220 clusters within a 16,377-word corpus.

The purpose of this study is, therefore, two-fold: (i) analyse clustering tendencies of *like* in DM combinations and its contributions to formulaic structures within conversational data, (ii) and, compare these clustering tendencies across 2 different language groups (native speakers of English and Belgian EFL learners).

The data consist of gathered recordings of dyad interactions by the 2 groups. It is comprised of 64 2nd/3rd year university students. The first 32 are native speakers from UWE Bristol in the UK; the other 32 are EFL students from KU Leuven in Belgium. Participants were recorded for 30 minutes and asked to discuss their opinions on a variety of topics, such as: *what are your opinions on euthanasia?*

This study will test how often *like* clusters with other DMs. This study will analyse if these sequences order themselves according to their source syntax, and if sequences are integrated prosodically, meaning they are "planned to be uttered and understood together" rather than "self-repair" (Koops and Lohmann, 2013: 113).

This study will also analyse how these clustering tendencies compare between the 2 language groups. It is hypothesized that the same types of sequences will manifest in both groups, but they will occur more frequently in native speaker data.

Special focus will be given to the sequences *but like* and *so like*, as they occurred over 30 times in the pilot study, which indicates potential for the existence of standardized formulaic, argumentative structures.

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Linguistic Features of Uncoded Negation in English: Sentences with What

Panel contribution

Ms. Chaoqun Ma¹, Mr. Yunlong Qiu¹

1. Northeast Normal University

This article explores the linguistic features of sentences with *what*, a typical carrier of uncoded negation in English, to the extent that these features manifest themselves within a specific set of data, *The Good Wife* (2009), an American legal and political drama television series. The linguistic features of sentences with *what* are explored from two perspectives: those in relation to the structural manifestations of sentences with *what* and those in relation to the correlates with which sentences with *what* are used. According to Horn (1989), with regard to the objects of negation, there are two types, truth conditions and the elements other than truth conditions. This article will focus on the linguistic features of sentences with *what* whose uses deny the truth conditions of preceding utterances. Two research questions are explored: 1. What are the possible structural manifestations of sentences with *what* when used for negation? 2. What are the linguistic correlates with which sentences with *what* work as a carrier of negation? *The Good Wife* aired on CBS (Columbia Broadcast System) from September 22, 2009 to May 8, 2016. It has plenty of sentences with *what* and a large number of characters in subtitle, which is required in this research. As a carrier of negation, sentences with *what* are manifested in fifteen structural patterns among which *What+be+NP+VP?* is most widely distributed. As a carrier of negation, sentences with *what* co-occur with eight categories of correlates. They are mostly inclined to be used with the linguistic correlates of explanation. Furthermore, 6.8% of sentences with *what* co-occur with two categories of correlates.

Key words: Sentences with *what*; Uncoded negation; English; Structural manifestations; Linguistic context

Linguistic strategy to construct one's identity as a capable woman manager

Panel contribution

Prof. Kyoko Satoh¹

1. Yokohama City University

Women in leadership positions are repeatedly criticized and described as deviating from hegemonic femininities. The aims of this paper are to explore how women in managerial positions present their identities as managers in an interview situation and to consider how they respond to a stereotyping hegemonic ideology under the framework of social constructionism: in other words, how they construct a sense of self through language. The Global Gender Gap Report 2017 ranks Japan 114th out of 144 countries in its progress toward gender parity. Especially, the low ratio of women senior officials and managers is notable (ranked 116th). According to the survey by the Gender Equality Bureau Cabinet Office in Japan (2017), the percentage of administrative or managerial women workers is only 13%.

Even if the number is small, there are some women in managerial positions in Japanese organizations. This paper investigates the interview data of such women. The corpus of this study consists of one set of audio recorded interviews with four women managers and four young non-managers (60 minutes each) conducted in Japan in 2016.

Focusing on interview data of one woman manager who is a wife and mother of two sons, this paper finds that she contrasts herself with three imaginary woman groups: women who get promoted just because they are women, women who quit their jobs because of family reasons, and stay-at-home mothers. Further, this paper illustrates that she recognizes the patriarchal gender order in which men have domination over women and reacts by challenging hegemonic femininities through criticizing women who follow the patriarchal system, emphasizing her woman category when describing her stance toward work, and supporting women who might follow in her footsteps.

This paper concludes by suggesting that her linguistic tactics of marginalizing others to construct her identity as a capable woman manager is one of the means to challenge gender order, which in turn could be the target of negative evaluation. The findings contribute to the understanding of strategies utilized to present a chosen image of oneself while deviating from the norms of Japanese society.

Listening to Racists in Asian American Parody Videos

Panel contribution

Prof. Elaine Wonhee Chun¹

1. University of South Carolina

This paper examines the role of the “listening subject” (Inoue 2006, Flores & Rosa 2015) in an anti-racist video genre that challenges “covertly” racist forms in public space (cf. Hill 2008) through parody. The genre, which I call “Things Racist People Say” (TRaPS) videos, displays language that may not be obviously racist to white speakers but that is constructed as patently racist to non-white listeners. In other words, it constructs a disjuncture between what white speakers *intend* to say, or at least may claim to intend to say, and what non-whites hear them as, in fact, saying. Parody is thus used to critique of a cross-racial encounter in which a racist figure fails to hear their own racism.

My analysis, which focuses on five videos of this genre produced by Asian Americans, examines how these videos collectively contribute to the enregisterment of TRaPS as a recognizable register in public space. I show how enregisterment is achieved specifically by the creation of interdiscursive links across the videos (e.g., repetitions of questions such as “*Have you ever eaten dog?*” and “*Do you know kung fu?*”), though commenters’ verifications of the registers (e.g., *Lololol I’m Asian and this video is SO legit xD*), and through the construction of Asian Americans as legitimate listening subjects whose racial positioning lends them epistemic authority. The paper closes with a discussion of the effectiveness of this genre as a form of anti-racism, addressing whose interests may be served by a genre that locates racism in largely within recognizable strings of words (Chun 2015).

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Living with the chronotope of war – The Sri Lankan Tamil migrant experience

Panel contribution

Prof. Ben Rampton¹, Dr. Lavanya Sankaran¹

1. King's College London

This paper uses the notion of 'chronotope' to investigate how far and in what ways the Sri Lankan civil war impacts on the endeavour of settling in a new country. Sri Lankan Tamil (SLT) migration has been driven by war for over twenty-six years, and the diaspora includes relative newcomers, young people born in the UK, and older people who left Sri Lanka both during and before the conflict. As a result, first-hand knowledge and experience of the war is unevenly distributed, even though the civil war is a widely recognised chronotope, and there are often pressures to take a stance on the war and its effects, clarifying whether, how far and in what ways it affects one's responsibilities. In discursive encounters where these differences in experience become salient, the relationship between the chronotope and storyline is often hard to navigate. Filling this collectively recognised chronotope with personal stories is discursively difficult, and enquiries and accounts about particular experiences are often overcome by presuppositions.

To explore these processes, we will analyse the case of two migrant newcomers. The first had lived through the civil war but his narrative contradicts the war chronotope by stressing the everyday ordinariness of growing up, normalising and counteracting the simplified stereotypes. His narrative will be compared with a participant who recently migrated from France and who grew up in London. This migrant from Europe seems to transpose the chronotope of the war to his local landscape in West London as he describes being socialised in the community through gang violence. The paper thus investigates how the civil war chronotope guides the ways in which marginalised migrants talk about their personal experiences, taking into account what cannot be talked about and how accounts of the war in Sri Lanka can be transferred into accounts of London life as well, balancing the everyday experiences against the states of exception. Our paper engages with Werbner's conceptualisation of diasporas as moral communities of 'suffering' and 'co-responsibility' (2002:69–71), and with the apparent consensus among scholars that "the collective experience of the trauma of civil war strongly characterizes Tamils of Sri Lanka and... the memory of victimization is the basis of the construction of their Tamil identity, in Sri Lanka and in the diaspora" (Jones 2013:83; Burgio 2016:110)

The paper draws on a three year project funded by the Leverhulme Trust focusing on adult language socialisation in the SLT diaspora in London. Ethnographic sociolinguistic methods have been used to conduct fieldwork in home and community settings and to analyse the two-way influence between adult migrant newcomers and the settled co-ethnic community they join, linking their changing linguistic repertoires to everyday practice and cultural and political processes.

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Locating Authenticity at the Nexus of Speech and Writing in Post-1997 Hong Kong

Panel contribution

Dr. Andrew Wong¹

1. California State University, East Bay

This study explores the ideological complex of authenticity (Woolard 2016) through an analysis of cultural conceptions about the relationship between speech and writing in post-1997 Hong Kong. While previous research on spoken and written language (e.g., Biber 1988; Chafe & Tannen 1987; Li & Thompson 1982) has examined their structural and functional differences, ideologies about their relationship have received significantly less attention. In Hong Kong, the linguistic ideal of the unification of speech and writing has recently been deployed to justify replacing Cantonese with Putonghua (the spoken standard on which modern written Chinese is based) as the medium of instruction (PMI) for Chinese language education. An examination of how PMI opponents challenge this justification reveals that competing ideologies of authenticity shape not only their conceptualizations about the relationship between spoken and written language, but also the writing styles they promote.

For PMI opponents who espouse the traditionalist ideology, the authentic offers a sense of continuity by linking the present to the past. Giving primacy to writing over speech, traditionalists not only regard written Chinese as a national treasure enshrining the past glories of the Chinese people, but they also view literacy as a skill that must be cultivated over time. This, they believe, makes the unification of speech and writing undesirable if not impossible. Lamenting what they see as the inelegance and verbosity of mainland Chinese prose, which they attribute to Putonghua speakers writing the way they speak, traditionalists contend that good writing must emulate literary classics rather than everyday speech. Some even promote a writing style approximating *wenyan*, the literary language used in formal writing until the early 20th century. Valued for its conciseness and refinement, this style symbolizes a pan-Chinese identity deeply rooted in the venerated past of the nation.

Unlike traditionalists, PMI opponents who embrace the localist ideology focus on present-day Hong Kong rather than the glorious past of the Chinese nation. For them, the authentic represents the here and now. The unification of speech and writing, they argue, is both possible and desirable. Questioning why the written language in Hong Kong should be based on northerners' speech, they believe that it is only natural for Cantonese-speaking Hongkongers to write in their mother tongue. They strive to elevate the status of written Cantonese by encouraging its use in serious literary works and in other domains that have long been reserved for standard written Chinese. They see written Cantonese as an emblem of Hongkongers' identity and their promotion of it as an attempt to carry the Vernacular Language Movement to its logical conclusion.

This study highlights the complexity of authenticity as an ideology of linguistic authority. While localists draw on a naturalist authenticity anchored to present-day Hong Kong, traditionalists appeal to a crafted authenticity tied to a timeless China and reject naturalism as the basis for the authority of the writing style they promote. The two ideologies demonstrate the need to examine how conceptions of time and space work together to shape understandings of what counts as authentic.

Lol while you watch: How participatory viewers do humour in comments on Korean TV drama

Panel contribution

Mr. Thomas Messerli¹, Prof. Miriam Locher¹

1. Universität Basel

The viewing of fictional film and television can be described as communication between a collective sender and an audience via a fictional layer (Messerli 2017), which entails a hierarchy between the producers and recipients of the telecinematic artefact. However, viewers' positions shift dynamically even in traditional viewing settings (Messerli 2016), and active participation by the viewership is particularly tangible in the data we analyse in our study. As part of the reception of Korean drama series on an international website (www.viki.com), viewers can comment *whilewatching*: They produce *timed comments* which are tied to the timecode of the audiovisual stream. Viewers thus add their voice to the multimodal viewing experience of subsequent viewers by contributing to the paratext. Moreover, the comments create a pseudo-simultaneous viewing experience within an international community.

Comments on *Viki* are visible only briefly and together with other stimuli. Accordingly, we expect typical comments to be short and explicit. This extends to the encoding of humour and humour support, which is subject to spatio-temporal constraints as well as to the limitations of writing and the affordances provided for comment writing. We explore how commentators make use of these affordances to linguistically encode their humorous reaction or to signal humorous intent when they respond to fictional events or to previous comments.

Our analysis is based on a multilingual corpus of all 320'000 timed comments that accompany the five Korean Dramas we randomly selected (80 episodes in total). Using a mixed-method design, we ask:

- (1)What linguistic and paralinguistic means are used by commentators to communicate (a) humorous intent and (b) humour support?
- (2)Is the distribution of the types established in RQ1 such that we can observe humour conventions specific to the communities of particular Korean TV Dramas?
- (3)What comments are identified as humorous by viewers/commentators and what is the reference of these humorous comments?
- (4)What is the multimodal context in which comments with humour cues occur?

The aim of the first question is a typology of humour cues which range from linguistic descriptions, emoticons and well-established acronyms (e.g. LOL) to language-specific textual realisations of laugh particles, such as “haha”, “jaja”, “hhh”, “kkk”. The second question is addressed quantitatively by comparing typicality of humour cue types between different dramas. The third and fourth questions are addressed in a case study based on one sample episode, which lets us demonstrate the intricate back and forth between telecinematic trigger, comment and plot development. Together, the four research questions provide insights into the specific practices of doing humour in timed comments as a form of participatory viewing as well as more generally into the conventionalisation of text-based humour cues.

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Longitudinal ethnography of professional writing: Understanding the role of positive deviance in postfoundational times

Panel contribution

Prof. Daniel Perrin¹, Prof. Aleksandra Gnach¹

1. Zurich University of Applied Sciences

In cultural literacies investigated so far, the functions of writing as a distinctive mode of language use have developed and expanded from mnemotechnical to communicative and epistemic writing (e.g., Ludwig, 2005). Throughout this development, writing has become an increasingly focused activity: People decide to engage in writing with the intention of producing a text that helps them memorize, share, or elaborate their thoughts. With emerging digital media, however, this focused way of writing has been more and more interfered with by a new mode of language use we term “writing-by-the-way” (Hicks & Perrin, 2014).

In our presentation, we explain this shift and its consequences for the domain of journalism. In doing so, we draw on two decades of ethnographic research into professional writing as well as large data corpora that allow for the longitudinal study of writing practices. The method of data collection and analysis is progression analysis (Perrin, 2003; Perrin, 2013). We combine extended ethnography with keystroke logging and screen recording to track the observable activities of text production. On a third, cognitive, level of analysis, we use cue-based retrospective verbal protocols to reconstruct the writers’ decisions, writing strategies, and language awareness. This allows for deep and broad insights into, for example, how awareness of postfoundational thinking has permeated journalism.

We start our presentation by defining the key concepts of focused writing and writing-by-the way in the context of present media developments. Second, we situate our research question and research into writing and text production in the research framework of transdisciplinarity (Perrin & Kramsch, 2018). Third, we outline progression analysis and explain its application in a chain of large research projects. Fourth, we elaborate on the findings which show that a) text production in journalism shifts from focused writing to writing-by-the-way and b) how the general trend towards writing-by-the-way opens up new niches for focused writing. Finally, we discuss key drivers and consequences of this development in a world of postfoundational change.

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Making Distinctions: An Implicit Frame of Interaction on Ishigaki

Panel contribution

***Mr. Satoshi Matsuoka*¹, *Prof. Makiko Takekuro*²**

1. Office Ishigaki, 2. Waseda University

Based on ethnographic research conducted on Ishigaki Island in Japan's Okinawa Prefecture, this study analyzes interaction between natives and migrants, as well as narrative interviews with them. We put the focus on a “we” versus “they” dichotomy that is often present in interaction, and aim to uncover multiple layers of meaning that people living on the nation's periphery attach to the dichotomy.

Ishigaki is the main island in the Yaeyama archipelago, which is 400 kilometers southwest of Okinawa Island. It has roughly 48,000 inhabitants, about one ninth of whom are recent migrants. As the Yaeyama region has been integrating migrants of different backgrounds, the region including Ishigaki is often referred to as *gasshuukoku* (‘united states’) (Miki 2010). Despite the image of harmonious co-existence, distinctions between native islanders and migrants from mainland Japan can be observed at multiple levels of communication. This study will consider such distinctions as a meta-frame of interaction that appears to fulfill some roles, such as characterizing identities, avoiding further potential conflicts among people, and reminding migrants of their background, as well as social positioning in the community.

We will first present instances in which both islanders and migrants set themselves apart by using the island(er)-versus-mainland(er) distinction, as they encounter problems in interaction. It is most salient in situations involving speech acts (e.g., promising and exchanging contracts) where serious communication breakdowns can be predicted. As soon as one party (often the native islander) introduces a distinction into the conversation, the other party tends to acknowledge their difference in approach and to stop seeking for a common ground.

We will then examine narratives by long-time migrants in which they see the island-mainland distinction as both a reminder and a justification of their act of migration. Their narratives reveal that, for the long-time migrants who are neither native islanders nor ‘naïve’ mainlanders any more, and as such experience a kind of “identity ambivalence” (Bhabha 2004), the contrast is always a fresh reminder of their social positioning as well as of the feelings of admiration towards life on the island that they initially may have had. The distinction signifies who they are and why they are there.

Overall, the island versus mainland distinction appears to function as a meta-frame of interaction in this community, even though in peaceful and non-emergency situations it is usually hidden. When the distinction is explicitly mentioned in interaction, instead of complicating matters, people try to look for constructive meanings in it, helping them maintain balanced relationships, identities, and positionings in their *gasshuukoku*.

Male gaze in Weibo Commentary about Female Victims

Panel contribution

Prof. Zhou-min Yuan¹

1. Nanjing University of Posts and Telecommunications

Drawing data from two Weibo* public events : “a woman assaulted in a hotel” and “ a female intern raped by a journalist”, the present study attempts to explore Weibo users’ reproduction of this two Weibo public events and the differences of male and female users’ commentary under the framework of transitivity analysis and the evaluation theory. The findings are further discussed from the perspective of male gaze. The victim of the former took the initiative to resort to media for justice, while the victim of the latter was hesitant to seek social support. It is found that male Weibo users tend to use more material processes to describe the incidents, while female users prefer psychological processes, revealing the anger and compassion for the victims. The evaluation analysis indicates male users tend to use more judgment than females, expressing judgments based on their own ethical and social norms, while female users prefer to using more appreciation and affect, revealing the emotional care and offering justifications for victims’ behavior. The language difference actually reflects the hidden social prejudice and stereotyped impressions of women in the sociocultural context of male gaze.

(* Weibo is the largest microblog platform in China to share, to disseminate, or to pick up information. Users can update information in 140 words of text by computers and or cell phones, in order to realize instant sharing)

Managing impressions by telling small stories on social media - An empirical study on the airline industry

Panel contribution

Ms. Min Zhang¹

1. The Hong Kong Polytechnic University

A large part of the world is now connected via social networking sites and a large portion of content on social media is generated and shared as small stories capturing the mundane details of everyday life. In recent years, more and more corporations have also adopted storytelling as an effective identity construction and impression management device in their brand communication with stakeholders on social media. The present study selected airline industry for an empirical study as tourism has one of the largest user bases on social media and travel experience ranks a highly popular topic on social media storytelling. The paper investigated what linguistic and interactive features are manifested in the airline's storytelling practices on social media first, and then explores what storytelling strategies the airlines draw upon to perform a desired identity and enhance the audience participation on social media. It is found that the corporate storytelling behaviors have both constructive and relational functions in shaping corporate identity and connecting stakeholders. The exploration of the configuration of the discursive resources in social media storytelling has shed some light on the study of the digital narrative genres in computer-mediated communication.

Managing non-contiguities with Suoyi ‘so’ in Mandarin Conversation

Panel contribution

Ms. Xiaoyun Wang¹, Dr. Xiaoting Li¹

1. University of Alberta

In talk-in-interaction, participants routinely relate their utterance to prior talk to build a coherent discourse and course of action. A variety of morphosyntactic, prosodic, and bodily-visual devices can be used to indicate how an utterance links to its immediately preceding talk or pre-prior talk (Jefferson, 1972; Local, 2004; Bolden, 2005; Li, 2016). This study explores interactional functions of the conjunction *suoyi* ‘so’ and particularly its role in organizing talk and activity in Mandarin conversation.

Suoyi ‘so’ is a conjunction indicating results and conclusions in Mandarin. Previous research has sketched its function as a discourse marker based on the data of TV shows in foregrounding information, topic organization, and turn-taking (Fang, 2000; Yao, 2009). Its interactional functions in naturally occurring Mandarin conversation are largely unexplored.

Adopting the methodologies of conversation analysis, multimodal analysis, and interactional linguistics, this study examines the interactional work performed by *suoyi* in Mandarin conversation. The data for this study are 12 hours of naturalistic face-to-face Mandarin conversation. An examination of the data shows that in addition to indicating results and conclusions, *suoyi* is also used as a tying device to manage suspensions and achieve interactional coherence. Specifically, it may be used to return to a pre-prior course of action or activity at the possible completion of a side sequence. First, speakers may deploy *suoyi* to contingently continue a pre-prior talk at interactional and sequential junctures (see example (1)). Second, speakers may use *suoyi* to return to a pre-prior course of action after other-initiated repair sequences. Third, speakers may use *suoyi* to mark a frame shift (for example from a “play frame” such as joking to a suspended activity). When used as a device to achieve interactional coherence, *suoyi* is usually concurrent with particular bodily-visual practices such as gaze shift from looking away to gazing at the recipient at the onset of *suoyi*. This study shows that *suoyi* can be used as a device to resume or continue a course of action that has been derailed or abandoned. It contributes to our understanding of the interactional uses of causal conjunctions from a cross-linguistic perspective.

Example (1) Ages

- 1 Zuo: *zui hao zai sanshi san zhiqian sheng haizi.*
most good at thirty three before born baby.
‘It’s best that (women) have babies before the age of thirty three.’
- 2 Yo: ((sigh))
- 3 *wo xianzai jiu xiang ganjin biye.*
I now just want quickly graduate.
‘Right now I just want to graduate quickly.’
- 4 (2.8)
- 5 -> Zuo: *suoyi wo haiyou san nian de shijian.*
so I still have three year NOM time.
‘So I still have three years.’

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Managing Resistance and Social Relations in Multilingual Elderly Care Encounters

Panel contribution

Ms. Yuhan Lin¹

1. University of Hawaii at Manoa

Resistance as a phenomenon is omnipresent in different kinds of interaction, including instructional occasions (Leyland, 2018; Park, 2017; Waring, 2007), news interviews (Clayman, 2013) and various types of medical encounters (Heritage & Sefi, 1992; Gill, 2010; Koenig, 2011; Berger, Kitzinger, & Ellis, 2017). Conversation analysts have been interested in what resistance means and how speakers sequentially and collaboratively manage resistance and compliance in interaction. Through scrutinizing resistance in interaction, social relations become an explicit practice by participants (Pomerantz and Mandelbaum, 2005). While most studies have focused on resistance in speech, there is a need to examine other semiotic resources deployed by participants in order to fully understand member's methods in achieving social interaction and relations (Garfinkel, 1967; Mondada, 2018). This study aims to delineate how resistance as a multimodal production is collaboratively managed and how it evokes social relations in multilingual care encounters.

Three instances were extracted from video-recorded interaction in the day-room of a multilingual residential home in Taiwan between May and July 2018. This study adopts multimodal conversation analysis (Mondada, 2018) to examine the events leading up to how resistance is occasioned, displayed, and managed. Preliminary findings have shown that residents resist caregiver's disciplinary or suggestive actions through talk, gaze shifts, hand gesture, and body movement. Caregivers shift resistance into an amusing moment or organize the interaction with the residents to align with the institutional agenda. For instance, one extract displayed how one Vietnamese caregiver manages the resistance of an elderly Taiwanese resident with language and embodied action. While the resident resists another caregiver's action of putting a constraint glove on her, the caregiver uses her left hand to hold the resident's right hand and rubs the back of it. At the same time, the caregiver deploys a truncated and intimate reference, "Ma" (Granny), in Taiwanese to calm her down. Using the resident's preferred language, as well as simple words the caregiver has learned, seems to show the latter's method of defusing the resistance of the resident. When the resident uses her glove-protected left hand to slightly hit the caregiver in the chest, the latter's animated and melodic cry, "o:era," along with her body slightly moving backwards, demonstrate her approach to transforming this tense moment into a playful and amusing situation (Jansson, Wadensjö, & Plejert, 2017).

This study contributes to the essential role of multimodal and multilingual analysis in elderly care interaction and has practical implications for caregiver training in handling residents' resistance. In addition, through observing the interaction among participants in Taiwanese and Mandarin Chinese, we can see how speakers adopt available language resources to achieve understanding despite the limited knowledge of each other's first language (Jansson et al. 2017; Lindholm, 2017). This study further contributes to "the accountability of action" (Mondada, 2016, p. 360), namely how an action is constructed and understood with accountable multimodal resources. Furthermore, through the interaction of resistance initiation and management, social relations become a systematic and recognizable experience.

Managing several simultaneous lines of talk in WhatsApp messaging

Panel contribution

Ms. Heidi Vepsäläinen¹, Dr. Aino Koivisto¹, Dr. Mikko Virtanen¹

1. University of Helsinki

Compared to face-to-face conversation, technology-mediated written conversation (“messaging”), even in dyadic mode, often unfolds through several threads. This means that there are two or more lines of action or sub-topics which are progressed in parallel. This is a consequence of the quasi-synchronicity of many messaging platforms: because the writing process of a message is hidden from the recipient(s), participants may produce messages simultaneously without causing overlap. However, this often results in a so-called disrupted turn adjacency: the platform distributes the turns in simple chronological order which may not reflect the sequential relations between turns (e.g. Garcia & Jacobs, 1999). In turn, practices of achieving intersubjectivity in this type of conversation are very different from those in traditional face-to-face conversation. In our paper, we investigate ways of managing multi-thread interactions in WhatsApp messaging. We use the methods of Conversational Analysis (see e.g. Sidnell & Stivers, 2013) and Digital Conversation Analysis (see e.g. Giles et al. 2015; Arminen et al. 2016). The data consist of both multi-party and dyadic WhatsApp messages in Finnish. In our paper, we show that the main practices of dealing with several ongoing topics and lines of action are 1) explicitly addressing the targeted recipients 2) explicitly quoting a prior message 3) turn design, i.e. formulating the turn as a response to a specific prior message (e.g. answer to a question) 4) recycling, i.e. re-using lexical and grammatical items. We will show that while explicit means such as address terms and quoting may prove effective means in managing multiple threads, participants also rely on more implicit cues such as grammatical form (e.g. a message may be formulated as an answer to some prior question) that are in service of action formation and recognition, and the practices are organized in terms of their importance vis-à-vis each other. Both the global context (e.g. who knows what) and the local context (sequential progression of actions) are at play here.

The study is part of a larger project that investigates how the technological innovations have changed the way we communicate.

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Marginalization of the Media Image of Chinese “Bereaved parents who lost their only child” Group : Based on Discourse-History Analysis

Panel contribution

Dr. Xiaojing Wang¹

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After the decades-long implementation of “one child per family policy” in China since 1980, the first generation of aging parents who have lost their only child are rising in prominence, and are widely considered as a typical new kind of marginal group in Chinese society, especially considering the essential role children play in Chinese family and Chinese culture. Naturally, the groups’ living condition has recently become a focus of news media, and the marginalization of the group’s media image is a heated-discussed topic in the fields of sociology and journalism, etc. While the study of discourse analysis pays mounting attention to marginal groups and their marginalization (Martin 2002; Khosravini 2009; Hayati & Maniati 2010; Ding & Shen 2013; Yao 2018 etc.), scarce studies draw on the marginalization of the above culturally-situated marginal groups. Besides, the diachronic discourse analyses of marginalization are currently far from necessary. Still less research has explored the marginalization process of Chinese-specific marginal group’s media image from a diachronic discourse analysis perspective. In view of these research gaps, based on the news reports collected from 8 newspapers in China from 2012 to 2018, this study takes the diachronic marginalization of the media image concerning the cultural-specific marginal group, namely, Chinese “Bereaved parents who lost their only child”, as the research object. Enlightened by Discourse-history Analysis (Wodak & Meyer 2009)— which highlights the importance of historical events, political and social backgrounds in discourse analysis —the present study lists three turning points in the process of marginalization: the earliest report from Yangcheng Evening News (March 2012), the State Development Planning Commission, the Ministry of Civil Affairs and other three ministries jointly issued “The Notice on Further Improving the Support for Families with Special Difficulties Suffering from One-child-only Family Planning Policy” (December 2013), and the promulgation of the “Two-Children Per Family Policy” (January 2016). Consequently, the group’s media image marginalization can be divided into three phases. The study explores (1) What are the dominant discursive “referential/nomination strategies” and “strategies of perspectivization” employed in relevant news reports to construct the marginalized image of the group in the three stages? (2) Are there any changes in such strategies in the three stages? If so, what kind of change? How do these changes relate to the relevant historical, social-cultural context? The study finds that media-image-constructing discourse of the groups shifts continuously from “direct marginalization” to “indirect marginalization” in the scope of referential/nomination strategy; in terms of perspectivization strategy, although “information source from retelling others’ words” is the major evidential form throughout all the three stages, the proportion of specific “other” sources has undergone a diachronic shift, that is, in the first stage the group’s self-narration is the governing information source, whereas from the second stage on, multiple sources of information had gradually held a dominant position. It reveals the co-variation relationship among the discursive strategies and the government policies, power structure and social-cultural concept, hoping to expand the research scope of discourse analysis of marginal groups and enrich the understanding of culture-specific marginal group.

Marginalization, Anti-marginalization, and Discursive Struggle in an Academic Context

Panel contribution

Prof. Hailong Tian¹, Prof. Mingyu Wang¹

1. Tianjin Foreign Studies University

Marginalization is normally taken as a social practice that brings negative impact to those being marginalized. As a result, those who realize that they are being marginalized are likely to resort to act against these social practices of marginalization. This paper will examine such an interaction between marginalization and anti-marginalization. It will, in particular, examine interactions in a context of MA (Master of Arts) oral defense, where the students, perceiving the potential of being marginalized by professors in a dominant position, take discursive strategies to defend themselves against the marginalizing social practice.

Questions to be addressed include: 1) in what way and to what extent do the students perceive that they are potentially being marginalized? And what negative impact they have foreseen? 2) what discursive strategies they resort to in order to avoid being marginalized? And 3) if there is gap between the students' perception of the marginalization and the professors' intention to marginalize?

To find answers to these questions, a detailed discussion is to be made about what the concept of marginalization means in general, and to both the students and professors in particular. In addition, the method of discourse analysis, especially critical discourse analysis in Fairclough's version (Fairclough 1992, 2003) is applied, to investigate the dialectical relation between discursive strategies deployed by both the students and the professors and the possible impact these strategies might achieve. By such a study of (anti-)marginalization in a small academic context the authors intend to call attention to the discursive nature of marginalization, hoping to extend the study of marginalization from presentation of marginalized identity in mass media to the discursive practices many of us are actually engaged in daily life.

Marginalizing “Second Generation Rich” in Social Media Discourse (2013-2018): A Critical Pragmatic Analysis

Panel contribution

*Dr. Wang Xueyu*¹

1. Nantong University

“Fu’erdai”, or the second generation rich, is a label used to refer to the young people born with a silver spoon in the mouth for inheriting wealth from their parents, the first generation rich. Though this label was initially used for economic reasons, it is now used more socially and politically, imbued with negative connotations. An incremental consequence is that this social group has been largely marginalized in Chinese public discourse. It may prove significant to query: How does the marginalization process take place? What discursive strategies are employed in the process? What might be the underlying causes? The present article attempts to find answers to these three questions through a detailed analysis of 800 pieces of online news about the second generation rich from 2013 to 2018, searched and collected from the website <http://news.baidu.com>. Taking a critical pragmatic perspective, the two researchers will examine both the discourse agent, content and pragma-linguistic forms of news in different periods of time, observing how the constructed images of “fu’erdai” have changed over time and what discursive strategies have been used for the image construction in different periods of time. Research findings indicate that there is an obvious change of images of “fu’erdai” constructed in social media from 2013 to 2018, from being neutral to negative, and various kinds of discursive strategies are used in the process, like *labeling*, *generalizing*, *presupposing* and *evaluating*. With an in-depth interview with subjects at different ages and in different fields, the article also explores the possible causes for the marginalization of “fu’erdai” in social media discourse. A critical evaluation of such a discursive marginalization process is also provided in the final part of this article.

Marketization and Transcultural University Communication: A Corpus-assisted Comparative Genre Analysis of President's Web-mediated Welcome Messages of American and Chinese Universities

Panel contribution

Dr. Xin Li¹, Dr. Dezheng (William) Feng²

1. Beijing Forestry University, 2. The Hong Kong Polytechnic University

Marketization, and Transcultural University Communication: A Corpus-assisted Comparative Genre Analysis of President's Web-mediated Welcome Messages of American and Chinese Universities

Abstract

Understanding cross-cultural differences in communication is of paramount importance for universities in the context of global competition for students and faculty. Addressing this need, the present study analyzes 130 web-mediated president's welcome messages (PWMs) from top Chinese and American universities using the method of corpus-assisted critical genre analysis for the following key research questions:

Q1: Is the rhetorical structure of PWMs similar or different in American and Chinese universities?

Q2: What differences are observed in the lexico-grammatical/semantic features in the corpus of PWMs in both countries?

Q3: How are the differences in terms of rhetorical move structure and textlinguistic features situated in the social-cultural context and cross-cultural communication?

It is found that PWMs are used to promote competitive university images and to establish rapport with stakeholders. While the influence of university marketization and promotional culture is evident, traditional core values of higher education are also highlighted. The study reveals remarkable differences between American and Chinese PWMs in the images they construct and the linguistic strategies employed. The differences are explained in relation to the role of government and cultural differences between the two countries. The analysis also demonstrates that both Chinese and American PWMs lack multicultural perspectives that are essential for the internationalization of higher education. The corpus-assisted critical genre analysis on PWMs aims to demystify the global and local expectations on their content and style to enhance the efficacy of university-stakeholder communication in the globalized promotional culture of higher education sector.

Keywords: Marketization, web-mediated PWMs, Transcultural University Communication, Corpus-assisted, Critical Genre Analysis,

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Masculinity, Fatherhood and Beyond: Potential Social Indices behind Osaka Dialect

Panel contribution

Ms. Yi Ren¹, Dr. Kaori Idemaru¹

1. University of Oregon

Studies on how language variations index social meanings have drawn increasing attention. In this study, we investigate a particular language variation in Japan, Osaka dialect, and its prospective role of indexing masculinity, fatherhood, and even social class. The 2013 film *Soshite Chichi ni Naru* (Like Father, Like Son) features an affective and hands-on shopkeeper father, who represents an emerging style of fatherhood and masculinity as closely connected with his family and engaged in child rearing, differing from the hegemonic father image of an unconnected salaryman. The film adopts various visual and audio cues to shape the two images of fathers, and Osaka dialect, noticeably, appears to be one significant element. Prior studies on this film have closely examined either the detailed application of Osaka dialect in the film, or to what extent the audience actually recognizes the use of Osaka dialect. This study advances these previous investigations by asking the following research questions: (1) whether the audience perceives the targeted indices of Osaka dialect in this film as the previous research has argued, and (2) if so, to what extent the audience associates fatherhood and masculinity with the linguistic cue of Osaka dialect. Additionally, we ask (3) what other indices does the audience associate with Osaka dialect, such as social class, affect, or personality in general. This further allows us to examine the ability of Osaka dialect to denote social meanings with a broader scope, which goes beyond the previous frame of masculinity and fatherhood. The study triangulates both qualitative and quantitative methods. We collected data from both group interviews and a following survey study with a larger sample size. The group interviews intend to characterize the general shared social meanings that Osaka dialect potentially indexes. The following survey study, building on the social identities found in the group interviews, further validates that Osaka dialect, in contrast with Standard Japanese, is more associated with a caring and affective fatherhood, masculinity, and also a lower-middle class identity.

Melody as a foundation for understanding words: the ethnopoetic approach to reciprocal singing in China

Panel contribution

Prof. Gaku Kajimaru¹

1. Kyoto University

In the discussion of ethnopoetics, scholars often concentrate on repeated linguistic structure and/or prosody of utterance. These aspects are inherent to spoken language, but mankind has another style of utterance that imposes a more deliberate voicing technique: singing. Singing often demands more radical changes to utterance than does poetic recitation. In tonal languages like Chinese, this can cause problems for listeners trying to understand the words.

This paper demonstrates that not only linguistic but also musical aspects can contribute to the appreciation of linguistic performance through examining the case of the Mountain Song from Guizhou Province, China.

The Mountain Song (*Shan ge*) of Guizhou Province is a kind of reciprocal singing. Some styles of music are classified by language (e.g. *Han ge* “Chinese song” and *Buyi ge* “Buyi song”) and by melody (e.g. *Huishui diao* “melody of *Huishui*” and *Guiyang diao* “melody of *Guiyang*”). The *Buyi ge* is sung less often (because of the language shift of the Buyi people), while *Han ge* is still popular. Both song type have a variety of melody patterns. The *Buyi ge* Mountain Song has some varied metrical styles, but the metrical style of the *Han ge* Mountain Song is almost the same in every region and is similar to a simplified classical Chinese style of poetry.

Mountain song is sung reciprocally by male and female singers like a conversation with a fixed melody and improvised words, most of which are made up of the huge amount of stock phrases that the singers memorize. The melody is unique to each region. Mountain Song in any particular region normally repeats only one melody with improvised lyrics, and the audience enjoys the skillful linguistic interaction between the singers. Audience and singers evaluate the songs based not on musical virtuosity but on linguistic expression.

According to the analysis of tone and tune coincidence, especially in *Han ge* the melody contour does not fit with the word tone. This incongruence seems to cause the audience difficulty understanding the words. In fact, the audience and many of the singers said that they could not understand the words of Mountain Songs with different melodies from their own. It is not clear how local audiences understand the Mountain Song, but apparently the melody and metrics of the lyrics give rise to understanding the words and appreciating linguistic expertise.

In the Mountain Song, not only the melody itself but also some fixed meaningless syllables are repeated. It seems that the melody and these syllables form a mold with fixed slots for meaningful words. These repeated elements offer a foundation for understanding the lyrics as linguistic utterances for listeners. The Mountain Song clearly shows that poetic elements can be fundamental not only for aesthetics but also for the recognition of linguistic expression.

Membership and participation: Child as a resource for interaction between in-laws in Japanese casual conversation

Panel contribution

Dr. Tomoko Endo¹

1. The University of Tokyo

Among the various kinds of membership categories (Sacks 1972), kinship relations might be considered as the most basic because most, if not all, people have their family and relatives, and any natural language has its own system of kinship terms. As family interaction is considered to be the first environment for children to learn their language and thus the site for socialization (Ochs & Schieffelin 1986), detailed analyses of family interaction based on video-recording have been accumulating (Ochs and Kremer-Sadlik (eds.) 2013; Goodwin and Cecaite 2018). Such studies tend to focus on close families such as parents and their children, but studies on interaction among relatives by marriage are relatively few. Adopting the methodology of Conversation Analysis, this study investigates conversations between extended family members including in-laws and argues that children play an important role in (re)organizing the participation framework.

The data for this study come from Corpus of Every Japanese Conversation, which is a collection of annotated videotaped natural conversations. The participants themselves videotaped their conversations in their daily lives, and some participants videotaped an annual/biannual dinner or lunch with their in-laws.

Not surprisingly, young children are often chosen as a topic in conversations between in-laws, especially when the children are not present. Talking about a child makes a change in the membership category of the conversation participants and the pattern of turn-taking. For example, in a conversation, a wife and her husband are having dinner with the husband's parents and brother. At first the wife is the only outside member of the husband's family and made a clear contrast against all the other people (i.e., "son's wife" vs. "blood-related family") and she was mostly the recipient of the talk. However, when she starts talking about her (and her husband's) child, she and her husband become "parents" and the husband's parents become "grandparents." The parents have more epistemic authority to talk about their child than the grandparents (cf. Heritage and Raymond 2005), thus they talk more, and the grandparents tell a second story about their sons.

Children can also be addressees when they are present. It should be noted that nonverbal interaction such as feeding requires physical proximity and thus is only possible for people sitting next to the child, but verbal interaction with a child is open to anyone; while a child's mother or grandmother takes care of the child, other adult members of the extended family speak to the child, often making assessments about his/her behavior. Importantly, making an assessment about a child's behavior not only contributes to the socialization of the child, but also presupposes the right to talk about the child from a caregiver's perspective. Talking about and to a child thus provides an opportunity for in-laws to enhance their status as a family member.

Although membership in a family may be determined by the participants' kinship relations, how to participate in conversation is constantly negotiated. This study shows that children can be a resource for the reorganization of participation framework in extended-family interaction.

Method triangulation in discourse-pragmatic research on complaints

Panel contribution

***Prof. Sofie Decock*¹, *Prof. Ilse Depraetere*², *Dr. Nicolas Ruytenbeek*²**

1. Ghent University, 2. University of Lille

A recent study by Decock/Depraetere (2018) offers a critical assessment of previous, influential conceptualizations of directness and indirectness in studies on complaints (e.g. House/Kasper 1981, Trosborg 1995). The authors show that the concept of (in)directness is applied in an ambiguous way, in that it captures explicitness and implicitness as well as degree of face-threat. As this approach to (in)directness is no longer in tune with theoretical advances in pragmatics (i.e., discursive and interactional approaches, see e.g., Eelen 2001; Locher/Watts 2005; 2008; Haugh 2007), Decock/Depraetere propose to disentangle both understandings of (in)directness: on the one hand, the term ‘linguistic (in)directness’ is used to refer to the researcher’s assessment of how *explicit* the linguistic realization of a complaint is. On the other hand, the term ‘perceived face-threat’ refers to perlocutionary effects, i.e., to the addressees’ specific evaluations of complaint realizations in terms of face-threat and im/politeness.

This distinction between ‘linguistic (in)directness’ and ‘perceived face-threat’ also has methodological repercussions on the empirical foundations of research on complaints. In a first step, we use a (qualitative) corpus approach to categorize complaints and complaint interactions based on linguistic (in)directness. The criteria for linguistic (in)directness are made operational for data analysis by taking into account the presence or absence of either an explicit reference to the speech act, or an explicit reference to (one or more of) the constitutive component(s) of the complaint situation. In a second step, the corpus is annotated in further detail in order to assess the different discursive realizations of these components as well, that is, in terms of the types of speech act and linguistic modification devices used. In a third step, the analysis of perceived face-threat is on the agenda. In a latin square experimental design, complaint examples from the previously analysed corpus of authentic complaints are manipulated both in terms of linguistic (in)directness and the linguistic realization of specific components. Uncommon combinations and realizations of components are excluded from the stimuli. Respondents are asked to evaluate the stimuli by rating questionnaire items probing into perceived face-threat and credibility, i.a. We hypothesize that our experiment will corroborate the proposed distinction between linguistic (in)directness and perceived face-threat by showing that there is no causal relation between linguistic (in)directness and perceived face-threat (while there is one between the linguistic realization of complaint components and perceived face-threat). The results of this experiment are complemented with insights from an interactional analysis probing into patterns of the complainees’ linguistic reactions to complaints in the corpus under study.

In short, in order to analyse complaints with regard to linguistic (in)directness and perceived face-threat without fusing both concepts into one vague notion of (in)directness, method triangulation is essential. Starting from a corpus of French-language authentic Twitter complaint interactions posted on the official Twitter page of the French and Belgian national railway companies, we will demonstrate how we applied method triangulation to tackle our research questions, and we will make explicit our methodological steps, as well as the challenges that we were led to address in the process.

Methods in Pragmatics: An Introduction

Panel contribution

***Prof. Jonathan Culpeper*¹, *Prof. Michael Haugh*², *Prof. Marina Terkourafi*³**

1. Lancaster University, 2. The University of Queensland, 3. Leiden University

The purpose of this presentation is to introduce and contextualise the methods in pragmatics panel. As a symptom of the need for more work on methods in pragmatics, one might point to the fact that whilst other areas of linguistics tend to have books on their specific methods, pragmatics does not, until now. 2018 saw the advent of Jucker, Schneider and Bublitz (2018), a landmark edited book, with chapters ranging widely from discourse-focused qualitative methods of analysis, through to corpus-based and experimental work. However, we view this book as being an important factor in opening up the area of methods in pragmatics and stimulating discussion, and not in closing it down.

In the first part of our presentation we draw attention to some of the key challenges in advancing the development of methods in pragmatics. One key issue is that the methodological eclecticism that is the hallmark of pragmatics also has the potential to undermine any sense of methodological unity in the field. A second, closely related issue is that methodological triangulation involves a number of serious epistemological and practical challenges. A third issue is that methods deployed by pragmatics scholars have often not kept pace with methodological developments in general (Culpeper, Haugh and Terkourafi forthcoming). To take a notorious example, the “discourse completion task”, which came to the fore in the 1980s, is still one of the most frequently deployed methods, despite numerous published critical comments. Some methodological areas, real-time experiments for example, have received limited uptake in pragmatics, despite their potential. The aim of this panel is thus to stimulate further discussion of such issues.

Data is key to pragmatics research, as Jucker (2018: 3) points out “There is no research in pragmatics without data”. Moreover, different data types are linked to different methodological approaches, and thus serves as a good way of beginning to raise issues. The middle part of this presentation reports a study on the use of data in pragmatics over the last 20 years in the *Journal of Pragmatics*. The study touches on: the general focus of papers (e.g. whether they are data-driven), the focal point in the data of the analysis, the quantity of the data, the medium of the data, the number of modes or channels represented in the data, the degree of interactivity of the data, the fictionality of the data, and the language of the data (specifically whether it only contains English). We conclude briefly with an overview of the upcoming panel papers.

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Microtextual performatives as face-work practices in Twitter

Panel contribution

Prof. Tuija Virtanen¹

1. Åbo Akademi University

Self-referential third-person predications in the ‘dramatic’ present (Searle 2001) functioning as stand-alone virtual performatives abound in recreational discourse across modes of computer-mediated communication (CMC; Herring; Stein & Virtanen, eds. 2013) and social media platforms (Hoffman & Bublitz, eds. 2017), in English and several other languages (Herring 2012; Lee 2011; Lyons 2018; Schlobinski 2009; Virtanen 2013, 2015, 2018; Yus 2011; Zimmer 2013). Examples of the often typographically signalled autonomous microtexts include **faints**, **eats pizza**, **jumps up and down with excitement**, and longer constructions incorporating initial adverbials, clausal dependents, juxtaposition or coordination, e.g. **dramatically dances with a peanut butter and jelly sandwich in my hand while listening to lana del rey**. This paper seeks to extend the understanding of the pragmatic functions of the ‘rhizomatic’ phenomenon (Deleuze & Guattari 1980) in online discourse by exploring such constructions from the perspective of users’ face-work practices.

The focus is on users coming to grips with the inevitable ‘context collapse’ (Marwick & boyd 2010) in Twitter, as concerns ‘face’ (Goffman 1959) in the sense of their identity construction efforts and relational work in view of imagined audiences. The data consist of 300 ‘original’ tweets (i.e. not retweets or replies to other users). Findings indicate a strong presence of humour (self-deprecating or otherwise) in these attention-seeking messages, where ‘addressivity’ (Werry 1996) is minimal. Microtextual performatives appear on their own, as narrative sequences, or in a discursive interplay with the rest of the message, verbal and/or non-verbal. The concern will also be with the balance between conventionalisation trends in online discourse, turning some microtextual performatives into near-memes, and users’ everyday creativity coming to the fore in their innovative performatives. Touching upon their apparent absence from Asian online discourse, the inherently multimodal constructions performing virtual action or emotion are briefly compared to adjacent microtextual phenomena such as emoticons/emoji (Dresner & Herring 2010; Nishimura, this panel) and other ‘graphics’ (Herring 2018), and some social uses of hashtags (Evans 2016; Lee 2018; Scott 2015), in an attempt to predict future offshoots of the rhizomatic construction.

Further, the attested performativity of the construction motivates rethinking classic performative theory in terms of online discourse, not least because such discourse is a central part of many people’s everyday lives. Tricky issues concern the self-referential third-person orientation (for ‘semi-performatives’, see Cherny 1995; Verschueren 1995), which may shift to co-referential first-person orientation and back again in a relatively systematic manner (Virtanen 2018), as well as some tense-aspect variation occasionally present in the ‘performative’ verb. Also, ‘ontological pluralism’ (Sbisà 2009) is per force predominant in all virtual performativity, and the user thus has the option of being ‘omnipotent’ in making things of all kinds happen by typing in a virtual performative. The study has implications for the understanding of the pragmatics of CMC as approached through a microtextual phenomenon which carries potential for users performing digital face-work in noisy, opaque, and socially complex environments.

Migrant workers and intersemiotic translanguaging: managing relationships in a polymedia environment

Panel contribution

Dr. Caroline Tagg¹, Dr. Agnieszka Lyons²

1. Open University, 2. Queen Mary University of London

This talk draws on and extends the concepts of polymedia (Madianou and Miller 2012) and translanguaging (Garcia and Li 2014) to explore how multilingual migrants manage complex social networks by exploiting communicative repertoires that include multiple social media apps, platforms and modes, as well as different languages, scripts and other sets of semiotic resources. We highlight the role of audience design in shaping polymedia environments and detail how this is achieved by different individuals through their inter-semiotic communicative choices.

The talk draws on interactional and interview data from a large multi-sited ethnographic project which explored the online and offline communicative practices of migrants to the UK living and working in superdiverse city neighbourhoods. We focus on ten individuals who use various communication apps on their mobile phones to carry out business transactions, maintain social support networks and express themselves in the context of their wider working, social and domestic lives. Building on Madianou's (2015:2) argument for ethnography as the 'best if not only way to study polymedia', we explore the potential of our *blended linguistic ethnography* approach with its focus on the *networked individual* for understanding contemporary polymedia. This approach enables us to move away from a primary concern with the affordances and constraints of any one platform or online space towards an understanding of the different ways in which networked individuals exploit affordances across multiple offline and digitally mediated spaces in order to achieve communicative purposes.

Our moment-by-moment analysis of the interactional data across multiple platforms and social contexts sheds light on the complex ways in which polymedia is structured by social relationships, and how networked individuals' translanguaging practices – their selection and deployment of resources from across their communicative repertoires – both respond to and shape their engagement with their interlocutors, as well as being shaped by the affordances and resources associated with different digital media. As well as highlighting how some migrant workers manage the perceived distinction between personal and professional spheres, we also document the more nuanced ways in which they work to position themselves and others through digitally mediated interactions and how this is reflected and reaffirmed in their communicative and media choices. Our analysis of the complexities of polymedia has important implications for recognising and empowering migrant workers at the margins of an increasingly diverse and networked society.

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Mind-body dualism versus holistic perspectives on the body: understanding discursive constructions of the body in pain discourses

Panel contribution

Ms. Jana Declercq¹

1. Ghent University

This paper examines how patients and health professionals discursively construct the body when talking about experiencing and dealing with pain, based on interactions between patients and their doctors, physiotherapists and psychologists in a pain clinic. Traditionally, Western societies and Western biomedicine tend to view the body from a dualistic perspective, in which the body and mind function independently, and the body is a purely inanimate, material machine or vessel. This view is often termed mind-body dualism or Cartesian dualism. This dualism is associated with poorer health choices, as dualists assume that physical problems have no effect on mental health, but there are a number of empirical studies that confirm the dominance of mind-body dualism in society in general, and in discourses on illness and bodily experiences.

Scholars in biomedicine and medical humanities, however, argue that mind-body dualism is no longer tenable, especially in health care contexts. Current biomedical paradigms on the body and illness conceptualise the body as an interplay of the physical and the mental, and also include a third dimension: the social. This biopsychosocial or holistic model revolves around the recognition of psychosocial factors, and of the close connection and constant interaction of all three dimensions. Psychological dimensions include emotions and stress, but also the meanings one attaches to emotional experiences, and how these meanings then influence illness experiences, both on the physical level and mental level, in a continuous, iterative process. Social factors are environmental stressors, interpersonal relationships and work history, but also social expectations and cultural factors.

However, it remains unclear whether currently, different health professionals, and even more importantly, patients, also look at the body from this biopsychosocial perspective when (the patient is) suffering from an illness; whether some form of a more dualistic perspective is perpetuated; or whether both co-exist. This is especially of interest in the case of pain, because, when dealing with pain, psychosocial factors are of increased importance. Pain patients are likely to struggle with stigma, with (feeling like they are not) being believed, with alienation and with a sense of betrayal by their bodies, which evokes a dualistic perspective.

Moreover, it is underresearched what role language, discourse and community play in shaping and negotiating these perspectives, while these are of great interest for several reasons. First, on the level of discourse, any societal, widely shared perspective on the body is essentially discursive, as we need and use language to construct and negotiate such perspectives. For instance, analyzing metaphors and syntactic structures indicating possession and internality/externality (of pain and the body) can help to understand which perspectives are salient, and why. Second, different perspectives might yield different doctor-patient interactions on the pragmatic level, as psychosocial factors might be more complex and uncomfortable to discuss. Especially in a diverse society such as Belgium, it is of interest to learn more about (the language of) these perspectives, and how they are connected with cultural and other communities.

Minimal English and Speech Events in International Affairs: Chinese *duìhuà* vs. English ‘dialogue’, ‘talks’, ‘consultations’

Panel contribution

Dr. Zhengdao Ye¹

1. The Australian National University

In international affairs, representatives of states, regions and countries engage in a variety of speech events, such as those known in English as *dialogue*, *talks* and *consultations*. In this paper, I look closely at the meaning of *duìhuà* in Chinese (Mandarin). The term refers to an important local form of speech event and has been used variably to translate *talks*, *dialogue* and *consultation*. From an English speaker’s point of view, the meaning of *duìhuà* ranges widely, but from a Chinese perspective it is unitary. The paper shows how Minimal English—a basic language, self-intelligible and cross-translatable—can be used to spell out the Chinese conceptualisations of speech events relevant to international affairs. Using corpus data, it also traces the meaning changes of the term *duìhuà* since 1949.

Minimal languages meet easy-to-read. Hunt for the simplest possible vocabulary.

Panel contribution

***Dr. Ulla Vanhatalo*¹, *Mrs. Leela Laura Leskelä*²**

1. University of Helsinki, 2. The Finnish Centre for Easy to Read

The term *easy-to-read* (EtR) refers to a language form modified from a standard language for the purpose of making the language easy to read and understand by people of various skills and abilities, “ranging from persons who only have minor problems with understanding complex texts to persons who cannot read at all” (Nietzio et al. 2014: 344). The term “easy-to-read” is used by the European Union in the context of inclusion and accessibility (e.g. the European Accessibility Act), and it is used relatively widely in European countries and languages (Finn. *selkokieli*, Germ. *Leichte Sprache*, Swed. *lättläst*). Among EtR language users from diverse backgrounds, there is a great need to identify the simplest possible shared vocabulary, including research-based suggestions for explicit word lists. (Vanhatalo & Lindholm submitted)

This pilot study aims to test the hypothesis that minimal languages would make the core vocabulary at the easiest level of the EtR languages. The starting point was a list of approximately 300 words, consisting of NSM primes and universal molecules (from Goddard & Wierzbicka 2018).

In the first phase of this pilot study, a standard Finnish text on discrimination was given to seven Finnish professional EtR authors. Their task was to make two modifications: a) a normal EtR modification and b) a minimal language modification by using the list of minimal Finnish words. The authors were instructed to use grammatical constructions provided by official Finnish easy-to-read instructions. After the task, the authors were asked to report any observations, such as missing or challenging words.

In the second phase of the study, the texts created in the first phase will be given to Finnish-speaking test readers. The readers will represent the three main user groups of easy-to-read Finnish, three readers per each group. The reading setting will be monitored by eye trackers, and the participants will be interviewed according to the easy-to-read test model, developed and used at the Finnish Centre for Easy to Read Languages.

The pilot aims to result the first preliminary word list that could “safely” be used for producing texts at the easiest level of easy-to-read. The pilot will be followed by testing clusters with various themes, such as money, illnesses, politics, food or relationships between people (Bullock 2011). The Finnish vocabulary pilot is a part of a study with Cliff Goddard and Zhengdao Ye, aiming to study translatability between Minimal English, Minimal Finnish and Minimal Chinese.

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Mobbing as a genre?

Panel contribution

***Prof. Victoria Guillén Nieto*¹, *Prof. Dieter Stein*²**

1. University of Alicante, 2. Heinrich-Heine-Universität Düsseldorf

The “pragmatic turn” has opened up new conceptual space for treating communicative events of greater complexity, including communicative events that are non-adjacent in temporal terms. In any traditional notion of a “text”, temporal and physical spatial integrity, or at least close proximity, were presupposed. A pragmatic approach de-focuses these physical aspects and locates criteria for unitariness, integrity and success on both sides of what is the “text” as a physical entity: what matters more is the integrity and unitariness in the intention of the text producer and in the intended effect, the perlocutionary act.

Mobbing can be thought of as consisting of a series of such non-adjacent units, or macro speech acts, that sometimes only in retrospect are felt to belong together, or make “sense”, so we become distinctly aware they the individual speech acts make sense only if they are interpreted as constituting a unitary communicative event, tied to speaker intentions and with an articulated function or purpose in society. They are felt to be senseful units and must be conceptualized as one coherent communicative action. It would be counterintuitive to not conceptualize such an activity type as an instantiation of a genre, even though there is the additional theoretical difficulty that the overarching “sense”, or the ultimate sense, may not be recognized by the all participants. There are issues of both coherence and cohesion.

Apart from specific linguistic forms of cohesion, discourses can also be characterized by showing coherence on the level of discourse structures, such as what van Dijk has termed “superstructures”. One of the best-known of such superstructures is the narrative structure. It is an interesting issue to pursue if mobbing acts also display such a super-structure, such as a series of moves.

In addition, mobbing being a crime, there is the forensic issue of providing linguistic evidence for actionability at court. Mobbing is rarely committed by way of explicit performatives, but involves very indirect speech acts on several levels that hardly count as “evidence” at court.

Mobility, Diasporic Morbidity, and the Chronotope of Victimhood

Panel contribution

Prof. Rakesh Bhatt¹

1. University of Illinois at Urbana-Champaign

This paper presents narratives of displaced Kashmiris as metapragmatic evidence of the inextricable linkage of space and time in the production of diaspora identities through the concept of chronotope: the intrinsic connectedness of temporal and spatial relationships that are rhetorically – metapragmatically – expressed (cf. Bakhtin 1981, Agha 2007, Blommaert & DeFina 2017, Karimzad & Catedral 2017). A chronotopic analysis, I will argue, offers a view of diaspora identities that is dynamically constituted as social practices that refers to different space-time condensations – there and then, here and now, and yet-to-be futurity – as experienced in mobility and displacement. For Kashmiris, displaced under violent conditions (Victim diaspora: Cohen 1999), the doubled chronotopic interpellation – home and host – is weaved into a dominant diasporic chronotope of victimhood, linking their identity-resources to those of the Jewish diaspora.

The narrative data comes from a larger ethnographic study that includes a total of 29 hours of audio-recordings of open-ended/casual conversations and semi-structured interviews. Using a socially-situated, discourse-analytic methodology, I closely examine three metapragmatic commentaries (128 minutes) with respect to the conflict, and its negotiated hybridity, between the time-space constructions of subjectivity in the “home-land” and in the “host-land”.

The analysis demonstrates a particular affective dimension of the Kashmiri diasporic chronotope, of victimhood, as their narratives relate their experiences of morbidity in the past, and the unstable living conditions of the present, to the familiar, and the dominant, chronotope of the Jewish diaspora. The narratives show the systematicity with which the historical self-image — the imagined ideal — of Kashmiris is interdiscursively calibrated, and measured affectively, with other larger (time-space) events leading up to the holocaust. Furthermore, the narratives of ‘here and now’ (host chronotope) express cultural instability; especially, the loss of their most important symbolic resource, language (identity and practice), in response to new relations of power and domination.

Mobility, immobility and sexual transaction: Dirty socio-pragmatics in Cambodia

Panel contribution

***Dr. Benedict Rowlett*¹, *Dr. Brian King*²**

1. Hong Kong Baptist University, 2. University of Hong Kong

This study focuses on the performance of small stories by Cambodian men discussing transactional same-sex relationship practices between local men and globally mobile men from the global north, who pass through as visitors. In doing so, this study examines how metropole and southern experiences of space and time (i.e. chronotopes) intersect and become entangled. It therefore reveals a process in which the use of language shapes a negotiation of power and agency. The empirical data presented here form part of a larger linguistic ethnographic project, conducted with local men in a major Cambodian tourist city, that sought to explore the discursive conditions that inform and enable these relationship practices. Utilizing a positioning analysis of small stories, as performed in interaction with one of the researchers (a white, middle-class, queer man from the global north), the analysis draws attention to the socio-pragmatic awareness of these men in the telling of their stories. This encompasses the positioning of selves and others across space and time through the invocation of relevant and affective historicities, to justify sexual transaction in this setting. In these cases, the analysis reveals more broadly how subjugated knowledges may permit immobile populations to actively shape the “stayed in” and “local” context to better suit their own needs, manipulating the globally mobile, metropolitan middle class for personal gain. By asking where agency lies in these interactions and how gender and sexuality play a role, we can begin to challenge assumptions about agency, awareness, and power and how they are accessed in multiple ways in a globally southern context. The presentation will also examine implications of chronotopes for a ‘dirty’ socio-pragmatic analysis, one that ‘talks back’ to potentially universalizing chronotopic theories in a necessarily messy cross-fertilization of ideas in the margins.

Modal adverbs in co-producing sentences

Panel contribution

Ms. Ting Tian¹

1. Chinese Academy of Social Sciences

This study discusses how modal adverbs function when two participants engaged in conversation produce complex or compound sentences jointly. Most of the previous studies have proved that people may use modal adverbs to link clauses and reveal the relation between them. However, there is little discussion devoted to the pragmatic functions of modal adverbs in spoken Chinese, especially when they are used in co-constructions.

Based on a conversation analytic study of real occurred conversation in Mandarin, this research examines the use of some common modal adverbs (e.g. *fanzheng* (反正), *qishi* (其实), *bijing* (毕竟), etc.), mainly concerning those examples in which they appear in the turn-initial position of a second pair part. Rather than express speakers' mood and modality, modal adverbs take the responsibility of indicating speech acts. Our data shows that instead of retaining conversational coherence, interlocutors tend to use *fanzheng* (反正) as a sequence-closing device, *qishi* (其实) as a marker of disagreement, *bijing* (毕竟) as an indicator of adding reasons.

The finding suggests that, through everyday language use, some modal adverbs reflect the sign of becoming pragmatic markers in spontaneous Mandarin conversation. Such change may be attributed to their position in sequential environment and, what is more important, to the interaction between speakers.

Moral work in mothers' stories

Panel contribution

Mrs. Loukia Lindholm¹

1. Åbo Akademi University

Narrative scholarship has demonstrated that stories are instrumental in constructing and conveying moral meaning, explicitly or implicitly (Ochs, 2006; Ochs & Capps, 2001: 45-54; Schiffrin, 2009). Narrators position themselves as moral social actors by evaluating their own or others' involvement in the narrated events, indicating what they consider to be right or wrong, or acceptable or unacceptable according to norms, values, social roles and expectations in a particular context (Bamberg, 2012; Labov, 2013:35; Vásquez, 2007). This paper focuses on the moral landscapes that mothers construct and negotiate by telling personal and vicarious experience stories in online peer-to-peer discussions on parenting topics. Motherhood and mothering are morally charged: they are embedded within particular ideological and cultural frameworks that dictate what is 'good' or 'bad' mothering (Ramaekers & Suissa, 2012). Employing a discourse-pragmatic approach, the paper examines (i) how mothers use stories to make moral judgments and claims about themselves and others with respect to motherhood and mothering practices, and (ii) what moral positions they take in and with their stories. The stories analyzed for this study were drawn from discussions collected from an American online support forum for mothers and expecting mothers. The forum is profiled as an online place where mothers can share their experiences of motherhood and pregnancy, offer mutual support, seek and give advice, and build networks. Discussion topics include, among others, child-rearing and discipline styles, health concerns, family and peer relationship issues, childbirth, special education, and school bullying. Findings show that mothers take moral positions in their stories by assigning praise or blame to social actors for their actions and comportment in the storyworld. The stories bring into relief specific themes of moral responsibility tied to parenting, and especially motherhood and mothering. The analysis also shows that mothers use stories as guides to moral action when they offer support and give advice to other mothers.

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Morality and the moral order in the context of language aggression

Panel contribution

Prof. Daniel Kadar¹

1. Hungarian Academy of Sciences & Dalian University of Foreign Languages

In this talk I attempt to integrate various understandings of morality and the moral order in the context of language aggression. Recently, pragmatics has witnessed a ‘moral turn’ in the respect that morality and the concept of moral order have become fundamental analytic means in sociopragmatic in general, and linguistic politeness research in particular. In this talk I argue that language aggression provides a useful basis to attempt to model the relationship between language use, morality and the moral order. Due to time limitation, the talk will be predominantly methodological in character. That is, I will focus on how various approaches in which morality and the moral order are important can be deployed to study language aggression.

Multi-modal Characterization of Greater Bay Area – China Daily’s Coverage as an Example

Panel contribution

Ms. Jinru Luo¹

1. Hong Kong Polytechnic University

This paper combines the perspectives of visual narrative and news narrative in research, and considers the news reports on Guangdong-Hong Kong-Macao Greater Bay Area on *China Daily* news website as multimodal news narrative, and the Greater Bay Area as the main character in the narrative. The paper explores how images and language in the news reports co-construct the image of Greater Bay Area via direct and indirect characterization strategies. Content analysis is conducted on images in the news, based on a framework combining Kress and van Leeuwen’s Visual Grammar (2006) and Painter, Martin and Unsworth’s systemic framework for reading visual narrative (2013). A corpus-based narrative analysis from the point of characterization is conducted on the verbal parts of the news reports. The results from the two analyses are cross-checked. The research finds that the visual narrative in the news reports constructs the Greater Bay Area as an advanced modern city cluster that belongs to collective groups of people, with frequent interpersonal communication. However, the verbal part of the news narrative conveys ambiguous, diverging or even opposing messages in the image construction. It can be concluded from the findings that there are two kinds of image-text relations in news narrative, convergent coupling and divergent coupling.

Key words: Guangdong-Hong Kong-Macao Greater Bay Area, multimodal, image construction, visual narrative, news narrative

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Multimodal and multi-sensorial practices of examination in dentistry

Panel contribution

Dr. Rui Sakaida¹

1. National Institute of Informatics

This paper investigates the way in which a dentist, using some kind of dental equipment, searches for the exact tooth which his/her patient claims is painful and examines how painful it is. To this end, employing the method of conversation analysis, I analyze interaction between a dentist and a patient. The corpus I work with consists of video recordings of examination and treatment at a dental clinic in Japan. Participants speak Japanese with a local dialect. The total length of the data is about fifty hours.

When patients tell the dentist that they have some pain in their teeth, the practitioner has to specify which tooth is causal and how serious the symptom is. Needless to say, it is only patients that can feel their own pain and talk about it, but it is difficult to tell exactly where and how they are feeling it. On the other hand, dentists have professional skills in visually, aurally or tactilely examining pain in teeth. For example, they look into the patient's mouth, listen to the sound of clenching, knock the patient's teeth with some tool, or touch the patient's jaw or cheek, thereby investigating the position and condition of a decayed tooth. In these ways, comparing their observation with what the patient claims, dentists eventually specify where and how the pain is occurring.

In this paper, drawing on a fine-grained multimodal transcript, I examine an excerpt in which a dentist gradually specifies where and how the pain is occurring by using dental tools as well as asking how the patient feels. In order to specify the position and condition of the symptom, the dentist organizes the following interactional sequences. To begin with, the dentist knocks several of the patient's teeth suspected to be decayed using a dental explorer, and then asks the patient which one is painful. After that, the dentist asks the patient to bite several times with a dental mirror inserted into her mouth, and looks into and possibly listens to how her teeth are being clenched. The former sequences are for investigating the position of the pain, and the latter are for investigating the condition of it.

What is interesting here is that the procedure of exploring pain is both multimodally and multi-sensorially (Mondada, 2016) organized. For instance, when searching for the decayed tooth, the dentist not only physically but also vocally clarifies it. He knocks and 'calls' the suspected teeth giving them tentative numbers (i.e., "No. 1, No. 2..."). In investigating the condition of the pain, the dentist deploys both his vision and hearing to check if the teeth are properly being clenched.

This paper, by focusing on such professional practices in dentistry, potentially contributes to exploring ethnomethods of intersubjectively accessing what others sense or perceive. I will also discuss how such multimodal and/or multi-sensorial organization of interaction contributes to the progressivity of medical examination.

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Multimodal interaction in Japanese Rock, Paper, Scissors: how do we synchronize body movements with utterances?

Panel contribution

Prof. Hiromichi Hosoma¹

1. University of Shiga Prefecture

In collaborative work, we often inform the timing of the action each other to accomplish the synchronization of our behavior. In such work, the actions are not necessarily perfectly synchronized from the beginning; the participants control the utterance and the movements to predict the timing of the next action each other, and at the most important moment the action synchrony is adjusted. Then, how the participants spontaneously use their vocalization and movements to predict the timing their action to synchronize the mutual actions? In this presentation, we observe the action synchrony in Janken (“the Rock, Paper and Scissors”) to study the problem. Janken is a very popular game regardless of age in Japan. In most cases, Janken does not have a referee who controls timing, and players adjust the timing to voluntarily release fists. In this regard, Janken is not only a game to decide win or lose, but also a game where multiple people synchronize their movements.

In this study, we asked the 15 pairs 30 participants to play Janken and analyzed how their body movements accompanying utterance are adjusted. For the analysis, we used Kendon’s classification of gesture phases and segmented the arm movement for each stroke. As a result, it was found that the deviation of the timing of the motion was corrected mainly in the first half of the play. In the first half section where they used the call “Saisho wa guu (Rock for the first)”, the up and down direction of movement or the timing of movement was shifted among participants at the beginning. However, participants synchronized their movements within a few strokes by waiting for the stroke of the opponent at the start or the end of the stroke, or by changing the length of the distance of the stroke. In addition, it was found that the phoneme structure of utterance contributed for adjusting a time frame of these stroke. Based on this finding, we discuss how utterances and actions contribute to mutual entrainment in mutual action in 100 milliseconds order.

Multimodal marginalization on YouTube and Syrian political activism

Panel contribution

***Dr. Francesco Sinatora*¹**

1. George Washington University

Since the beginning of the Syrian uprising in the spring of 2011, Syrian dissidents have used linguistic and multimodal discourse strategies on social media to challenge the government narrative which marginalized them as foreign infiltrators first and as radical Islamic terrorists later in the conflict. The use of linguistic and multimodal resources as a tool for marginalization has become increasingly common on social media, which scholars traditionally approached as a bottom-up site for democratization and inclusion (see Al Zidjaly 2019). In this presentation, I take up the example of a YouTube video launched during the month of Ramadan 2017 by the Kuwaiti telecommunication company Zain, famous for its progressive and politically engaged media campaigns, as well as two-hundred comments posted within two months from the publication of the video.

Through a plethora of linguistic and multimodal strategies, including Quranic Arabic, English subtitles, pop music and images of Arabs and Muslims injured in terrorist attacks, the commercial exhorts Muslims to reject terrorism and embrace a moderate version of Islam. Drawing on the notions of “entextualization” and “resemiotization” (Leppänen et al. 2014), “layered simultaneity” and “synchronicity” (Al Zidjaly 2012; Blommaert 2005), I show how the single meaning conveyed multimodally by the commercial hides a complexity of dominant discourses, including a Western discourse about moderate and radical Islam, as well as the Syrian government’s narrative that equates dissidents with radical Islamic terrorists. Synchronicity is also reflected in the overwhelming presence of comments aligning with the YouTube video. The YouTube commercial’s synchronous message was deconstructed by a group of Syrian dissidents across social media platforms. By contesting the entextualization of the image of a Syrian child and by arguing that the child was injured in a Syrian government airstrike rather than in a radical Islamic terrorist attack, as alleged in the commercial, Syrian dissidents accused the telecommunication company of colluding with the Syrian government.

This presentation contributes to the literature on inclusion and marginalization by showing how, in synchronizing discourse through multimodal strategies, social media can act as a centripetal force (Tovares 2016), privileging the visibility of some identities over others. It also shows how marginalized groups polyphonically resort to a variety of social media platforms to seek inclusion.

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Multimodal Metaphors of the Syrian Refugee Crisis

Panel contribution

Mr. Joonyeop Baek¹

1. University of New Mexico

From their seminal work, Lakoff and Johnson (1980: 153) argue that “metaphor is primarily a matter of thought and action, and only derivatively a matter of language”. Yet a considerable number of metaphor studies have focused largely on so-called verbal metaphors. The conceptual nature of metaphor, however, implies that metaphors can be realized not just in verbal language, but in any possible manifestation (e.g. El Refaie 2003; Forceville and Urios-Aprisi 2009).

With this in mind, this study focuses on the 2015 Syrian refugee crisis, and compares how the crisis is described in verbal and visual modes. The data were collected from online newspaper articles and political cartoons published in 2015; Articles on the refugee crisis were collected from Google News search with certain keywords (e.g., Syrian refugees, refugees crisis), and eighty cartoons that visualize the refugee crisis were collected from political cartoons archives. This study shows, using a cognitive semantic analysis, how people and media metaphorically conceptualize and express their views on the refugee crisis. First, I analyze the verbal metaphors of the refugee crisis, such as REFUGEE CRISIS IS NATURAL DISASTER and REFUGEE CRISIS IS WAR. Following this, I analyze how conceptual metaphors are visually expressed in political cartoons, showing how the metaphors help structure the cartoons through systematic mappings, and discuss the implicatures of these visual-conceptual mappings. The analysis also includes how the same concepts are metaphorically rendered in each verbal and visual mode, and the differences between the two modes.

This study argues that visual representations effectively reify the abstract concepts in more concrete forms, and thus allow people access to the concepts more easily. Furthermore, it suggests that nonverbal language reflects the conceptual structure of our mind, and helps frame our conceptualization as well as verbal language does.

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Multimodal Pragmatics: Prosody and Gesture

Panel contribution

Dr. Lucien Brown¹

1. Monash University

Human interaction does not occur only on the verbal dimension. Speakers use gestures and prosodic features to clarify meaning, manage the structure of the interaction and to express their emotions and stances. However, despite the obvious potential for prosody and gestures to communicate these kinds of social meanings, many fields of pragmatic research have been dominated by description of verbal correlates. Culpeper (2011b) notes that “non-verbal cues ... [receive] relatively little attention in communication and pragmatic studies” (p. 151). The reasons for the lack of research on prosody and gesture are not altogether clear, although Mapson (2014: 163) points out that it may be due to practical difficulties involved in examining speech in its holistic entirety, which seemingly poses more challenges than the analysis of verbal linguistic elements on their own.

In this talk, I argue for the need to combine analysis of prosody, gesture and other modalities into pragmatics research. Using examples from my research on Korean and drawing on a critical reading of other extant research, I begin by demonstrating how prosodic and gestural features play an essential role in the communication of various interactional meanings, including epistemic stance, (im)politeness, irony and speaker identity. These examples demonstrate that prosodic and gestural elements often work alongside verbal cues to co-signal the same interactional meanings, and therefore contribute to the robustness of how interactional meanings are conveyed. However, in cases where interactional meanings at the verbal level are vague or contain mixed messages (see Culpeper, Haugh and Sinkeviciute 2017), prosodic or gestural features may play an important role in clarifying the intended meaning. In short, the consideration of multimodal elements may often be crucial for the accurate analysis of a wide range of interactional practices.

In the latter part of my talk, I look more specifically at the methodologies that researchers can use to analyse multimodal elements of interaction. Researchers working on multimodality work both with naturally occurring and experimental data, with the latter often being employed to establish the relative “weights” of different acoustic cues and/or gestures. One limitation that I establish through a critical reading of recent research is a tendency for studies to focus only on one non-verbal modality (i.e. prosody or gesture in isolation). As such, the coordinated way that prosody and gesture are known to work together can be obscured. Following the position of Gibbon (2009) as well as Zellers et al. (2016), I argue that prosody and gesture need to be regarded as tightly coordinated in order to capture the multimodal way that interactional meanings are communicated.

Multimodality and discourse viewpoint configuration: A case study of UK political posters

Panel contribution

Ms. Jung Hwi Roh¹, Mr. Ha-young Kim¹, Ms. Eunsong Kim¹, Mr. Wooyong Jin¹, Dr. Iksoo Kwon¹

1. Hankuk University of Foreign Studies

The aim of this paper is to provide a cognitive semantic analysis of multimodal viewpoint phenomena by conducting a case study of political campaign posters from the United Kingdom's Conservative and Labour parties. It provides a qualitative account of a selection of posters within the framework of Discourse Viewpoint Space (Dancygier and Vandelanotte 2016), specifically exploring discourse viewpoint configurations in the posters with a special focus on their texts (e.g., lexical choices and style), visual images, and the viewpoints of different participants (i.e. current speaker/addressee and represented speaker/addressee). We collected 87 posters from the Advertising Archives (<http://www.advertisingarchives.co.uk>) in August 2018. We categorized the selected posters into three types: (1) those explicitly encoding the speaker, (2) those explicitly encoding the addressee, and (3) those explicitly encoding both. We take a detailed look at each type, focusing on whether the viewpoint of the current interlocutor is aligned with that of the represented interlocutor, assuming that the current speaker is equivalent to those who design the posters, and the current addressee to those who view the posters. Based on this inductive functional taxonomy, this paper discusses how the multimodal posters' political messages are constructed and construed in terms of the levels of hierarchical viewpoint networks, which include local perspectives and more comprehensive discourse viewpoints, as well as viewpoint alignment between the participants. The study shows that the viewpoint configurations of the posters are key to the articulation of the intended messages such that they fit the values of the two political parties. The study also supports the claim that multiple viewpoints are intrinsic to meaning construction, and to the conceptualization of multimodal expressions (Sweetser 2012). (272 words)

Keywords: campaign poster, political poster in the UK parliament, multimodality, viewpoint, Discourse Viewpoint Space, mental space, cognitive semantics

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Multimodality and Multimediality in Viz Magazine

Panel contribution

***Prof. Alexander Brock*¹**

1. Martin-Luther University Halle-Wittenberg

Vizmagazine started in the late 1970s as a small-scale comic magazine. Then, it mainly contained comic strips, letters to the editor and articles which parodied those of tabloid newspapers. By the end of the 1980s, it was one of the best-selling magazines in Great Britain. Also, its catalogue was widening to include records, animated films, T-shirts and other merchandize. These products, along with the multimodality typical of comic strips, make *Viz* an interesting subject for the study of multimodal humour.

In my talk, I would like to investigate the complexity of semiotic modes and media employed by *Viz* with respect to the generation of humour. For this, standard humour theories such as incongruity and superiority theories are employed on the basis of a multimodal social semiotics which investigates the potentials and actual use of media and modes in their pragmatic context, including participation frameworks. Empirical examples from *Viz* are analysed as constellations of media and modes. Several constellations are pointed out as typical of the style of *Viz*:

- coordinated encoding of humorous incongruities via image and language in cartoons and photo stories
- Fake orality in the written medium in *Viz*cartoons, notably the representation of Newcastle (*Sid the Sexist*) and Cockney speakers (*Cockney Wanker*)
- real and fake letters to the editor, in which timelines and references are bent to produce humour, e.g. letters in the same issue of a print magazine referring to each other
- aggravation of incongruities via sound effects in animated-film versions of cartoons (*The Fat Slags*)
- *Viz*merchandize, such as T-shirts, the Queen mum's teeth or the tree which Marc Bolan crashed into in his fatal car accident, as independent humour-inducing artefacts or as objects contextualised by a specific issue of the magazine.

Thus, the talk addresses a number of aspects relating to humour in the media: Remediated humour in its transfer from print cartoons to animated films and physical objects; intertextual echoes of humorous forms in readers' (humorous) reactions to *Viz*contents, and the relationship between verbal and multimodal humour in the transfer from print cartoons to animated films.

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Nationalism in the Interactional Co-Construction of Chinese Identities

Panel contribution

Ms. Dan Han¹, Prof. Daniel Kadar²

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Nationalism in the Interactional Co-Construction of Chinese Identities

Dan Han & Daniel Kadar (Dalian University of Foreign Languages and Hungarian Academy of Sciences)

‘Nationalism’ has been featured as an essential negative phenomenon in Western media and mainstream culture. When it comes to the way in which people represent their identities to others, there may be a certain sense of reluctance amongst middle-class speakers of English or other Western languages to position themselves as ‘nationalists’, at least in settings such as workplaces, academic conferences, and so on. However, in many cultural settings - such as cultures influenced by Neo-Confucianism like Chinese - there is basically nothing wrong with “being nationalist”, all the more because there is no proper translation for this phenomenon. This cultural difference has a noteworthy implication for the analyst engaged in the study of how identity construction operates in the peripheries: in many cultures, nationalism is an integral and positive part of the interactional co-construction of identities. The study of this question contributes to the emancipation of pragmatics, since it raises self-reflexive questions, such as whether we can accept Western value systems to analyse data drawn from other cultures. To examine this phenomenon, we will analyse Chinese online data centred on nationalism and national identity from a metapragmatic point of view. More specifically, we explore two issues: 1) What are the metaterms that Chinese net users apply in contexts where nationalism is being discussed? Is it possible to precisely translate these metaterms to English? 2) How Chinese net users position themselves and others in terms of “being nationalist”, and what are the evaluative attitude regarding such interactional identity work? Along with discussing these points, in our conclusion we also hope to briefly discuss (or, at least, touch on) the question why such discourses in the periphery can only be analysed within a frame of ‘emancipatory pragmatics’, which pragmatists such as Sachiko Ide have advocated.

Negative attitudinal subjectivity in Korean honorifics and its pragmatic import

Panel contribution

*Mr. Jaehyun Jo*¹

1. UCLA

Korean has a sophisticated morphologically marked honorific system (Choi 1937, Suh 1984, Sung 1985, Nam and Ko 1993). As many previous studies have shown, the use of this morphosyntactic tool is strongly associated with the interactional motives such as to be polite and/or respectful toward the interlocutor (addressee-honorifics) and/or what the speakers talk about (referent-honorifics).

My study focuses on the less explored aspect of the honorifics, namely speaker's negative attitudinal subjectivity encoding through the very same linguistic tool. By examining the examples of morphologically encoded addressee-honorifics which are used not to encode politeness or respectfulness, but to convey speaker's criticism, sarcasm, or negative attitude toward the addressee as a stance object, this study will contribute to our understanding of the 'unconventional' facet of the honorifics as a morphosyntactic tool to encode speakers' negative subjectivity. Consider the short example below from a naturally occurring conversation between two friends.

- 01 F: Na-to hankwuk ilum 'So-'lo sicakha-nta. So-Min.
 I-too Korean name 'So-'by start-DCL[nonhonorific] name
 "My Korean name starts with 'So-' as well." "{It's} So-Min."
- 02 M: 'Min'i hoksi paykseng 'Min'?
 'Min'NOM by:any:chance the:people 'Min'-copula ellipsis[nonhonorific]
 "{Does the Chinese character} 'Min' {means} the people by any chance?"
- 03 F: Ani-ketun-yo?
 No-CORL-POL[honorific]
 "Nah {what are you talking about?}"

In this example, the female and male speakers use nonhonorific endings while exchanging and asking for information in lines 1 and 2. The female speaker, however, temporarily shifts to using the honorific ending in line 3. Since there is no change in their social relationship or hierarchy between them at this moment of the conversation, we must seek a different motivation for the use of the honorific form by the female speaker. I will show in this paper that a motive behind such a shift is due to speaker's attempt to reveal his/her evaluative subjectivity, or more specifically, his/her negative stance, toward the addressee as a stance object through the use of honorifics.

This study examines 11 casual and spontaneous conversations in Korean (each conversation lasts about 10 mins) between close friends or classmates in their early 20s. Due to the informal characteristics of the data, these are specifically good sources to collect ample examples in which we can clearly see the temporary shifts from using the nonhonorifics to the honorifics when the speaker criticizes the addressee as a stance object. Along with other research findings of how people maneuver the use of polite addressing terms or person pronouns to convey the speaker's negative evaluation or attitude in other languages, my study will give insights into the ways in which the use of certain morphosyntactic tools can be motivated by its pragmatic import. Also, the findings of this study will contribute to further exploration of the 'Stance Triangle' (DuBois 2007) in that addressee-honorifics indicate the addressee (S2) as the stance object (O). In this case, S2 and O in the triangle are merged into the same entity, which causes intricate interactional consideration among interlocutors.

Keywords Pragmatics, Negative attitudinal subjectivity, unconventional use of the honorifics, Korean

Negotiating mutual understanding in multimodal interaction: a comparative and experimental approach

Panel contribution

Ms. Marlou Rasenberg¹, Dr. Mark Dingemanse²

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In social interaction, information is never simply imparted: people work hard to co-construct meaning, negotiate mutual understanding, and reach conceptual alignment. To enable this metacommunicative work, natural languages feature a powerful set of interactional resources besides the content words and grammatical structures that have long been the staple of general linguistics. Here we report on work that investigates these resources from two methodological perspectives: (i) pragmatic typology, in which we compare conversational corpus data across languages to understand what shapes metacommunicative resources; (ii) experimental tasks, in which pairs of people solve several rounds of coordination problems to study how mutual understanding is built bit by bit in interaction.

The comparative study builds on prior work that has shown the universal relevance of interactional resources like backchannels, change-of-state tokens and other-initiated repair. For repair, even the shape of the interjection ('huh?' [ã?]) has been found to be highly similar across languages, thought to be a result of convergent cultural evolution. The primary object of the work reported in this study is to test the hypothesis that this kind of convergence is also found for other interactional interjections (e.g. 'm-hm', 'oh'), and extends to nonverbal features. A comparison of a sample of 10 unrelated languages is expected to reveal a picture of constrained diversity. Pilot data indicates that every language likely has at least some forms that conform to what appear to be a common cross-linguistic template, but there is quite some room for a language-specific flowering of resources (as in Japanese backchannels).

The experimental study looks at verbal and visual resources for grounding and repair in a director-matcher task with switching roles. The task requires people to communicate about 16 unfamiliar objects in 6 consecutive rounds, enabling us to study the role of processes of grounding and repair in the formation of multimodal conceptual pacts. We expect to find an interplay of relatively low-level processes of automatic alignment and more high-level metacommunicative resources. Pilot data reveals that co-speech gestures can operate to silently make representations more convergent, while repair is used to explicitly revise conceptual pacts and backchannels to affirm them.

Putting the two perspectives together, we expect that crosslinguistic variation uncovered in study 1 is rich yet constrained, and that the experimental microcosm of interaction in study 2 may help us to get a grip on some of the factors that shape and constrain this variation.

Nineteenth-century etiquette: who what where when why?

Panel contribution

Dr. Annick Paternoster¹

1. *university of Lugano*

Etiquette has recently attracted the attention of politeness scholars (Mills 2017; Kádár 2017; Paternoster & Saltamacchia 2018; Paternoster 2019). This is an exciting new research avenue: lay interest is rapidly growing in the areas of workplace, business, and international or ‘global’ etiquette. Historical sources, in Europe and the USA, define etiquette as part and parcel of politeness: politeness is a two-tier phenomenon, with the most formal part pertaining to etiquette, whilst the informal part regards genuine feelings of altruism.

In this proposal I look at the emergence of etiquette books as a European phenomenon roughly between the first and the last quarter of the nineteenth century. Questions asked are:

- when do etiquette books emerge and what is their relationship with conduct books, which exist since the Renaissance and continue to be published alongside etiquette books.
- How do etiquette books define etiquette and how do they relate it to politeness? What is the etymology of the word *etiquette* and how is it related to court protocol?
- Who are the writers, who are the target readers, what assumptions are made about social class — especially aristocracy and (upper) middle class? Since they are mainly biased towards female readers, what role model do they promote for women and are they involved in women’s emancipation?
- Which social contexts are covered?
- What is the argumentative structure of the prescriptive discourse: are there basic rules or just minute conventions that function as highly normative, pre-negotiated scripts? How does etiquette relate to ‘discernment’? What is the link with other very formal settings like Parliament, tribunals, diplomatic encounters, court/military ceremonial...?
- What is the relationship between etiquette and ethics and what kind of values are promoted?

This is a first attempt at charting differences and overlaps with other theoretical concepts such as politeness, ritual, ‘discernment’, values, ethics, class, genre, argumentation, and conventions.

I will use a corpus of 10 etiquette books, published in Italy between 1877 and 1914 (generating 71 editions) but findings will be compared with a popular French manual, *Les usages du monde*, Baronne Staffe, 1989, and Emily Post, *Etiquette, in Society, in Business, in Politics, and at Home*, 1922, still in print.

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No Bullshit! Why Bullshit is not always Bullshitting, and Why this Really Matters

Panel contribution

Dr. Chris Heffer¹

1. Cardiff University

Pragmaticians and philosophers have tended to view Grice's 1st submaxim of Quality – 'Do not say what you believe to be false' – as the Maxim of Truthfulness and have not considered his 2nd submaxim – 'Do not say that for which you lack adequate evidence' – as related to truthfulness but to questions of evidence and accuracy. I shall suggest that this is wrong, and that it is wrong on two different accounts of what might be called the 'No Bullshit' Maxim. On the 'Bull' account, or *bullshitting*, we focus on the *saying* of something that we know lacks evidential grounding. This account, which has dominated pragmatic and philosophical discussion (e.g. Frankfurt 2005, Stokke and Fallis 2017), assumes that bullshitting, like lying, is an intentionally insincere discourse strategy but one in which the speaker has a lack of concern for the truth rather than deliberately concealing it (Heffer 2019). On the other hand, on the 'Shit' account, or plain *bullshit*, we focus not on the saying but on the *lack of adequate evidence* for what is said. The speaker may sincerely believe what they are saying, but in saying it they are being *epistemically irresponsible*: they have not taken sufficient care in establishing and conveying the facts. The distinction between *bullshitting* and *bullshit* matters because it enables us to analyse untruthfulness in the many contexts in which it is not possible to make a conclusive judgment about the mental state of the speaker: Trump's notorious tweets are at the very least bullshit even if we cannot say for sure that they are bullshitting or lying. Furthermore, where there is a moral duty of epistemic care, as with presidents and journalists, post-truth speakers such as Trump can be 'epistemically negligent' and thus morally blameworthy.

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No race at work? A metapragmatic perspective on ethnicity in a training for security officers.

Panel contribution

Mr. Sibo Kanobana¹

1. Ghent University

This contribution reports on an ethnographic study of a training for security officers for the Brussels Public Transport Company (BPTC). The fieldwork for this study consisted of in-class participant observation and interviews with teachers, executives and trainees. Very quickly the ethnic stratification within the BPTC caught my attention, as the trainees were predominantly members of ethnic minorities, while the teachers and executives were white Belgians. Quantitative data on the BPTC's ethnic composition moreover showed that although around 50% of the personnel had a migrant background, the overall majority of staff with a migrant background works as technicians, drivers and security personnel, while being virtually absent higher up the hierarchy.

In my interviews, trainees, teachers and executives metapragmatically justified this ethnic stratification by using different reflexive discourses: The executives and teachers index the trainees in socio-economic terms as members of a marginalized community in need of help. The trainees, however, understand their cultural and linguistic capital as a skill, which can be used, e.g., when having to bring troublemakers in line. Both discourses appear to rely on the same *iconization* (Irvine & Gal 2000) of marginalized and criminalized ethnicities, which Urciuoli (1996) describes as *racialization* (i.e. characterizing an ethnic group as a problem). However, while race is in certain circumstances *erased* (Irvine & Gal 2000) by participants, discourse that doesn't focus on race still seems to reproduce race (Wirtz & Dick 2011).

This contribution points out how my *origo* as a non-white researcher and the circumstances in which the interviews took place, may play a role in the metapragmatic choices the participants make to justify the acknowledged ethnic difference. Executives and teachers – who are white and represent their institution – avoid concepts that may make them look like guided by race. Yet, the non-white trainees, who don't represent an institution, may sense freedom to explicitly *ethnicize*, i.e. typifying their ethnicity as valuable, and *racialize* those labeled 'troublemakers' (cf. Urciuoli 1996).

These considerations in turn trigger methodological questions: How do I create order out of racialization processes that are also erased on a metapragmatic level? How valid is the analytical concept of racialization in a context that avoids race as a signifier? In light of these questions this paper wants to address the entextualization (Silverstein & Urban 1996) of racialization in scholarly work and discuss how *origo*-awareness may contribute to a critical self-reflection when analyzing my data.

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Non-Recognitional Time Reference

Panel contribution

Prof. Chase Raymond¹, Dr. Anne White²

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This paper explores the use of what we call ‘non-recognitional’ time references in social interaction. Previous conversation-analytic work on reference to time has focused on absolute (e.g., *on March 30th, at 3:15pm*) and event-relative formulations (e.g., *when Eisenhower was in office*), including the demonstrably relevant subdivisions of each (Raymond & White 2017). While such *recognitional* references unambiguously vary with regard to the preciseness, duration, or granularity of the time being referenced, what binds them together is their use in interaction to effectively ‘cut’ the timeline at particular, identifiable points. *Non-recognitional* time references, however, do not cut the timeline with the same precision, and indeed this can be oriented to by recipients when they hold speakers accountable for providing a more interpretable time reference (e.g., by initiating repair or launching an expansion sequence):

- (1) Rahman I
 01 Jen: An[yway=
 02 Ver: [Yes
 03 Jen: =.hh I’m jusgunnoo have a cuppa ˘tea en then ah wanna go
 04 shoppin:[g.]
 05 Ver: [Y]e[s.
 06 Jen: [So: [h
 07 Ver: [O :[k a y Jenny]
 08 Jen: -> [I’ll see yih l]a t e r ˘on then.]
 09 Ver: *-> [(It’s in en) It’s a]bout
 10 *-> en hour’r so *(I[gues[s].*[Righ]t?,
 11 Jen: [y- [Y [e : s.]
 12 (.)
 13 Ver: [Bah bye]: lu]v=
 14 Jen: [Eokay] then]
 15 Jen: =Cheerrio16 Ver: Cheerrio,

Here, in making arrangements to go shopping during the closing phase of a phone call, Jenny mobilizes a non-recognitional reference “later on” (line 8) as a possible ‘time’ to meet up. The non-recognitional status of such a reference is then problematized by Vera, who immediately pushes for a more recognitional (and specifically, absolute) time reference formulation (lines 9-10), which Jenny confirms in line 11.

After establishing the relevance of the distinction between recognitional and non-recognitional ways of referring to time, we present some of the uses and interactional affordances of non-recognitional time reference formulations. We find Drew’s (2003) concept of ‘relevant precision’ a useful framework for underscoring how the reduced accountability of such forms designedly contributes to the production and recognition of social action in particular sequential contexts (cf. also Du Bois 1980 on ‘definiteness’). We conclude by discussing some of the potential ambiguities (cf. Jefferson 1978) that may arise between non-recognitional and recognitional event-relative formulations, as well as similarities and differences between the recognitional/non-recognitional

divide in references to time, specifically, compared to what has been observed in other reference systems (e.g., persons, places; for an overview, see Enfield 2013).

Old wine in new bottles? A comparative study of connectives in instant messaging and late medieval personal letters

Panel contribution

Dr. Imogen Marcus¹

1. Edge Hill University

Research into the linguistic nature of Computer Mediated Communication (hence CMC), including email, instant messaging and text messaging has frequently observed that these messages often contain linguistic patterns that exhibit both written and spoken characteristics (e.g. Baron 2013; Tagliamonte 2016). This interplay between oral and written communication strategies also exists within late medieval and early modern English written texts (cf. e.g. Culpeper and Kytö, 2010, Marcus 2017). However, despite these similarities, Soffer (2010: 387) points out that there has been no in-depth attempt 'to compare oral digital motives with oral influences in past eras'. The goal of this paper is therefore to provide an empirical, comparative analysis of textual cohesion strategies in one variety of CMC, instant messaging (hence IM) and fifteenth century personal correspondence. With specific reference to coordinating and subordinating conjunctions functioning as connectives, it asks: how 'speech-like' are the structural, cohesive properties of *Whatsapp* conversations, and how do these compare with those of fifteenth century English personal letters?

The (anonymized) *Whatsapp* conversations, which can be both synchronous and asynchronous, will be collected via a dedicated website. The fifteenth century letter texts, which are asynchronous yet can still be considered interactive, will be taken from the Cely, Stonor and Paston collections. The study employs a discourse-analytic approach and adapts a connective profiling methodology first developed by Kohnen (2007), which involves analysing the frequency of major clause-connecting coordinators and subordinators, as well as the distribution of subordinators across different semantic clause types in each text type. In addition, building on Baron (2013), the study includes an utterance break analysis, which codes for the grammatical relationship between first and second IM transmission units. This primarily considers conjunctions and sentences or phrases introduced by conjunctions, but also independent clauses, adjectives and adjectival phrases, adverbs and adjectival phrases, noun phrases and verb phrases. The paper takes the socio-pragmatic contexts of language use into account, specifically the age and gender of individual language users, relationship between sender and recipient, communicative purpose of each conversation/letter, notion of discourse community, and issues of text production. It is envisaged that new insights will emerge with regard to the prototypical characteristics and deployment of 'speech-like' discourse, both in terms of genre and with regard to grammatical structure.

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On evaluative uses of mirative sentence-final particles grammaticalized from the quotative verb *ge-* in Khalkha Mongolian

Panel contribution

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1. The Hong Kong Polytechnic University, 2. Academia Sinica

In Khalkha Mongolian, the verb *ge-* functions as the sole “quotative verb” (Güldemann 2008), either on its own as a quotative/hearsay marker as in (1) or as a complementizer in combination with other verbs of speech and cognition as in (2) (see esp. Narmandax 2004, Hashimoto 2004). Apart from these uses, *ge-* also plays a major role in purpose constructions (Song 2002, Hashimoto 2004) and topicalization (derived from its naming function) and forms the basis for a number of conjunctions (cf. Matić & Pakendorf 2013).

(1) *eegii naim-(a)ŋ sar-d ire-n ge-sii=šd*
name eight-at month-dat come-pot quot-est.pst=dp

‘Eegii said she will come in August.’

(2) *yag zaa ge-ž xel-ee=güi.*
precisely yes quot-cvb say-res.ptcp=neg

‘I haven’t precisely said “yes”.’

From the quotative function, a number of uses have evolved that are non-reportative, but rather indicate the speaker’s stance (*en passant* mentioned in Sarana 2006). For instance, the imploring imperative *ge-eč* is primarily used for exhortations to the addressee either to revise her current understanding (3) or to expect something unusual/noteworthy (4). The construct in (3) requires a corresponding preceding sentence, while the construction in (4) requires an information question (not necessarily an exclamative, but typically involving unfulfillable requests for information only known to the speaker) to precede *geeč*. In the latter function, *geeč* cannot be paraphrased with a generic speech verb. At the final stage, *ge-eč* can express the speaker’s surprise and consternation about a state of affairs even with a declarative clause as in (5).

(3) *tAvin neg xür-(e)n ge-eč. xür-ee=güü=šd.*
fifty one reach-pot quot-imp(imploring) reach-res.ptcl=neg=dp

[A: ‘Dorj is 51.’]

B: ‘Say he is reaching 51! He hasn’t turned [51] yet.’

(4) *man-uus yamar evgüü öröö-(n)d suu-žii-san geeč.*
1pl-pl what unpleasant room-dat sit-prog-est.pst mir

‘Imagine what an unpleasant room we were sitting in! [We were sitting in a frightful room.]’

(5) *en xog-iin šuudai bod-soŋ-oos=min’ ilüü zal’-tai yum geeč*
this garbage-gen sack think-prf.ptcp-abl=1poss more trick-com ass mir

‘[That was close! Luckily, I didn’t kneel down.] This bag of garbage is more cunning than I thought!’

While the core meaning of *geeč* in these extended constructions seems to be mirative (Hengeveld & Olbertz 2012, Sun 2018), the construct of (3) signals a negative evaluation of the speaker’s opinion, while the patterns in (4) and (5) take a confidential and thus positive stance towards the addressee as a person. Other constructions formed with *ge-* include the epistemic forms *ge-n=ee* ‘she is saying / would say (as I now realize)’, with strongly disapproving reference to the addressee’s behavior, and *ge-ž=üü* ‘is she [really] saying (as I now infer)’ in challenges to the addressee’s interpretative authority.

Using mostly spoken Khalkha Mongolian materials and evaluating utterances within their conversational contexts (i.e. adopting a context analysis framework), we will analyze the extent to which *geeč*, *ge-n=ee* and *ge-ž=üü*

as parts of a number of different constructions can be interpreted as grammaticalized, semantically constant devices to encode the speaker's evaluative stance towards certain propositions and the addressee.

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On interactional engagement: Deviations in hotel check-in sequences

Panel contribution

Dr. Geraldine Bengsch¹

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Arriving at a hotel is characterised by a mandatory institutional interaction to perform the “check-in”. Arrival, or “check-in” sequences occur as a first encounter and foreground what is to come, so that these conversations have implications for the guest’s stay. Guests transition from their everyday life to relocate it temporarily to an institutional environment. Daily, every day activities here require negotiation with an organisational gatekeeper, rendering ordinary, mundane aspects of routine extraordinary.

Data for this study constitutes a sub corpus of 10 hours of naturally occurring conversations between receptionists and guests collected from four hotels in three European countries (England, Germany, Spain).

Goffman’s construction of normality (Miztal, 2011) and CA’s notion of ceremonial order (Robinson, 2006) propose an orientation to an inherent orderliness in interactions. Canonical interactions in hotel check-ins appear to demonstrate a strong preference for duration and topics covered. The present study looks at deviations of these expected behavioural patterns in hotel arrivals and explores the spectrum of interactional engagement they form in regards to Goffman’s notion of normality. Conversation Analysis has a rich tradition in describing how trouble is managed in interactions. The goal orientation in hotel check-ins may minimise miscommunication since participants engaged in the encounter pursue the same communicative goal; yet, the concept of context is not static – nor is it one-dimensional (Kidwell, 2000; Schegloff, 1997).

Hotel management aim to “blueprint” and standardise service encounters at the front desk (Bitner, Ostrom, & Morgan, 2008); however, this approach appears to neglect an understanding of admissible deviations and the interactional resolution of such situations. A top down approach to communication (cf. Solnet, 2007) cannot account for the subtleties of managing interactions as they are constructed in real-life situations. Yet research purely motivated by conversational practices (e.g. Kerbrat-Orecchioni, 2006; Placencia, 2004) often fails to account for the context in which service encounters are constructed – an inherent implication of generating business and money for an organisation. An interdisciplinary approach is used to connect otherwise isolated bodies of literature and promote the generation of both theoretical and practical research findings to advance knowledge (McCannell, 2013).

The study aims to demonstrate how front-line staff achieve topical cohesion with guests resisting the proposed format and shows the interactional work frontline staff engage in in their everyday work, by proposing that both lack and surplus of interactional engagement in institutional conversation can affect social relations. Normality may then be linked to the institution’s and the guest’s actions in creating a sense of community and belonging. In that, they seem to differ from the notion of trouble in CA; deviations in hotel check-in sequences appear to be driven by an inherent desire to demonstrate appropriate conduct and understanding to maintain social relations, thus may in a CA sense only be troublesome to one party.

On Language Functions: Review and Suggestion

Panel contribution

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The notion of *function* came to be popular among linguists through the writings of Karl Bühler in the 1930s. Since then, issues on language functions have been discussed by various scholars. Through a retrospective review, we found that all the modifications and classifications made by successors can somewhat date back to Bühler's tripartition. However, Bühler's model is not without its problem: the *expression* function can be very likely to be subsumed under the *representation* function out of semantic considerations. Besides, it shows that many modifications and classifications later are more like specific "uses" or "tasks" of language rather than generalized "functions" of language, which will mislead us into a wrong direction towards the essence of language and communication if not being differentiated. Although Halliday offers an alternative solution with his famous three metafunctions, he treats functions more as semantic components than as the ones in social communications. Considering all above, we propose two communicative meta-functions of language, namely the *representational* function and the *coordinational* function where the former indicates that language loads various information and meanings, referential or intentional, while the latter refers to the fact that language tends to adjust itself in a more positive and proper way with different social and experiential variables in communication being well organized to optimize communicative effects. The demonstration is based on a usage-based approach with corpus evidences. By putting up with the new classification, we hope to give an inclusive explanation of the essence of language in communication at a higher generalized level. We offer a better understanding of language functions by clarifying the messy classifications made by previous scholars bearing disunited standing points; and the discussion of the mechanism and underlying principle of communicative meta-functions is also expected to throw some enlightenment on perlocutionary act studies, the integration of semantics and pragmatics, and real-life communication.

On Metaphor Meme ——An Example of Metaphors in the Discourse on “Belt and Road”

Panel contribution

Prof. Ya Sun¹

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Metaphor is a type of meme based on embodied minded. Once a new communicative event activates metaphor cascades underlying metaphor memes, metaphor memes will use the linguistics mode and other modes to communicate metaphorical reasoning. The spread of memes is usually encouraged by hot issues in the society, and thus the study intends to investigate the spread of metaphor memes in the discourse of “Belt and Road Initiative” based on the self-built corpus of news reports, including cartoons and pictures.

Metaphor memes will be directly reduplicated, transferred to other domains, or changed in terms of their behavioral and structural features, and then new metaphor memes emerge, in order to adapt, occupy, or establish the communicative niche and facilitate effective communication. I twas found that the direct reduplication of meme , the indirect reduplication of meme , the adaptive reduplication of meme , and the speciation of meme all contribute to the concept of “Belt and Road Initiative”, including the role China plays in the initiative and the relationship between China and other participant countries. Moreover, the metaphor memes lie between the abstract conceptual metaphors and concrete linguistic metaphors. For instance, the above memes are relatively specific instantiations of high-level conceptual metaphors cooperative countries are good citizens, financial resource is food, nation is a vehicle, among others.

On quotation, reformulation and speech acts in political contexts

Panel contribution

Prof. Iwona Witczak-Plisiecka¹

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This paper comments on how things can be done with quotes by focusing on a number of examples culled from political discourse. In its overall approach it builds on a frame initiated by Anita Fetzer's (2015) in an attempt to bring together analysis of political discourse and the functional speech act-theoretic perspective in the Austinian tradition (Austin 1962/1975, Witczak-Plisiecka 2013a, 2013b). It points to the varied functions that situated (Mey 2001) quotes may carry and their potential in having impact in multiple aspects of political discourse, such as clarification (both actual and apparent), authority-building action, positioning, ridicule, etc. In general, at their meta-level, quotes may accept and emphasise, challenge, or negotiate the original meaning or reception of the phrase(s) quoted. In this way they are naturally part of bigger speech events or actions, in which they will often play a rhetorical and argumentative function, contributing significantly to political discourse which by definition is on-record.

In this paper attention is paid to the fact that, just like in speech acts and actions in general, there may be a discrepancy between the speaker's plan and the reception of the quote, whose results may turn out to be different from expected as was evidently the case when one of the former Polish presidents started his speech with the translation of the words "I had a dream," which led to much disgust on the part of the public (with ignorance and benevolent reactions being less visible).

The body of quotations analysed in the present paper include samples found in Polish legal discourse and in native English-language contexts. Jointly they will hopefully demonstrate the force that quotations may have in the public social on-record contexts.

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On the application of Minimal Korean for *damunhwa* mothers in South Korea

Panel contribution

Prof. Jeong Ae Lee¹

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Abstract:

Facing a growing influx of foreign residents, there are now in South Korea an increasing number of *damunhwa*(multicultural) families in which at least one of the spouses is an immigrant. The typical *damunhwa* family consists of a Korean man, a foreign woman, and their children. This study focuses on these foreign women, so-called *damunhwa* mothers. Many of these new citizens were expected to find new roles in Korean society as (i) bilingual teachers for Koreans learning a foreign language, or (ii) bilingual translators for newly married immigrants to Korea. If this process brings successful results, *damunhwa* mothers will be able to actively participate in a new bilingual/minority education sector in South Korea. Also importantly, they will be able to take pride in their contributions to their families and to Korea, and to help build bridges between South Korea and their countries of origin. However, many studies have revealed that *damunhwa* mothers experience a lot of problems, including cultural big gaps between their country and Korea. This study aims to explore how Minimal Korean can be useful in the multicultural environment in South Korea, with a particular focus on how *damunhwa* mothers can make the transition to being bilingual workers. Questions include (i) What is Minimal Korean? (ii) How can the results of NSM work (cultural scripts and pedagogical scripts, so on) be useful in language teaching for newcomers? Using NSM analysis, together with Minimal English and Minimal Korean, it should be possible help newcomers to understand important Korean cultural ideas and also to helps Korean to be more aware of their cultural norms and values, thus advancing multilingual education in South Korea.

On the Many Faces of Coarseness in Grammar: The Case of the Korean *mak* ‘coarse’

Panel contribution

Prof. Seongha Rhee¹

1. Hankuk University of Foreign Studies

The concept of coarseness encoded by the lexeme *mak* is represented at various levels of grammar in Korean. For instance, at the level of lexis, the adverb *mak*, originating from the adverb *mako* (whose present-day descendant *makwustill* surviving), designates diverse meaning associated with ‘coarsely’, e.g. ‘without care; without planning; uncontrollably; on the spur of the moment; just now; straightforwardly; fiercely, etc.’ At the level of bound morphology, the self-same form can be used as a derivational prefix to a nominal root to designate ‘low quality’, a prefix to a verbal root to add the ‘recklessness; unrefinedness’ meaning, and a prefix to an adverbial root to add the ‘intensity’ meaning.

Furthermore, a recent development of the form is its functional extension into the discourse domain as a discourse marker (DM). As such, it carries diverse functions but its core function is to signal the speaker’s negative stance toward the event being described, and to dramatize the event being described with the overtone that the unfolding event/situation was unexpected and, therefore, uncontrollable. Since the speaker’s desire to make the narrated story vivid by dramatizing the description is usually sustained over a stretch of the narration, the discourse marker *mak* tends to occur multiply even within a single sentence.

The development of *mak* from a verb to a prefix is a classic case of morphologization, and its functional extension as a discourse marker is an instance of the grammaticalization or pragmaticalization. An investigation into the diachronic development as well as the synchronic distributions and functions of *mak* reveals a number of interesting issues. First of all, the development shows extensive subjectification and intersubjectification, e.g. from ‘coarse’ to ‘uncontrollable’ to ‘negative stance’, etc. A quantitative analysis also shows that the DM *mak* has certain positional preferences. It often cooccurs with a locution involving a reported speech, with a negative evaluation of the locution of the original author being reported, and with such pro-verbs *kule-* ‘do so’, *ile-* ‘do this’, *cele-* ‘do that’, etc., which are often used in place of a verb with a more specific meaning. The combination of the DM and such pro-verbs creates a feeling that the speaker is overwhelmed by the event and experiences difficulty in describing the situation in a concrete and definite language. It also frequently occurs with an intensifier, e.g. *toykey* ‘very’, *emcheng* ‘enormously’, etc. Furthermore, by using the DM *mak*, the speaker invites the addressee into the vivid scene of the event in order to create an affective common-ground. In that aspect *mak* is a rhetorical device for dramatization, interaction, and intersubjectivity in discourse. Drawing upon the data taken from historical and contemporary corpora, this paper addresses how a form extends its function across the domains of grammar based on the conceptual extension of the basic meaning it carries, e.g. ‘coarse’.

On the metapragmatics of unexpected behavior and failings in (ethnographic) interviews

Panel contribution

Ms. Sabine Lehner¹

1. University of Vienna

Interviews (in their various forms and structures) are often seen as adequate research tools to elicit data, e.g., to complement ethnographic research. In line with scholars who treat interviews as interactional and situated data (Briggs 1986; Hammersley/Atkinson 2007; Talmy 2011), this paper addresses this assumption by discussing instances when interviews seem to ‘go wrong’.

To this aim, I draw on photo interviews and semi-structured interviews on asylum seekers’ border experiences, spatial behavior and current living conditions, which are part of ethnographic research conducted in a basic care facility for asylum seekers in Vienna (Austria). Many interviewees share intimate insights into painful memories, experiences of violence and death, trying living conditions and an uncertain future in Austria. Overall, they display varying degrees of ‘cooperation’ and ‘willingness’ to share these experiences and negotiate the meaning of these accounts. For the purpose of this paper, I will focus on instances in interviews when the ‘normal’ interactional order seems threatened/disrupted, such as unexpected (‘uncooperative’) behavior, tellings of extreme experiences, crying, ridicule, sarcasm, refusal to answer questions or other face threatening acts. These instances, in which e.g., an interviewee questions the legitimacy of my questions or another one starts to cry after I asked her about her current situation, challenged my positioning as an interviewer and the technique of interviewing.

While these moments might be seen as failures of the interview, this paper will investigate these kinds of interactional disorders and irritating moments as constitutive parts of the data. In the analysis, I focus on these interactional disorders, combining the analytical framework on *Narrative Positioning Levels* (Bamberg 1997; Bamberg/Georgakopoulou 2008) and a process-oriented *interview as social practice view* (Talmy 2011). Both approaches acknowledge the social situatedness and co-construction of interviews. This contribution investigates the processes of interactive positioning of the interviewer in the above mentioned precarious moments and includes a critical reflection of the researcher’s origo as well as the relationship between interviewer and interviewee as constitutive elements of the interview.

Analyzing the metapragmatics of these uncomfortable (alleged) failures and irritating/precarious moments merits close attention since they point to or even constitute the very social field (with its conditions and constraints) we seek to investigate and understand.

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On the Nature Of a Marginalizing Speech Act

Panel contribution

Ms. Baoqin Wu¹, Prof. Gang He¹

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Marginalization, in its sociological sense, is meant to create otherness or aliens among people in social-interpersonal interactions, making a particular individual in a particular situation feel that he/she is not expected, welcome, distanced, humiliated, separated from the group and hurt.

1] *Ni zenme lai la?* (你怎么来啦? Why are you here today?)

2] *You ni shenme shier?* (What does this have to do with you? 有你什么事?)

3] *Zher you ni shuo hua de fenr ma?* (Do you have the floor? 这儿有你说话的份儿吗?)

The examples above demonstrate one of the facts in interpersonal interaction that S intends to exclude, thereby to marginalize the H from the rest of the group, marking him/her as unexpected, unwelcome, and an intruder.

A marginalizing speech act definitely follows a set of constitutive rules as its conditions of satisfaction (in Searle's terms):

- *Preparatory Condition Rules, that specifies that the H (Hearer) has something or quality in his/her prior act or action or disposition that makes the S (speaker) believe that H's presence or act to be inappropriate or unwelcome;*
- *Propositional Content Condition: The utterance by S is about S's attitude to H's disposition; Sincerity Conditions specify that S sincerity wants H to move/stay farther away from the interacting group by removing him/her from the floor of talking;*
- *The Essential Condition Rule holds that S's utterance counts as an attempt to marginalize H, pushing him/her away from the deictic center to its peripheral position.*

A marginalizing act is often performed politely through implicit means, triggering a pragmatic inference process. Hears always arrive at the implicature intuitively. Politeness serves to avoid embossed feelings among the group of interactants or conversant. But how many types of utterances can be detected as having situated marginalizing effects, requires further investigations.

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On the Pattern of Semantic Change in Dangling Participle Phrases into (Inter)subjective Function

Panel contribution

Prof. Naoko Hayase¹

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Dangling participles, the subjects of which are inconsistent with those of the main clauses as in (1a)-(4a) are a rich source of indicating subjective viewpoint and likely to give rise to prospective textual/discursive functions typically expressed by Discourse-Pragmatic Markers, in (b) examples below.

(1) a. **Granted** that he is clever, he is not so responsible.

b. **Granted**, he is a teacher.

(2) a. **Speaking of** yesterday's election, it is a shame that...

b. **Speaking of {which/that}**, it is a shame.

(3) a. **Assuming** it is true, what can you expect next?

b. **Assuming**, please God, he was alive.

(4) a. **Given** that he is clever, he must have behaved better.

b. **Given that**, I'm not so sure how successful it's going to be.

The semantic paths that dangling participle clauses would take share some similarities and show several specific patterns. This presentation explores through synchronic as well as diachronic data the semantic change of some dangling participles and reveals what kinds of paths of semantic change the various dangling participles are likely to take. It will be shown that their semantic outcomes are related to as well as motivated by the semantic class of event types used within the dangling participles.

The emergence of participle-related DMs is motivated by the semantic feature of dangling participles in that they strongly reflect a conceptualizer's viewpoint as a part of dangling participle construction (Hayase 2011). This semantic characterization motivates a further semantic change, i.e., into conceptualizer's manipulation on the hearer's attention, or intersubjectivity, as in (5) (Hayase 2014). Out of such dangling phrases emerge (quasi-)Discourse Markers such as in (1b-4b).

(5) a. it's a proliferation issue. **Going forward**, it needs a lot more attention.

b. Yes. I mean, definitely. **Coming back to that**, I don't think that comes into play at all.

c. Thank you. **Moving to a different topic**. As you probably know there was (...).

There exists a division of labor among the semantic types of dangling participles: the dangling participle phrases depicting motion- or action-type events tend to give rise to discourse-management function, while those with cognition-type events come to serve as subjective markers. Another important point to be argued is that the semantic shift is mainly enhanced in common contexts: in dialogic as well as in a specific constructional context. It will be shown that some common constructional schema can be extracted, indicating a small step toward "Constructionalization." (Traugott and Trousdale 2014).

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On the road again: place reference in multiparty conversations in the remote Australian outback

Panel contribution

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A place reference is a referring expression answering a “where” question. Despite a long history of published research on place reference in Conversation Analysis and in other domains, practices and preferences for formulating place references are underexplored compared with person reference (cf. Enfield 2013). As Enfield states: “There is no reason to assume that reference in other ontological domains – such as place, time, things and events – will follow the patterns and principles found for person reference” (2013: p 450).

As with other forms of reference, place reference involves selection from encoding resources including lexical, grammatical, prosodic and gestural (particularly pointing) possibilities. Calculation of actual epistemic status of the interlocutors, as well as rights to know, are likely among factors which affect how choices are made when designing turns within which such expressions occur.

Schegloff (1972) suggested that in American English there is a preference for place reference by association (*John’s house*) over geographical specification (*100 Rode Rd*). Results from a 2000+ utterance corpus of geolocated place descriptions showed the majority located the referent at the level of granularity of a building or street (Richter et al 2013). This research, like most work on place reference in English, has been conducted in urban settings.

In this talk we consider place reference in multiparty conversations recorded in remote regions of Australia, among long-term residents of these areas. We take as our primary case study a two-hour interaction by four men who have driven the vast distances of the local region for many years, through an area of NW Australia about three times the size of England. Their talk focuses largely on remote area driving and the state of the roads. In general, the participants display equal rights to know the places referred to. They display a deep sense of place, with frequent use of proper names for both regions and major roads (*the Kimberley, the Tanami, the fuckin Duncan*). Reference to locations is at a much higher level of granularity than found in the urban settings mentioned earlier, and is consistently accompanied by large pointing gestures constructing virtual ‘maps’ showing both distance and direction.

However, participants do display an orientation to subtle differences in rights to know in disputes over details of locations which are resolved when it is established that one member can provide more specific details or a knowledge of the history of construction of particular roads.

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On the role of satire in recontextualizing political protest: Parody signage in the Hong Kong MTR

Panel contribution

***Dr. M. Agnes Kang**¹*

1. Lingnan University

In recent years, socioeconomic and political pressures have led to increased tensions between local Hong Kong people and Mainland Chinese. For example, Flowerdew (2012) reports that the main linguistic strategies of discrimination reported in the critical discourse analysis (CDA) literature are also used against Mainlanders in a corpus of Hong Kong English newspaper articles collected between January 1999 and August 2000. In a recent paper (Kang 2018), I examine a multimodal political advertisement published in 2012 using multimodal CDA and visual grammar. By analyzing visual representations of a popular derogatory label (i.e., “locusts”) for Mainland Chinese, I demonstrate the roles of linguistic and visual strategies in developing a negative stereotype of an Other in Hong Kong.

In this paper, I analyze another discourse genre that targets Mainland Chinese in Hong Kong. In a popular online forum thread from November 2011, a participant compiled 16 parody MTR signs created by him-/herself and other fellow participants. The MTR (Mass Transit Railway) in Hong Kong provides signage that seeks to regulate behavior in public spaces. The HK Golden forum called on netizens to stick “anti-locust signs” in MTR train compartments, an action criticized for being discriminatory to Mainland Chinese. The parodies specifically target Mainland Chinese in Hong Kong at that time, in response to policies put in place that led to a marked increase in Mainland visitors to Hong Kong. According to the Tourism Commission, The Individual Visit Scheme was first introduced in four cities in Guangdong on July 28, 2003 “as a liberalisation measure under the Closer Economic Partnership Arrangement. The Scheme allows residents of these cities to visit Hong Kong in their individual capacity”(Tourism Commission, “Individual Visit Scheme”). Before this time, individual visas were not permitted, and so the new scheme led to an immediate surge in the number of Mainland visitors to Hong Kong. It is reported that from 1998 to 2011, the number of visitors from Mainland China increased tenfold (Yew and Kwong 2014: 1105). The parody signage was used by netizens to protest, often explicitly, the policy of the Individual Visit Scheme.

This paper examines how satire becomes a means of recontextualizing political protest, situating it within the context of MTR regulatory signage, and how it draws on promoting ideologies of Self and Other as a means of resisting power. Through the parody signage, the relevant figures are transformed, the behaviors regulated are changed, and the creators and audience of the signs become more specified. Satire is a form of political protest but also a means of disaffiliating from a social group, and the act of disaffiliating from Mainland Chinese (their beliefs, values, behaviors and language) serves as a rationalization against the policy itself.

On the translation of multilingual literary texts featuring spoken language

Panel contribution

Prof. Martina Ozbot ¹

1. University of Ljubljana

From a functional standpoint, translation can be defined as strategic interlingual and intercultural communication whose aim is to reproduce the message of the source text so as to create a new text which will have the potential to successfully perform its function in the target culture. In order to achieve such a goal translators necessarily encounter an infinite range of problems of varying degree of difficulty and complexity, which are usually at least to some extent motivated by the linguistic characteristics of the source text and by the discrepancies between the source and the target languages. However, a specific challenge is faced by the literary translator who strives to create a target version of a source text in which an important 'protagonist' is actually its *language*. In the translation of such source texts, the question may not only be how to deal with the different linguistic registers that may interact in them in unique ways or with other properties of the source language, but also how to take into account the relationships between the different languages, and in particular their spoken varieties, that may be explored in a literary text and whose presence may point to specific issues of multilingualism and multiculturalism, especially when interlinguistic and intercultural relationships are treated in a highly creative manner.

To illustrate the issues at hand the paper will examine the much celebrated novel *Čefurji raus* (2008; English title: *Southern Scum Go Home!*) by the Slovene author Goran Vojnović (b. 1980) in the original version and in some translations, especially the Italian and the English ones, which presented special challenges to the translators because of the relative linguistic and cultural distance between the source and the target settings, but also in the Serbian, Croatian, and Bosnian versions, which are highly interesting in their own right, since a lot of spoken-language elements that are present in the Slovene source text are actually of Serbian, Croatian or Bosnian origin. The translations into these three languages therefore pose questions related to linguistic self referentiality and its representation. The novel, which revolves around questions of identity, migration and multiculturalism within the (post-)Yugoslav context, is an exemplary case of a language-centred literary text, which contains a high amount of spoken-language elements, and as such enables us to observe how the complex multilingual polyphony of a source text can be dealt with in translation. The translations examined show that different strategies and approaches were employed by each of the translators, whose texts display a rich repertoire of solutions, which reflect both the potential of linguistic creativity and the limits of the linguistic resources available.

On the value of ‘vale’

Panel contribution

***Dr. Rosina Marquez Reiter*¹**

1. University of Surrey

In this paper I offer a pragmatic perspective of communicative practices in contexts of transnational (im)mobility. I examine how social meaning is interactionally constructed in the contact zone (Pratt 1991) of a historically Spanish indoor market where migrants, transnationals and locals now meet, clash and grapple with each other often in contexts of highly asymmetrical relations. Based on participatory ethnographic fieldwork, I pay attention to the way in which the presence of the speech particle *vale* indexes the migration trajectory of Latin Americans in this commercial space, and how it is mobilised and negotiated to achieve intersubjective understanding in pre-closing sequences. In so doing, I show how *vale* has been (re) appropriated and the way in which its use is tied to social constraints (Gumperz 1960) that index the various physical and symbolic borders that Latin Americans navigate on a daily basis.

On, for, and with practitioners. Transdisciplinary collaboration in Word of the Year projects

Panel contribution

Prof. Daniel Perrin¹

1. Zurich University of Applied Sciences

Research-based Word of the Year projects require close collaboration of scientists with practitioners. Risks and opportunities of such collaboration have been thoroughly discussed in the research frameworks of transdisciplinarity in general and transdisciplinary action research (TDA) in particular (Perrin & Kramsch, 2018).

TDA is research on, for and, most of all, with practitioners. In the research framework of TDA, scholars and practitioners collaborate throughout research projects with the goal of mutual learning while developing sustainable solutions to socially relevant problems. Evaluations have identified three main principles that foster TDA success:

1) TDA transgresses and overcomes boundaries on three levels: between domains such as science, education, finance, translation, and journalism; between disciplines such as Applied Linguistics and communication studies; and between institutions such as universities and banks or broadcasting companies. This aspect of TDA is reflected by the general methodological principle of integrating instead of excluding relevant stakeholders throughout a project.

2) TDA is oriented towards solving practical problems by taking action. Science tends to strive for “true” mid-range theories about situated activity; practitioners tend to look for “authentic” insights into their own circumstances and practices; and society at large tends to aim for “prudent” measures for solving practical problems (Kemmis, 1988, p. 46, based on Habermas, 1973). This aspect of TDA is reflected by the general methodological principle of solving problems instead of shifting the problem.

3) TDA, after all, is research, which is a theoretically-based enterprise. In contrast to disciplinary research, TDA is oriented towards a “quadrangulation of disciplinary depth, multidisciplinary breadth, interdisciplinary integration, and transdisciplinary competencies” (Klein, 2008, 406). This aspect of TDA is reflected by the general methodological principle of developing as theoretically and practically adequate as possible a multiperspective reconstruction of the interplay between layered structures and situated activity.

In my presentation, I discuss the value that following such principles of transdisciplinarity can add to Word of the Year initiatives. I do so by analyzing existing patterns of collaboration between academic and non-academic partners in institutions responsible for the selection of the Word of the Year in a certain country or domain. Findings show that systematic collaboration, throughout projects, between researchers and practitioners benefits both the accuracy and the visibility of Word of the Year projects: At best, the collaboration leads to a better perception of linguistics in society at large while fostering the generation of theoretical knowledge about real-world language use.

Oncologists' Philosophy of Care: a Qualitative Study in Colorectal Cancer Care in the Chinese population

Panel contribution

Dr. Wendy Wong¹, Dr. Herbert Loong¹, Ms. Allyson Lee¹

1. The Chinese University of Hong Kong

BACKGROUND

Colorectal cancer (CRC) has high global prevalence and mortality rate in Chinese population. Besides biomedical treatment, 65% of patients currently consult Chinese Medicine practitioners (CMP) for cancer care in Traditional Medicine (TM). However, concurrent use of TM is discouraged by oncologists. Without official referral systems, this puts patient in risk of safety or compliance to conventional treatment. To facilitate interdisciplinary communication, understanding the concern and hesitation of oncologists is of utmost importance.

METHODS

A qualitative study of 5 oncologists in Hong Kong were interviewed from public, private and institutional settings. Interviews were transcribed verbatim and analyzed using framework analysis method by NVivo and coding.

RESULTS

Four themes were identified. The theme pertained to the advantages of biomedicine was “standardized and well informed”. The themes pertained to TCM included: 1) safety issues, 2) supplementary nature, and 3) incorporating TCM into mainstream treatment.

DISCUSSIONS and CONCLUSIONS

Compared to TM, biomedicine was considered safe because it was standardized. Patients were eager to use TM simultaneously. With TM lacking evidence, clinical guidelines and potential herb-drug interaction, oncologists were against TM before surgery or during chemotherapy. Oncologists believed the main role of TM to be supplementary symptoms relieve for CRC. TM could incorporate to the mainstream only when there are evidence-based data to prove its safety. These findings shed light on the core concern that hindered the progress of integrative medicine in cancer care. Understanding oncologists' hesitations on TM and an inter-professional communication model are urgently needed to translate the evidence for TCM in cancer care to protect patients in the long run.

One journalist's multiple personae: the case of Sakurai Yoshiko

Panel contribution

Dr. Harumi Minagawa¹

1. University of Auckland

Bucholtz and Hall (2005) broadly define identity as 'the social positioning of self and other'. One aspect of understanding identity in Bucholtz and Hall's analytical framework is its interactional positions: 'At the most basic level, identity emerges in discourse through the temporary roles and orientations assumed by participants....' (591).

Drawing on social constructionist notions of identities (Bucholtz and Hall 2005), this study investigates how Yoshiko Sakurai, a Japanese conservative thinker and journalist known for her strong stance as a revisionist, constructs multiple identities through her use of different linguistic markers in different types of professional activities: (a) as host of her own shows, where she takes the roles of interviewer and listener with a specialist guest speaker; (b) as a guest commentator in political TV programs, in which she takes the role of imparting her specialist knowledge and views (to the host of the show and the audience); (c) as a guest in TV shows in which she debates with other guests who are also understood to hold specialist knowledge in the field; and (d) as president of a political association, delivering speeches to its members.

This study argues that Sakurai foregrounds and backgrounds her central persona—that of a source of knowledge and an opinion-maker—by being more or less forceful in her linguistic expressions. Linguistic markers that are examined include: gendered language forms, formal vs casual forms, honorific forms, discourse particles, assertion expressions, evaluative language and terms of self-reference. These are considered to be prominent indices strongly associated with social meanings in Japanese. Particular attention is given to instances in which she uses linguistic features widely regarded as indexing 'femininity' to soften her professional persona.

Although the roles of linguistic markers such as these have been discussed in studies on style shifting and professional Japanese women's language, in this study they are considered together, as used by a single speaker in the expression of her multiple personae.

Online headline testing at a Belgian broadsheet: How news professionals ‘sell’ content in a postfoundational world

Panel contribution

Prof. Geert Jacobs¹, Dr. Astrid Vandendaele¹, Ms. Jana Declercq¹, Ms. Sofie Verkest¹

1. Ghent University

Newspapers no longer bring us ‘the news’, as a multitude of other (online and mobile) platforms have become our go-to news sources; it has become generally accepted that mainstream journalism must “adapt or die” (Smolkin, 2006: 18). Newsroom convergence, in which news content is produced and delivered across traditional as well as digital platforms (Larrondo et al, 2016) is here to stay and it is bringing about major shifts in newsroom culture, infrastructure, technology, roles and practices.

In this paper, we approach the realm of journalism as a postfoundational one, denoting that previously solid groundings, processes and roles are being contested. We focus on one such journalistic shift, viz. that in the role of the online sub-editor, and his/her approach to ‘selling’ an article’s content; be it based on a press release, produced ‘in-house’, or adapted from another publication in the newspaper’s family. Following previous research on sub-editing (Vandendaele & Jacobs, 2013; Vandendaele et al, 2015; Vandendaele, 2017a; 2017b; 2017c; 2018), we set out to investigate the impact of newsroom convergence on the sub-editors’ prime job of crafting headlines, which – in online media – are often labelled ‘click bait’ because of their sensational qualities designed to lure the ‘consumers’ in.

Drawing on fieldwork, interviews and data collection conducted by the first author in the newsroom of a Flemish broadsheet in Spring/Summer 2018, we zoom in on how sub-editors (and other online news workers) systematically ‘test’ various versions of a headline before selecting a ‘winner’ to appear on the broadsheet’s website, social media and newsletter. In particular, we analyse the continuous back and forth between the online news workers’ ‘journalistic gut feeling’, their awareness of ‘selling’ their broadsheet’s brand ‘in the right way’, and the need to gain ‘clicks’.

We characterise the process to gather ‘quality clicks’ as a constant struggle between news values (criteria journalists apply in the news selection process; Galtung & Ruge, 1965; Harcup & O’Neill, 2001; 2016; Bednarek & Caple, 2017), production values (criteria sub-editors apply in their treatment of a newspaper article; Vandendaele, 2017) and the algorithms that register which stories are clicked, liked or shared most. We address how the (online) sub-editors critically reflect on how their professional routines, the construction of their expertise and the interaction with the target audience are changing. In doing so, we hope to shed light on the pivotal role played by the online sub-editor, the wide-ranging discursive processes underlying the news product as well as on the analytic power of a linguistic ethnographic perspective (NT&T, 2011).

Online Self-naming as Face-Work

Panel contribution

Dr. Saskia Kersten¹, Dr. Netaya Lotze²

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In this paper, we argue that self-naming by choosing a username constitutes a form of face-work on social media (Bedijs, Held & Maaß 2014; Seargeant & Tagg 2014).

Usernames (also referred to as *screen names* or *nicknames*, cf. Aleksiejuk 2016) are unusual in that they are a rare instance of self-naming instead of having a name bestowed upon by others, e.g. family or friends (Nübling et al. 2014). The deliberate choices users make when creating a username is one important aspect of identity construction and involves decisions regarding how much to reveal or conceal one's 'real' (i.e. offline) identity and group membership(s). There are also potential constraints that have to be considered, for example the maximum monoreferentiality prescribed by social media platforms.

The username is part of online face-work following Goffman, since usernames are 'given' and can be seen to be part of the 'mask' that user choose to present others online. Which mask they don is influenced by both the desire to preserve anonymity and disclose information to a) be identifiable for certain (groups of) people they know offline and/or b) establish group identity online while c) preserving (varying degrees of) anonymity. All of this is done by selective disclosure of information, i.e. revealing facets of one's identity deemed relevant or beneficial in a particular context. Users often deliberately foreground facets of their identity (Stommel 2007; Lindholm 2013), often keep their usernames over long periods of time and may include (parts of) their 'real' names as a means to authenticate themselves.

We will present the results of the analysis of 500 usernames from a variety of different social media sites with a focus on UK users. The analysis was conducted as part of a larger project on self-naming practices across different languages and cultures (Schlobinski & Siever, 2018). The quantitative analysis of usernames is complemented by questionnaire data providing insights into the self-naming strategies and the findings for the UK data are compared with the findings for other languages and cultural contexts, in particular Chinese and Japanese.

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Orienting to Moral Complexity in Troubles Talk

Panel contribution

Dr. Jessica Robles¹

1. loughborough university

This project describes four practices that resist affiliation during troubles talk with close others in face-to-face conversations: embodied withdrawal, laughter, recategorization, and misunderstanding displays. By enacting these forms of resistance, participants construct the topic under discussion as morally complex with regard to epistemic, deontic, aretetic, and ethotic incongruities (respectively: knowledge, duties, face and emotions).

This research is based on discourse and conversation analysis of video interactions in which intimate interlocutors navigate troubles tellings about relational problems with nonpresent others, or accusations or criticisms of present others' conduct. The analysis examines recipients' actions during multi-unit formulations of either the problem, or its solution, and how recipients' actions indirectly resist the characterization of the problem or resist the proffered solution. In the cases inspected herein, recipients minimally align with the overall progressivity of the interaction, but perturb the particular trajectory of the local action by withholding affiliation in the ways previously described (embodied withdrawal, laughter, recategorization, misunderstanding displays). Participants occupying first position then, in turn, pursue affiliation (or disagreement) in order to put recipients' equivocal action on record (with varying success).

By resisting straightforward affiliation, participants show attentiveness to the progressivity of the talk and to the sensitivity of the trouble topic, but also orient to the problem as being more complicated than the proposed description or solution might suggest. The moral dimensions of the complication may involve epistemic, deontic, aretetic, and ethotic incongruities (respectively: knowledge, duties, face and emotions), and are oriented to in subsequent turns at talk. This research interrogates participants' prospective orientations to higher orders of sequences of action and investigates morality as an interactional achievement.

Other-initiations of repair in German WhatsApp chats

Panel contribution

Ms. Irina Mostovaia¹

1. University of Hamburg

The rapid spread of different forms of computer-mediated communication is changing writing conventions because of the expectation or necessity of a prompt reaction from recipients. This means that users have to formulate and type their messages very quickly, which can create various interactional problems that have to – and can – be repaired almost immediately. Originally, the concept of repair was developed by Schegloff, Jefferson and Sacks (1977) and Schegloff (1979) to address the strategies for solving interactional “problems in speaking, hearing, and understanding” in spoken conversations (Schegloff et al. 1977: 361). The analysis of the development of novel strategies for solving interactional problems in written discourse has become a new linguistic research field. It turns out that the term ‘repair’ can be applied to written discourse as well. Many studies have therefore discussed features of repair in different forms of text-based computer-mediated communication (Christopherson 2013, Collister 2010, Markman 2006, Meredith/Stokoe 2014, Schönfeldt/Golato 2003).

This paper focuses on the analysis of one particular type of repair, namely other-initiated self-repairs or more specifically formats for initiating such repairs. The paper discusses the variety of formats for other-initiations occurring in German text-based communication via WhatsApp. The data analyzed in the present case study is obtained from the *Mobile Communication Database 1.0* (<http://mocoda.spracheinteraktion.de/>) and the *Mobile Communication Database 2.0* (<https://db.mocoda2.de/>). A preliminary search has shown that on the one hand, interlocutors adapt a wide range of other-initiations from German spoken language such as ‘open class initiators’ (Drew 1997) (*hä* ‘huh’, *was* ‘what’), question words (*was* ‘what’, *wann* ‘when’, *wo* ‘where’, etc.) or ‘candidate understandings’ in the form of *Meinst du X?* (‘Do you mean X?/X you mean?’, cf. Schegloff et al. 1977). On the other hand, the digital interactional literacy enables interlocutors to use different typographical signs such as asterisks, equal signs, question marks, etc. for the same purpose. Moreover, even some emojis or pictures (e.g. internet memes) can function as other-initiations.

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Overlap and collaboration in Chinese natural conversation

Panel contribution

Mr. Xianyin Li¹, Mrs. Wenxian Zhang²

1. Beijing Language and Culture University, 2. Peking University

Two typical modes can be identified in talk in interaction. One is “highly-interactive talk” mode, where both speakers take turns to produce similar amount of utterances, which takes argumentation as the typical case. The other is “teller-recipient” mode, where one party occupies the majority of speakership, while the other only produces some feedback, which is the typical case in telling sequences. Thereby, the roles of participants can be divided into dominant speaker and collaborative speaker. Being “dominant” or “collaborative” depends on such factors as epistemic status and authority, social status, scene and media.

Based on the observations above, this study investigates “collaborative overlap” in argumentation and telling sequences of Chinese natural conversation by using 230 minutes naturally-occurring data.

The co-production of a sentence (Lerner 1991, 1996, 2004) is to express that participants are cooperating with each other. In collaborative turns, speakers sometimes overlap, thus produce a “collaborative overlap” as described in this paper. For example,

(1) S and G are evaluating a course. G responses.

Dui wo lai shuo, bangzhu bing meiyou name [de=]

1 → S : 对我来说, 并没有那么 [的=]

For me, help not so

Da

2 → G : [大]

big

Wo xiangxiang zhong de da

3 S : 我想象 中的大

I had thought big.

In line 1, the syllable “de(的)” is lengthened as S is evaluating the course, indicating that she has some production problem or difficulty in word searching. G produces an early response before the syntactic completion point of the current turn, that is the evaluative term “da(大, big)” as projected by line 1. Thus, “da(大, big)” overlaps with the prolonged “de(的)”, meanwhile G co-constructs the assessment with S. Then S gives her reformulated evaluation “I had thought it was big(我想象中的大, Wo xiangxiang zhong de da)” after the overlap.

It is indicated that such “collaborative overlap” displays cooperative attitude toward the current speaker, which can be specified with three cases: 1) the recipient is keenly engaged in the ongoing utterance or topic, and works to encourage the current speaker to continue his/her talk; 2) the recipient supports the current speaker’s stance and affect; 3) the recipient shows both alignment and affiliation with the ongoing talk.

In Fasold(2000:75) and Schegloff(2000), it is claimed that overlap hinders the fluency and clarity of conversation. It is argued in this study, however, that overlap is not a “trouble” to conversation, but a communicative strategy that speaker use to realize his/her communicative intention. By describing the types of collaborative overlaps and how the two speakers work to produce a single syntactic unit, this paper reveals that speakers show compliance with or resistance to the current speaker by adjusting the timing of their involvement in the conversation. (see also Xianyin Li and Mengkan Shi, 2018) It is also found that collaborative overlap is sensitive to conversation types. In argumentation and telling sequences, collaborative overlaps differ in frequency, duration and prosody.

Overriding the disadvantages associated with non-standard accents. The key role of confidence in intercultural communication.

Panel contribution

Dr. Jonathan Caballero¹, Dr. Marc Pell¹

1. McGill University

Having a non-standard accent can be a disadvantage in social settings. Negative effects can be observed in domains such as professional opportunities, access to services, and interpersonal impressions. It has been proposed that the high sensitivity of humans to detect them reflects an evolved mechanism that allows identifying group-membership and foster in-group relations, often at the cost of negative consequences for out-group members. In contrast with accents, which can be regarded as out of voluntary control, speakers can also strategically express their *stance* in interaction settings. For example, speakers can express different levels of *confidence* using vocal cues.

In the present work we present results of the application of a novel methodology in which we assess the effects of three accents of English (Canadian English, Australian English and Quebecois French) and different levels of *confidence* expressed through prosodic means on social perception measures, and on social interaction outcomes using the Trust Game, a short interaction scenario involving monetary allocations. Using linear mixed models, we show that native speakers of Canadian English have more favorable social impressions and give more monetary resources to people with whom they share an accent (Canadian English), in a consistent way with the notion of accents serving as a group membership cue. However, analyzing the effects of the speakers' *stance*, results show sharp differences depending on the level of confidence that the speakers use. In general, using a confident tone of voice leads to more favorable outcomes. Results suggest how communicative strategies that speakers can control voluntarily may be used to overcome what otherwise could be conceived as a pervasive disadvantage in intercultural settings: having an accent.

The experiment was replicated with an independent group of native French speakers with English as L2. Preliminary analyses show strikingly similar patterns of results: speakers with a Canadian accent were perceived more favorably than speakers with Australian and French accents, and differences in the expressed level of confidence sharply affected perceptual and monetary outcomes. While this pattern of results does not seem to align with an interpretation purely based on in-group favoritism to explain the disadvantages that accented speakers experience, it reinforces the importance of communicative strategies to determine social impressions and interaction outcomes. Taken together, results of the two experiments bring the strategic expression of the individual's *stance* in communication to the forefront in determining social outcomes in intercultural settings. With this work, we aim to illustrate the potential of using methodologies based on behavioral economics to address pragmatic questions and tackle them from a multidisciplinary perspective. In this regard, we provide a possible interpretation of the patterns of results linking pragmatics and social psychology as guiding perspectives, and nonstandard accents and the prosodic expression of confidence as the context for analysis.

Pedagogical Documents and Language Partner Interaction: The Co-accomplishment of how a Handout Constrains an L2 Interaction

Panel contribution

Dr. Alfred Rue Burch¹

1. Rice University

Research on textual objects in interaction has shown that documents can have a profound impact upon talk and participation frameworks, ranging from effects upon turn taking and sequence (Deppermann, Schmidt & Mondada, 2010; Mikkola & Lehtinen, 2014) to constraining relevant activities and orientations (Goodwin, 2018; Hutchins, 1995). Documents, the text written upon them, and the participants' situated understandings thereof, can play a foundational role as substrates upon which situated and transformative actions can be built (Goodwin 2013; 2018). At the same time, participants must also reach an agreement on how these actions are to be accomplished (Goodwin, 2003; 2007), and thus the documents can become a focal site for contested understandings and confusion on how to proceed.

This study examines a pedagogical setting in which two learners of Japanese enrolled in an intensive study abroad course interact with an L1 speaking Japanese language partner to complete a conversational information exchange task. The learners were directed, via written instruction, to video record the interaction, and to fill in the information on the task handout at a later time. However, the learners maintained an orientation to the topics suggested by the handout throughout, and counter to the instructions, completed the handout concurrently with the interaction.

Using multimodal Conversation Analysis (Mondada, 2016 *inter alia*), this study examines how the participants' orientation to the handout and information exchange task introduced a constrained, interview-like turn taking system in which the learners asked questions and the L1 speaking language partner responded, reducing the talk to a series of adjacency pairs with minimal sequential expansion (Schegloff, 2007), leaving little opportunity for assessments or step-wise topic development (Jefferson, 1984) by the learners. This turn taking system is eventually explicitly topicalized and negotiated by the participants, who account for the system through orientation to the document and the prompts written upon it as constraining the relevant possible actions and topics they can initiate. Upon task completion, the participants accomplish a less constrained turn taking system in which the learners provided more follow up turns, suggesting through contrast the degree to which orientation to the document affected the interaction.

The analysis highlights the situated co-accomplishment of an activity that is founded upon a textual object, as well as the interactional negotiation of how the document is to be relevantly oriented to in light of both the immediate interactional concerns and the pedagogical task goals. As such, the document is crucial in establishing multiple orientations (physical, sequential, and institutional orientations) that must be negotiated and navigated through by the participants.

Pedagogy-based institutional policy on handling textual objects: Tutoring practices at a university writing center

Panel contribution

Ms. Yuka Matsutani¹

1. University of Hawaii at Manoa

The relationship between rule and action has long been the significant topic of scholarship in philosophy, sociology, and ethnomethodology (e.g., Coulter 2009; Heritage, 1984; Wittgenstein's, 1953). In particular, "(e)ducational institutions are particularly interesting sites for investigating the normative nature of social conduct," because they typically have pedagogy-based policies that set norms of conduct to establish social order in the setting and facilitate students' learning (Jakonen, 2016). For instance, Nao (2011) and Jakonen (2016) have examined how English-only policy becomes an interactional issue in a conversation lounge and a classroom respectively. This study aims to explore such nexus of rules and participants conduct in interaction in terms of institutional policy on handling textual objects. In tutoring sessions at university writing centers, the use of textual objects is central in interaction, thus the interactions are *object-focused* and the textual objects are *essential objects* in the interactions (Weilenmann & Lymer, 2014). The striking feature of the writing center interactions is that they are guided by pedagogy-based explicit policies on tutor-tutee interaction, including the handling of tutees' essays. This paper investigates how tutor and tutee display embodied orientation to the writing center policy on handling textual objects, as well as their body, space, and objects for inscription.

The data come from 20 hours of video-recorded tutoring sessions at a university writing center in the US, where the use of textual objects is central in interaction. Conversation analyses of the interactions reveal that the tutors try to form the work position of tutoring activity; they sit close to the tutees, place students' essays to the space between them, orienting it at a 45-degree angle relative to both of them, and place objects for inscription in front of the tutees. The tutors at the writing center are trained to do so, because writing center pedagogy values more equal status between tutors and tutees and students' ownership of their texts. However, such institutional policy is often not shared with the tutees, thus, quite frequently, there are implicit embodied corrections by the tutors (e.g., the tutors push back the essays that are directed toward them by the tutees) or explicit negotiation over the home position (e.g., the tutees ask tutors to hold their essay and write down corrections on them).

Analyzing related cases from the collection, this paper hopes to contribute to further development of the growing body of research on textual objects, with a particular focus on rules, norms, and actions. It also aims to offer a critical perspective to institutional policies in educational settings and suggest some implications for education.

Perceptions of an Osaka Father: How Regional Dialect Influences Ideas on Masculinity and Fatherhood

Panel contribution

Ms. Sara King¹, Dr. Cindi SturtzSreetharan²

1. University of Oregon, 2. Arizona State University

A discourse analysis of Kore'eda's 2013 film *Soshite Chichi ni Naru* demonstrated that through the mediatization and commodification of Osaka dialect, positive affective values of the dialect could be used to signify an affective, hands-on father figure. However, this study focused on lexical and morphological analyses, leaving open an opportunity to analyze the dialect from phonetic perspectives. In this current research, our aim was twofold: (1) examine the authenticity of the Osaka dialect used in the film by the caregiving father; and, (2) explore whether native Japanese listeners would perceive the father to have caregiving qualities based on his language use. The results of a dialect recognition survey that utilized sound clips of Osaka dialect from the film revealed that while more listeners were unsure what dialect they heard, the Osaka dialect-speaking father was found to be non-Standard (i.e. non-Tokyo) more often when he spoke in scenes with the Tokyo dialect-speaking father and more Standard when he interacted with his own family or those in his community. This goes against the theory that speakers would use their regional dialect within their own community and a more standard variation when speaking with outsiders. As these findings indicate ambiguity in the authenticity of the Osaka dialect and point an intentional contrasting of fatherhoods in the film by way of regional dialect, a series of qualitative interviews were conducted to gauge listeners' perceptions of fatherhood and masculinity in the film and in general. The responses from interview participants indicated that the Osaka dialect used in the film, though not authentic, has the power to leave a strong impression of a masculine, dedicated father while also projecting an image of a stubborn and aggressive man of low social status that might not prove to be a good husband. These findings align with the previous discourse analysis that gave rise to this research and provides new evidence for shedding light on the ability, at least in the media contexts, of Osaka dialect to signify an affective, hands-on father as opposed to a cold, distant, Tokyo dialect-speaking father.

Performing parenthood: pragmatic and metapragmatic aspects of Reborn videos on YouTube

Panel contribution

Prof. Theresa Heyd¹

1. Universität Greifswald

Performing parenthood is one social domain that is profoundly changed in the digital age. Parenting is intensely displayed and stylized, discussed and monitored in the digital arena, from online parenting communities to nursing apps, from YouTube Kids to family vlogs. The notion of “digital parenting” (Nansen and Jayemanne 2016) involves a range of issues at the intersection of human and nonhuman factors. Thus the intimate and highly personal nature of parenting as a social domain, and the mechanisms of technologized proliferation and manipulation of linguistic and audiovisual material on the social web, engender certain forms of discourse which may be perceived as transgressive or problematic. For example, Bridle (2018) discusses this with regard to children’s videos on YouTube and their algorithmic entanglements.

This paper focuses on a specific digital parenting scenario, namely the so-called Reborn community, built around the making, selling and engaging with hyperrealistic dolls (Fitzgerald 2011, White 2010). This real-life community has found a productive outlet in the form of YouTube channels, where Reborn dolls form the basis for interaction. This makes for a wealth of data where (mostly) women showcase their dolls, talk about and with them, and thus engage in various pragmatic forms of performing parenthood. The data also contain metapragmatic utterances where the users themselves, but also other voices (commenters, media productions, etc.), frame and monitor such linguistic enactment. Such videos display human communication and interaction with inanimate objects; at the same time, these engagements are intensely mitigated by and performed for the digital environment.

These encounters are uncanny in the close sense, because of the almost-lifelike appearance of these dolls; but beyond that, their display within the mediated context of YouTube adds an additional layer of pragmatic uncertainty. Thus one video routine involves the unboxing of new dolls, modeled around the widely popular genre of product unboxing videos. Through such digital performances, the blurring between nonhuman agents and supremely human emotive engagements becomes tangible.

This study is based on the analysis of a corpus of Reborn videos on YouTube. It involves two analytical foci:

- A linguistic analysis of performed parenthood (e.g. the staging of parentese and the construction of dialogic moves with the dolls)
- The metapragmatic framing of these mediated artefacts by the YouTubers themselves and other voices.

Based on the findings of these analyses, this paper will contribute to our understanding of pragmatics at the human-machine intersection, and thus to the emerging field of posthumanist pragmatics.

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Person reference and rights to know in Australian Aboriginal conversations

Panel contribution

***Dr. Joe Blythe*¹, *Dr. Ilana Mushin*², *Prof. Lesley Stirling*³, *Dr. Rod Gardner*²**

1. Macquarie University, 2. University of Queensland, 3. University of Melbourne

In this paper we compare person reference and epistemic contingencies in multiparty conversation across three typologically different Australian Aboriginal languages (Murrinhpatha, Garrwa and Gija).

Conversation Analytic approaches to person reference have tended to focus on the design of referring expressions to enable recognition of the referent by the interlocutor(s) with minimal amounts of linguistic material (e.g. Sacks & Schegloff 1979, papers in Enfield & Stivers 2007). However it is also well established that turns-at-talk are designed to calibrate actual knowledge with relative rights to knowledge (Stivers et al 2011, Heritage 2012). In the context of reference to non-present persons, rights to know tend to derive from asymmetric relationships between the speaker, recipient and the one being talked about.

Primary epistemic rights may be assumed, for example, by the one who has known the referent the longest, or is in an intimate relationship with the referent, or is in a culturally sanctioned closer kin or institutional relationship with the referent than the recipient is (eg. Stivers 2007). Licence to talk about non-present persons may also be displayed through overt recognitional expressions - personal names, nicknames and addressee-anchored kinterms - or covert, circumspect means - novel descriptions, self-anchored kinterms, or pronominal cross-reference (Levinson 2007, Blythe 2013).

In this paper we explore the ways in which the design of person reference across multiple references to non-present third persons reflects the management of epistemic rights in conversations recorded in three different Australian Aboriginal Communities. Noting that Australian 'universal' classificatory kinship systems allow any person to be alternatively referred to using kin-based formulations anchored to the current speaker (eg. *my son*), the addressee (*your grandson*) or to a non-present other (*Johnny's cousin*) (Garde 2013), we build on Blythe (2010)'s observations that Murrinhpatha speakers tend to select self-anchored formulations when asserting their epistemic authority over certain events or matters under discussion. We test the extent to which a) this dynamic holds in other Australian Aboriginal communities, and b) epistemic management plays a role in subsequent mentions of an already established referent.

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Personalization of social proof in a health-related context

Panel contribution

Ms. Rosalyn M. Langedijk¹, Prof. Kerstin Fischer¹, Mr. Lars Christian Jensen¹

1. University of Southern Denmark

This study focuses on the effect of the personalization of social proof, the principle that people are looking at what other people are doing to decide their own actions (Cialdini, 1987). Goldstein et.al. (2008) find that the more social proof is tailored to the particular readers, the more likely are they to change their behavior. In this paper we demonstrate that social proof can also be made use of in human-robot interaction, for instance when robots in elderly care facilities are used to persuade people to consume more fluids.

In an experimental study, a robot was designed to guide participants through a room and to help them collect objects to set a table. When the robot instructed the participant to pick up a glass, the robot in one condition added: “Most participants drink 0,5l after this game” (social proof: general reference to people), or, depending on the participants’ gender: “Most male/female participants drink 0,5l after this game” (social proof: gender-specific reference). In the third condition, the robot does not say anything at all. To determine the effect of persuasion on participants’ water intake, the amount of water they consumed during the experiment was measured. Furthermore, we gathered data via two questionnaires. The pre-questionnaire includes demographic information, the post-questionnaire consists of the Robotic Social Attributes Scale (Carpinella et.al., 2017). 51 students and staff from our university participated (mean age is 28.2, SD=11, women: 31%).

The results show that if the robot used social proof by referring to the participants in general (“most participants”), participants rated the robot as more competent ($p = .00714$) and were generally less uncomfortable ($p = .0221$) than in the baseline condition (no persuasion). If the robot made use of social proof using the gender-specific utterance (“most male/female participants”), participants rated the robot as more competent ($p = .00375$) and warmer ($p = .0414$) than in the baseline condition (no persuasion). We also found significant behavioral effects regarding the water intake of participants. In the baseline-condition people drank on average 55ml, in the general-condition 73ml, and in the gender-specific-condition 112ml. The difference between the gender-specific and the baseline condition is significant ($p = .04$). Thus, the more precisely the robot can identify the communication partner, the more participants drink and thus the more persuasive the dialog proves to be.

Overall, these results indicate that tailoring social proof in human-robot interaction has a significant behavioral effect.

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Persuaded into laughing? Emotional contagion in text-based chat

Panel contribution

Dr. Gregory Mills¹

1. University of Groningen

When people interact with each other they coordinate their expressions, vocalizations and movements with those of their partner, and as a consequence of synchronizing and mimicking each other's behaviour, tend to converge emotionally (Hatfield, Cacioppo & Rapson, 1993). Although emotional contagion has primarily been studied in embodied face-to-face interaction, more recent studies on computer-mediated-communication have shown that contagion also occurs in text-based chat where non-verbal cues are not available (Hancock et al, 2008; 2011;2014). Yet it is unclear which cues in text-based chat might be driving emotional contagion in these experiments: It could be due to the implicit or explicit expression of emotion in the semantic content of interlocutors' turns; it could be driven by the use of emoticons; it could also be driven by overt expressions of laughter such as "haha" or "hehe".

To address this issue, this talk presents an experiment which focuses on the possible role that overt expressions of laughter in CMC might play in emotional contagion. Pairs of participants played a collaborative reference game (Krauss and Weinheimer, 1969; Clark 1996) on their mobile phones. The game runs inside a custom instant messaging app (similar to e.g. whatsapp, wechat, telegram) which can display images in the unfolding conversation. On each trial, both participants are presented with a new stimulus image in the app. On half the trials both participants are presented with the same image, and on the other half they are presented with different images; participants are set the task of collaboratively establishing whether they are looking at the same or at different images. On making a choice (same vs. different) the game informs the participants whether their choice was correct, updates their score and proceeds to the next trial. To encourage spontaneous discussion about the stimuli, the original set of Rohrshach (1929) inkblot images was used.

In order to test the effect of overt expressions of laughter on emotional contagion, the server intercepts random turns produced by the participants and either prepends or appends laughter. This approach of "transformed social interaction" (Bailenson et al., 2004) selectively decouples the behaviour that is produced by participants from the behaviour that is perceived by their conversational partner, permitting direct testing of its effect on the interaction. For example, suppose a participant produces a turn such as "This shape looks like a man with a funny hat" - this turn would be transformed into "This shape looks a man with a funny hat..haha" or "Haha this shape looks like a man with a funny hat".

To test for behavioural mimicry, an experimental and baseline group were compared to see which participants produced the most "Hahas"; To test for emotional contagion, the positive and negative sentiment scores of participants' turns were compared, as well as the use of emoticons; further to test for putative effects of positive sentiment of overt laughter on the interaction, the level of entrainment between conversational partners, their response times, and overall task performance were also compared.

Persuasive strategies in the comment section of scientific weblogs

Panel contribution

Dr. Monika Hanauska¹

1. Karlsruhe Institute of Technology

In the last years, scientific weblogs became an increasingly important arena of communicating scientific knowledge and news to a widespread community of scientists and interested laypersons. Being part of the web 2.0, weblogs not only enable a one-direction-communication from a scientist to a passive audience but also offer the readers an occasion to react to the blogposts via the weblog's comment section. As studies on scientific blogging pointed out, many bloggers wish to get in contact with their readers, to discuss the contents they have posted and to give room for other points of view on their scientific topics (Luzón 2012; 2013; Shanahan 2011).

Due to the comment section's functions scientific weblogs can be seen as a forum of negotiating scientific concepts, findings or methods. Notably contentious issues like climate change, vaccination, or genetic engineering have a high potential of negotiation – not only in a Habermasian sense. By nature, those negotiations are led in a strongly controversial way, manifesting divergent points of view and differing positions. The participants' aim is to convince the other debaters of their standpoint by using various linguistic strategies. As there are no other communicative modes like facial expressions, gesture, vocal features in comment section communication persuasive strategies have to ground on verbal procedures to convince somebody of one's point of view.

According to a pilot study of thirty blogposts from two German science blog platforms (scienceblogs.de and scilogs.de) we are conducting at Karlsruhe, those strategies do not only base on argumentation with regards on content. The debaters also use supplementary persuasive instruments like the self-representation as an expert (Kunkel 2014), the reproach of incompetence and ignorance to the adversary (Luzón 2011), or the reference to academic authorities to heighten one's own credibility. Additionally to this, contextual factors of the speech situation like the commentators' status in the debate, the controversial potential of the discussed subject, the commentators' involvement in the discussion have inflections to their persuasive performances.

The aim of this talk is to give an insight into the persuasive strategies used in the comment sections of our corpus and to highlight the extra-linguistic factors, which influence the persuasive potential of those comments.

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Picture brides and their language in Hawai'i: Role of Japanese, Ryukyuan and Hawaiian in their discourse

Panel contribution

***Dr. Yoshiyuki Asahi*¹**

1. Nantional Institute for Japanese Language and Linguistics

This paper explores what kind of role the language spoken by picture brides had when they were working for the sugar cane plantation fields in Hawai'i, with a close look at their discourses during the interviews made in 1970s by a local historian. The target of the analysis will be some grammatical, lexical variables such as verb negation, aspectual expressions, and personal pronouns. Picture brides refers to "a practice in the early twentieth century by immigrant workers who married women on the recommendation of a matchmaker who exchanged photographs between the prospective bride and groom (Densho Encyclopedia 2018)." The data for the analysis is the oral history data collected by a local historian, Barbara Kawakami, a second Japanese American in Hawai'i, and an author on picture bride stories (Kawakami 2016). By the courtesy of Barbara Kawakami, I have access to her audio interview data (about two-hundred-hour recordings) for my analysis. As the picture bridge stories cover a wide range of topics such as their meeting experience with their husbands, their life at the plantation field, their life as a servant of Chinese, Hawaiian families, this paper will focus on one picture bride, who was born and grew up in Okinawa Japan, and came as a picture bride and spent her whole life in Hawai'i. By raising some excerpts from 2.5 hour interviews, I demonstrate how the use of Ryukyuan, Japanese dialects, Hawaiian and English related to her life especially when she worked for the plantation fields. In the analyses, I would refer to the narratives in Kawakami (2016) as well as my interview data to Barbara about her impressions of the picture bride.

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Poetics and Performance on Japan's Periphery

Panel contribution

Prof. Makiko Takekuro¹

1. Waseda University

This study examines performance (poetic and otherwise) during a two-day harvest festival on Ishigaki Island, one of the southernmost territories of Japan. Drawing on Hymes' (1982, 1996, 1998) ethnopoetics and Jakobson's (1960) poetic-aesthetic conception of language structure, the study observes emergent forms of repetition, parallelism, and equivalence in pluri-modal (referential, prosodic, somatic, and gestural) elements of interaction in one of the island communities. The purposes of this study are: (1) to identify a poetic formation or an ethnopoetic *kata* ('form/shape/style/model') (Kataoka 2018) underlying discursive practices in the community; (2) to compare that with what has been described as dominant in mainland Japan, and to illustrate some differences; and (3) to link poetic performance to folk myths and the physical environment in which it is embedded.

Every summer in nearly twenty districts throughout Ishigaki, a harvest festival is held to thank gods/ancestors and wish for good health and a rich harvest in the coming year. The data of this study are drawn from the fieldwork I conducted during the festivals in 2016 and 2018. My analysis will demonstrate that speeches about the festival are not only marked by repetition and parallelism but also organized according to culturally significant grouping patterns of succession. Specifically, in my data, typical patterns of succession involve two or four (even numbered) units at the linguistic level. Such an ethnopoetic *kata* in speech is also valid for prosodic and gestural elements of interaction. This shows a remarkable contrast to what has been observed about standard Japanese. Previous studies suggest that the preferred stanza organization in standard Japanese (including media) discourse consists of three or five (odd numbered) units (Minami and McCabe 1991; Hymes 1996; Origuchi 2004; Kataoka 2009, 2018). While more careful investigations of ethnopoetic formation are necessary, taking into account the island's geography, historical circumstances, and unique scales and beats in folk music, it would not be surprising to find a different poetic formation on the nation's periphery.

The study further demonstrates that repeated folk myths play an important role in verbal poetics and ritual performance at the festival. I also argue that the physical environment including the location, climate, ocean, wind, and the moon, as well as various semiotic domains (e.g. people's roles, clothing, ritual properties, etc.) constitute essential parts of poetic performance.

Poetics through body and soul: A plurimodal approach to poetic performance

Panel contribution

Prof. Kuniyoshi Kataoka¹

1. Aichi University

In this presentation, I will show that various multimodal resources—such as rhythm and sound, verbal text, bodily performance, visual representations, and the surrounding environment—may integratively contribute to the holistic achievement of poeticity. By incorporating the ideas from “ethnopoetics” (Hymes 1981, 1996) and “gesture studies” (McNeill 1992, 2005), I will present a plurimodal analysis of naturally occurring discourse by highlighting the interplay between the verbal-nonverbal coordination and audio-visual representations. With those observations, I will confirm that poeticity is not a distinctive quality restricted to constructed poetry or “high” culture, but rather an endowment to any kind of natural discourse that is coordinated by various semiotic resources.

My point specifically concerns revived interest in an ethnopoetic *kata* ‘form/ shape/ style/ model’ embraced as performative “habitus” among the Japanese speakers (Kataoka 2012). *Kata*, in its broader sense, is stable as well as versatile, occasionally serving as an organizational “template” for interaction, which at opportune moments may change its shape and trajectory according to discursive developments. That is, preferred organizations are not confined to the underlying mechanism for conversational management, but should also incorporate culturally embedded practices of the community for interaction in general.

In the advancement of this claim, I will look into different types of interactional scenes, ranging from a dominantly monologic to a highly dialogic one. In a monologue style, for example, a CPR instructor was observed to construct his instruction based on a layered tripartite structure of multimodal elements. A *kata*-driven construction is also observed in a highly involved, interactional interview about the Great East Japan Earthquake, in which both interviewer and interviewee were recursively oriented and attuned to the same rhythmic pattern consisting of an odd-number of *kata*.

Based on these observations, I propose that indigenous principles of organizing discourse are as crucial as the mechanisms of conversational organization, with the higher order of macro cultural preferences infiltrating into the micro management of talk through indigenous ethnopoetic principles.

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Polish words of the year as keywords of the social discourse in international context

Panel contribution

Prof. Marek Łaziński¹

1. University of Warsaw

The paper describes the experience and the results of the project “Keywords” led at the University of Warsaw against the background of similar projects in other countries. The Polish project consists of several subprojects: 1) everyday monitoring of word frequency in Polish newspapers, 2) describing words of the month, 3) choosing Polish words of the year by a jury of linguists, and 4) choosing Polish words of the year independently, in an online poll.

After the project presentation, a general question will be asked which words or expressions are the most important for the speaking community in a given time. Polls and the statistical computation can only serve as a kind of approximate answer to this question. The notion “keyword” according to Anna Wierzbicka will be an important reference point of our analysis.

Polish words of the year refer to local disputes, as PUSZCZA ‘wild forest’ (reflecting the wasteful exploitation of the natural environment in 2017) and TRYBUNAŁ (constitutional court captured by the government in 2016) – or to a general border-crossing discourse, as GENDER in 2013 and UCHODŹCA ‘refugee’ in 2015; the last word and its cognates won polls in many countries.

In other countries, words of the year are chosen according to various rules and criteria. They can be selected by linguists/lexicographers only, by linguists, journalists and writers, by web polls only. British, English and French words of the year are usually chosen because of their new form or function, as neologisms and borrowings TWITTER, VAPE, EMOJI. German, Polish, Czech and Russian words of the year refer to specific events from politics or social life. Politicians’ lapses and winged words often win in the Czech poll. American words favour in the two-year cycle the original form/function or the social relevance: 2010 APP, 2011 OCCUPY, 2012 HASHTAG, 2013 BECAUSE, 2014 #BLACKLIVESMATTER, 2015 THEY (gender fair singular pronoun), 2016 DUMSPETER FIRE, 2017 FAKE NEWS.

The popularity of words and notions chosen simultaneously in many countries for different social reasons, as REFUGEE, WOMEN/GENDER, POST-TRUTH – or for practical semantic reasons, as SELFIE – leads to the question about a possible election of the world’s word of the year.

The words nominated in polls can be classified according to their meaning and reference, assessment, degree of adaptation, word formation structure in order to choose a prototype social keyword. Choosing a word of the year in an online poll usually favours names of concrete objects and events. Voting in expert juries brings out a deeper symbolism of long lasting abstract keywords. The aim of the „word-off”-polls is to save and describe words as crucial points of public discourse. The folk pragmatic poll approach creates a new methodology or complements the existing methodology of describing the discourse.

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<http://www.slowanaczasie.uw.edu.pl>

Politeness change: towards an explanation

Panel contribution

Prof. Claus Ehrhardt¹

1. Università di Urbino

Politeness is closely related to language change: on one hand, it is considered an important element of an explanation for change, on the other politeness itself is dynamic, i.e. the social practices which are called “polite” change, the concept of politeness changes and the words used to refer to those social practices change. The paper will describe this complex relationship looking at some examples, such as the (very well documented and discussed) development of German address forms and their representation in grammar textbooks and etiquette handbooks over the last centuries. Address forms are understood as a conventionalized form of politeness which is far from being intrinsically polite – this is seen as one of the reasons why they vary over time. The contribution will discuss connections with social change in German speaking countries. Coincidences and differences with Italian and (very briefly) other European languages will be discussed. The contribution will try to find a way to distinguish between the aforementioned processes of change. This paper argues that this distinction is essential for any attempt to get a clear idea about historical processes in the field of politeness. The main purpose is to identify crucial characteristics of an explanatory approach – or the answer to the question why/ according to which principles or rules polite behaviour varies over time. Like in all social phenomena an explanation of the mechanisms of alteration is an important component of the concept itself. Therefore, a historical view on politeness will be considered fundamental for the contemporary discussion of politeness concepts and a step on the way to the integration of politeness into a theory of communication - identifying the role and the importance of politeness for the possibility to communicate. The theoretical basis for the explanatory approach will be a pragmatic theory of language change as proposed by Keller (1994) which is constructed on a maxim-based approach to communication. The discussion of historical developments will lead to a revision of Leech’s politeness principles and maxims (Leech 2014).

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politeness practices comparison between Chinese and US corporate leaders' discourse on social media

Panel contribution

Ms. Sitong Li¹

1. The

Politeness is one key area of research in pragmatics (Culpeper, 2011) and speech acts have been suggested as the “linguistic carriers of politeness” (Meier, 1996). This study, by examining speech acts carried out by most popular and active corporate leaders' posts on Sina Weibo and Twitter, hopes to find commonalities and differences of politeness of corporate leaders' discourse on social media. The method of content analysis is used to code the speech acts on a sentence-by-sentence basis of corporate leaders' posts. After the coding process, a statistical significance test will also be carried out to find whether or not politeness is statistical contrastingly different across the two cultures. This study hopes to shed light on the politeness theory in this globalization and digitalization world, and to enrich cross-cultural studies of politeness. In the end, this research provides some ideas on a global culture/transcultural perspective of politeness practices on social media.

Keywords: speech acts, politeness, cross-cultural comparison, transcultural perspective.

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Politeness Seen in Usage of Address Terms in Modern Korean

Panel contribution

Prof. Hyunjung Lim¹

1. Yamaguchi Prefectural University

Address term selection between two people is an indicator of their mutual relationship. In Korean sociolinguistics, appropriate usage of address terms that reflect varied social relationships, including status, position, role, familiarity, etc., is important in maintaining smooth human relations. In Korean, when referring to oneself, another or an individual under discussion, address terms are selected from among a diverse pool of options, such as personal pronouns, status and position titles, occupational and role titles, kinship terms, personal names, honorifics and more, and the address terms selected vary depending on the speaker and listener, the social relationship one has with the individual under discussion, one's gender, the occasion, etc. In addition, each of these address terms possess a variety of linguistic forms that differ in terms of how they treat the other party. Conventionally, research on personal relations in Korean had been fixated to a certain degree on co-occurrence in the level of treatment seen in address terms and predicate expressions, and it was common to think that one's hierarchical relationship with the other party (based on age, in particular) was prioritized over the degree of intimacy within a relationship. However, it has been reported in research conducted in recent years that the levels of treatment seen in address terms and predicates are not always necessarily in agreement and that, depending on the address term used, selection of predicate expressions is more flexible. Also, for some address terms in Korean, the original meanings relating to social status and role relationships have weakened and the terms have acquired fictive usages that emphasizes politeness and familiarity. These phenomena are fluid, and usage of address terms in Korean is based on the listener and occasion. This suggests the possibility of pragmatic strategies of relative distance, meaning consideration toward the listener for the purpose of maintaining intimacy or trying to avoid upsetting them, or in other words, approaching but not intruding upon the other party.

While outlining previous research on address terms in Korean, this presentation provides information on phenomena regarding politeness seen in address terms in Korean in recent years. The presentation also reports on fictive usages of address terms such as *seonsengnim* (for addressing teachers, etc.), *sajangnim* (company president), and *eonni* (used by younger sisters when addressing older sisters) by including analyses from the perspective of how Koreans actually feel about deviations from linguistic norms and excessive usage, which occur due to politeness strategies that are based on the speaker's sense of politeness and familiarity.

Politeness without versus politeness within

Panel contribution

***Prof. Chaoqun Xie*¹**

1. Fujian Normal University

Recent years have witnessed an enthusiastic shift to the moral dimension of (im)politeness, acknowledging the vital role of morality in (im)politeness (meta)theorizing and recognizing, in a sense, the view that “politeness or impoliteness is first and foremost a matter of morality and ethics” (Xie, He and Lin 2005: 439; Xie 2011: 105). Turning to moral aspects of (im)politeness will not only lead to new ways of thinking about (im)politeness, but also help to revisit or revise classic or traditional topics in the field.

Influenced to an arguably large extent by Wittgenstein’s (1980: 46; cf. 2009: 155) axiom, “Worte sind Taten. [Words are deeds.]”, and Austin’s (1962) now orthodox question, “How to do things with words?”, numerous researchers and scholars have over the past decades approached politeness phenomena and issues roughly from mainly linguistic perspectives and a great deal of attention has been paid to the instrumentality of words and utterances. This is especially true of the first wave/generation of politeness research where politeness is usually defined “as a set of strategies for maintaining good relations and avoiding interpersonal conflict” (Haugh and Watanabe 2018: 66). Such a way with words and politeness has greatly contributed to presenting the instrumentality of words and politeness accordingly. Consequently, polite words are often a means rather than an end, or a means to an end; politeness turns out to be something practical, instrumental and, for some people at least, superficial. A pragmatic (in the sense of ‘practical’) and instrumental way with politeness usually aims to satisfy human self-oriented desires of various sorts in social life and interaction. Such a practical way with politeness often involves cost-benefit calculations and favors reciprocity. Such practical politeness is ‘politeness without’. Practical politeness or politeness without is not the same as true politeness or ‘politeness within’. True politeness may be in when self is out; without self, politeness within is possible. Politeness within is true and truthful, but practical politeness is not necessarily true or truthful. Ultimately, the heart of politeness is politeness of the heart. Politeness of the heart is a kind of true politeness; it is politeness within.

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Political Protest in Early Modern Times – or: how to ask the French King for a favour

Panel contribution

Dr. Sandra Issel-Dombert¹

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A widespread human experience and practice is writing complaints. In medieval Europe and the early modern period, numerous representatives of this genre can be identified. In the framework of the *Cortes*, the assemblies of the estates in the kingdoms of Spain and Portugal, so-called *cuadernos* with complaints were drafted just like in England and the Italian states.

This contribution suggests a diachronic perspective using the example of their most famous representative, *cahiers de doléances*, which are considered to be historical forerunners of the petition. Following Jessene (2004: 221), they are the most cited source of the 18th century in the area of social sciences; in the area of linguistics only single studies exist. To this day, they are still drafted in France. The historical *cahiers de doléances* – recorded until the French Revolution in 1789 – are strongly linked to an institution of the *Ancien Régime*, the Estates General, an assembly of the three French estates with the purpose of deliberating in crisis situations but without any legislative functions. Since 1484, all French citizens have had the right to draw up a *cahier* with their complaints, which were then presented to the king. They document an asymmetrical communication situation between the king and the society with a large power gap between the producers and the anticipated addressee. The consequence is that the requests are generally non-binding.

The investigation is based on the material from 29 *cahiers de doléances* covering four different time stages (1484, 1588, 1614 and 1789) and two estates, the Third Estate and the Nobility. Each of them was transcribed from the original – i.e. from archive holdings – according to philological criteria and is now available in machine-readable form. The corpus comprises a total of around 62.000 tokens. Three research questions are addressed: What is the epoch- and group-specific usage profile of requests, i.e. which forms (and functions) are used to implement them? Which language strategies are used to attenuate or intensify requests? To what extent is politeness a “good” concept for this type of text and how polite are the requests? From a methodological point of view, a quantitative, data-led analysis is carried out which is linked to *face* theory and a qualitative hermeneutical interpretation. The focus is on phenomena of conventionalisation. As a result, it can be concluded that older *cahiers de doléances* primarily contained direct strategies for directive speech acts, while the younger ones tend more towards indirect strategies. Summarized on a more abstract level: Directive speech acts are not an ahistorical quantity. They are not universally valid but can only be determined by culture and history.

Cahiers de doléances can be considered an indicator of societal mentalities. Their analysis contributes to a history of language as a history of culture.

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Polymedia and digital communication cultures

Panel contribution

Mr. Andreas Stæhr¹, Mr. Thomas Nørreby¹

1. University of Copenhagen

Mobile applications such as Snapchat and Instagram promote and facilitate communication through a wide range of modalities such as text, pictures, video, audio, geo-tags, filters and various other semiotic resources. The multiplication of communicative resources that such media afford has a profound impact on the ways in which (especially) young people engage with and organize their everyday social lives. One popular assumption (which is often voiced in public debates on youth and social media) is that social media creates spaces for young people to engage in unregulated and limitless interaction in a distinct digital world. Recent studies on social media and language use, however, have questioned this assumption by illustrating that online communicative practices are both normatively oriented towards particular communicative cultures and closely interwoven with peoples' everyday offline practices (e.g Stæhr 2015, 2016; Nørreby and Møller 2015).

In this presentation, we align with the growing awareness that communication on social media is no less normatively regulated than any other social encounter and that online and offline practices are closely interwoven by exploring the formation of online communication cultures across different social media among a group of high school students and their families. More specifically, we investigate norms of language use, cultures of communication and media ideologies (Gershon 2010) as they are expressed and explained by our participants in interviews. We compare these *ideological accounts* of media and language use with the *everyday interactional practices* of the participants as they occur across various social media applications and across different online and offline contexts. Thus, we explore the relationship between the normative orientations and ideas concerning the use of different social media applications and communicative practices as they unfold in everyday life. Such insights into the relation between the adolescents *talk about media usage* and *actual media practices* will contribute knowledge about the social meaning of media choice and its implications on everyday language practices.

The presentation build on data collected as part of a multi-sited online and offline ethnographic study based in Copenhagen. The data consist of group interviews with the adolescents and their parents, social media data and self-recordings made by the participants in different everyday contexts.

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Polymedia in practice: Family multilingualism in digitally mediated interaction

Panel contribution

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Research on multilingual families is increasingly interested in the connection between language use and media use, i.e. how families are constructed through multilingual language practices “in contexts of transmigration, social media and technology saturation, and hypermobility” (King and Lanza 2017: 2). Despite this interest, there is so far no substantial body of research on how interpersonal mediated communication affects family language policy and practices in transnational and transcultural families. This paper contributes to filling this gap through investigating the link between family multilingualism and polymedia (Madianou and Miller 2012). The contribution is based on a study of transnational communication among four families that originate in Senegal and live in Norway. Ethnographic interview data collected in 2017 and 2018 are analysed to understand their languaging practices with nuclear and extended family members. In addition, fine-grained analysis of interpersonal interaction across a variety of digital media is carried out, thus extending the focus of previous studies on transnational family communication, which only analyse interview and observational data. These earlier studies show that the affordances of digital communication tools enable the use of heritage language use among the children in transnational families in complex ways (Cuban 2014) and that transnational family members develop media strategies to build relationship with heritage languages (Szecsi and Szilagyi 2012). In this presentation, the focus will be on the multilingual practices of two participants, a young man and a young woman from two different families, who were both born in Senegal but have lived most of their lives in Norway. They communicate with relatives and friends from different generations, in Norway, in Senegal and elsewhere in the world, making use of a range of communicational tools and languages. Through analysing their techno-linguistic life trajectories (cf. Barton and Lee 2013) and their changing media and language use, I explore how their digital language practices may help us rethink family multilingualism, and how the study of transnational family interaction may contribute to polymedia theory.

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Positive discourse analysis and latent euphemization

Panel contribution

Dr. Milica Radulovic¹

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Following the aim of positive discourse analysis (PDA) to contribute to critical discourse analysis (CDA) as a meta-orientation (Bartlett 2018) not only towards anatomizing hegemonic discourses but also towards providing solutions for breaking free from hegemonic semiotic production, this research focuses on the phenomenon of concealment in language use as an issue that needs to be studied against the background of critical epistemology and meta-epistemology. Specifically, the research focuses on the issue of latent euphemization in political discourse, which emerges from and creates locutionary and illocutionary ambiguities and contradictions. This critical analysis starts from the pragma-dialectical theoretical approach to argumentation (van Eemeren and Grootendorst 2004), whose main aims are to explain differences between reasonable and fallacious argumentative moves, and to provide tools for resolving dissensual points of views and criticisms. Some of the criticisms levelled at this approach, however, are its “ethical deficiencies”, a risk of “amorality” and the limitations regarding the method for the evaluation of arguments in accordance with goals, purposes and consequences (Gerber 2011). In line with these criticisms, it is argued in this research that latent euphemization in political discourse materializes in argumentation as fallacies in reasoning, but the evaluation of language use as latently euphemistic, and therefore, fallacious, is an epistemic evaluation that needs to take into account epistemological positions in communication, as we all witness different realities where different worldviews are imposed as relevant or they are marginalized and presented as irrelevant. As communication is miscommunication without a common (meta-)epistemological background, this, at the same time, means that latent euphemization is based on inconsistent epistemological positions, whose potential motives and consequences need to be addressed.

Key words: positive discourse analysis (PDA), critical discourse analysis (CDA), latent euphemization, pragma-dialectics, fallacies in argumentation, epistemic evaluation.

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Potentials and shortcomings of the notion of poly-lingual languaging

Panel contribution

Dr. Janus Møller¹, Dr. Martha Karrebaek¹

1. University of Copenhagen

In this paper, we scrutinize the notion of languaging, including polylingual and monolingual languaging (Jørgensen 2008). We will discuss how these terms have been applied, some of the general criticism against them, what they offer to pragmatics, and the weaknesses we have identified.

Although often used as synonymous with languaging, we will point out that polylingual behaviour, similarly to monolingual behaviour, simply characterizes a normative understanding of a type of languaging. Monolingual languaging is defined as using linguistic resources associated with one language at a time, and polylingual languaging is defined as the use of linguistic resources associated with several languages. Both types of languaging are, however, defined with respect to a participant perspective (Møller *forthc.*). Both concepts are also based on the assumption that languages (and other enregistered ways of speaking (Agha 2007)) exist as ideological constructions (Heller 2007). Thus behaviour (or practice) and ideology are equally vital elements in the languaging approach.

The languaging approach was originally suggested because of a theoretical need, which emerged on an empirical basis. We needed an apparatus that did not treat languages as coherent packages and as given entities, but at the same time enabled us to acknowledge that languages seemed to be relevant to the participants in our sociolinguistic projects on a number of levels.

In our presentation, we will include key examples from two of our projects. One is a longitudinal study of speakers of Turkish minority background in a suburban area (Jørgensen 2010), the other is an ethnographically based study of a heterogeneous group of students in a public school in Copenhagen (Madsen et al. 2016).

We will illustrate how the participants' languaging practices in combination with their explicit references to languages and other enregistered ways of speaking necessitates sociolinguistic terminology that can cover the difference between (what we have called) monolingual and polylingual languaging. We will also discuss the potentials and shortcomings of the notions and compare them to other similar notions (particularly the ideas of *translanguaging* and *metrolingual multitasking*). Finally, we will argue that this way of theorizing linguistic diversity incorporates a view of the concepts of fixity and fluidity as mutually constitutive rather than being in opposition.

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Power and Disagreement Expressions in English Task-Based Conversation

Panel contribution

Prof. Myung-Hee Kim¹

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This paper attempts to examine the expressions of disagreement in task-based conversations between female American English speakers of equal or unequal status. Kim (2017), based on the same data set, found that in both Korean and American groups, the [Student-Student] pairs produced more disagreements and used more strengthened, unmitigated expressions than the [Teacher-Student] pairs. Considering that the United States is one of the most egalitarian cultures in the world (Hofstede, 1980), this study explores in more detail how power affects the way American speakers disagree with each other. The data consist of 20 English pairs interacting with each other while arranging a series of 15 pictures. Half of them were [T-S] pairs and the other half were [S-S] pairs. The results show that the most common form of disagreement in both [T-S] and [S-S] groups was mitigated declarative sentences, followed by interrogatives. However, the [S-S] pairs preferred to use *wh*-questions, mostly to challenge the basis for the prior claim by the addressee whereas the [T-S] pairs were likely to use mitigating *yes-no* question repeats as an indirect way of disagreement. Also, the [S-S] pairs had a tendency to use direct, unmitigated expressions, such as *no*, *wait*, emphatic and attention-getting expressions whereas the [T-S] pairs were likely to rely on mitigating or self-deprecating devices. These results suggest that American speakers are also sensitive to the context and the relationship with the interlocutors, and shift their language accordingly.

Pragmatic Competence Revisited: Disagreement for Doing Understanding in Casual ELF Talk

Panel contribution

Dr. Qing Yang¹, Prof. Yongping Ran²

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Pragmatic competence is widely assumed to be the ability to use language appropriately, which presupposes sharedness of sociocultural norms and conventions among language users. For people from heterogeneous linguacultural communities using English as lingua franca (ELF), there is no pre-existing shared norms to rely on and the concept of pragmatic competence is in need of reconsideration.

This study aims to investigate the discourse process in which ELF interlocutors competently deploy disagreement practices for doing understanding in casual talks. Due to a lack of commonalities among ELF interlocutors, a higher risk of miscommunication is expected (Varonis & Gass 1985) and thereby understanding gets the highest priority in ELF communication (Hüllen 1982). Yet, most of ELF literature places a focus on convergent practices for doing understanding, with divergent aspects being disregarded. An examination of disagreement practices in casual ELF talk may uncover the process of doing understanding in the situation of interactional divergence, thereby enriching the conceptualization of pragmatic competence in ELF interactions. To address the issue, the study adopts the socio-cognitive approach (Kecskes 2014) with CA as the analytical method. The data, mainly gathered from 8-hour multi-participant casual talks among ELF friends who are from 9 different first-language and cultural backgrounds, demonstrates how divergent understandings are triggered, displayed and managed in and through interactional sequences of disagreement. Detailed analysis suggests that disagreement practices are strategically exploited to purport understanding troubles emerging in casual ELF talk and to prompt the unfolding sequences for reconstruction of common understanding. Thus, disagreement in such ELF setting is not for social (dis)approval but for maintenance of understanding. The ways disagreement is invoked and responded to are influenced by private personal experiences and egocentric cultural models that ELF interlocutors can count on and mobilize as their cognitive resources for doing understanding. Besides, ELF participants' perceptions in retrospective interviews validate the appropriateness of disagreement practices for their being highly effective in pursuit of common understanding. The strategic use of disagreement in casual ELF talk varies from that in a culturally homogeneous community, which provides a window to recast the concept of pragmatic competence. That is, ELF interlocutors exhibit intercultural awareness during the communicative process of dealing with interactional challenges brought about by hybridity of their linguacultural backgrounds. As it appears, the appropriateness of discourse practices in ELF communication depends upon bidirectional interplay of prior cognitive states shaped in one's own linguacultural community and interactional dynamics in actual situational context. In this respect, the reference point of pragmatic competence in ELF context is not tied to any specific linguacultural community. Rather, it should be re-oriented to real-world ELF use for addressing the conceptual gap in ELF research and existing English pedagogy (Seidlhofer 2001).

Pragmatic factors and morphological markedness in transitive/intransitive pairs in Japanese

Panel contribution

*Dr. Wesley M Jacobsen*¹

1. Harvard University

The role of semantic markedness in determining morphological simplicity or complexity in Japanese transitive and intransitive verb pairs is well recognized (Jacobsen 1992, 2016; Matsumoto 2000, 2016; Pardeshi 2018). Which member of a verb pair—intransitive or transitive—is morphologically simpler can often be correlated with whether the event in question is “normally” seen to occur spontaneously rather than due to the influence of an outside agent, as in natural processes—cf. the morphologically simpler intransitive *sizumu* ‘sink (in),’ *waku* ‘boil (in)’ vs. the morphologically more complex transitive *sizumeru* ‘sink (tr),’ *wakasu* ‘boil (tr),’ or vice versa, as in events involving violence or the complex integration of multiple entities, which “normally” occur under the influence of an outside agent—cf. the morphologically simpler transitive *waru* ‘break (tr),’ *tunagu* ‘connect (tr)’ vs. their morphologically more complex intransitive counterparts *wareru* ‘break (in),’ *tunagaru* ‘become connected.’ This connection can be accounted for fundamentally in terms of frequency of use—situations which are more “normal” in human experience tend to be those which are expressed more frequently, involving linguistic forms that are used more often, so that considerations of linguistic economy dictate that those forms be simpler and less complex, requiring less effort to vocalize. Frequency of use cannot, however, be simply correlated with more “normal” occurrence in the ontological sense but is complicated by other factors not purely semantic. This presentation will explore the role of factors of a pragmatic nature that may override purely semantic considerations of “normal” occurrence in determining frequency of use, focusing on (a) epistemological considerations—whether the speaker is in a position to know whether an event was or was not brought about by an outside agentive force, even if both are possible (e.g., use of the intransitive *A! Denki ga tomatta mitai* ‘it appears the electricity has stopped’ when noticing that the lights won’t turn on) and (b) pragmatic factors of politeness (e.g., the possibility of either transitive or intransitive *A! Koborete-simatta* ‘Oops, it spilled!’ or transitive *A! Kobosite-simatta* ‘Oops! (X) spilled it!’ in referring at a party to an occurrence of wine spilling on the floor, the former more likely if someone else spilled the wine, the latter if the speaker spilled the wine, thereby taking responsibility for it). Social and cultural differences governing the appropriateness of assigning or not assigning responsibility for actions to others may therefore skew patterns of frequency of use predictable on the basis of purely semantic factors, over the long run leaving a mark on morphological patterns of marking as well.

Pragmatics and the ‘super-new-big’ – setting the scene

Panel contribution

Prof. Hartmut Haberland¹, Prof. Janus Mortensen²

1. Roskilde University, 2. University of Copenhagen

Fields adjacent to pragmatics such as sociolinguistics and linguistic anthropology have lately been enriched by a range of theoretical concepts that have added new and inspiring angles to the study of language in its social context. This panel brings a number of these concepts together (superdiversity, translanguaging, polylinguaging, metrolingualism) in an attempt to assess their relevance for pragmatics and vice versa. In this introductory paper we set the scene for the ensuing discussion by suggesting that a common thing that the theoretical orientations might bring forward – despite their differences – is an awareness of the need, also in pragmatics, to heed the transient nature of language(s) and social units. Seen in this light, many established theoretical constructs in pragmatics and related fields can be seen as products of the need to construct stable models of unstable phenomena. This realization does not necessarily mean that established concepts have to be discarded wholesale, but it does provide us with new opportunities, and new challenges to be addressed.

Pragmatics of marginalization: Cooperative orientation in earnings calls

Panel contribution

***Prof. Merja Koskela*¹, *Dr. Heidi Hirsto*¹, *Mrs. Kaisa Penttinen*¹**

1. University of Vaasa

Pragmatics of marginalization: Cooperative orientation in earnings calls

Financial discourse refers to the language use and meaning-making practices by which listed companies engage with their publics in order to deliver information and add value to the company share. An important site for financial discourse is the so-called *earnings call* that companies arrange in connection with announcing their quarterly or yearly results. An earnings call typically consists of a managerial presentation of financial results followed by a dialogue with analysts and other interested parties in the form of questions and answers (Crawford Camiciottoli, 2013).

In this paper, we analyze the genre of earnings calls from the perspective of *the Cooperative principle* presented by Grice (1975). Our aim is to describe the cooperative orientation and practices of the genre, and reflect on how adherence to Gricean maxims, especially the maxim of relation, shapes the salience and relevance of different perspectives in the earnings call. The study is motivated by recent studies that criticize financial reporting practices for their tendency to prioritize shareholders as the primary audience over other stakeholders such as employees and customers (Zhang & Andrew, 2014). Our point of departure is that while a relatively high cooperative orientation is useful for the functioning of the genre (Whitehouse, 2017), strict adherence to cooperation may also lead to marginalization of novel topics and perspectives.

Our empirical material consists of the transcripts of four earnings calls held by Finnish stock-listed companies. Our analysis indicates that earnings calls are characterized by highly conventionalized patterns of language use, interaction, and interpretation, which rest heavily on the cooperative principle and the genre-specific “shareholder value” frame of relevance. Possibilities for flouting or other forms of non-observance, which are known to enhance interpretational activity (Greenall, 2009), seem to be limited. In this way, the genre favors consensual discourse that routinely prioritizes shareholders’ perspective (Farjaudon & Morales, 2013). We argue that the high level of cooperativeness is linked to the nature of the earnings call as public professional performance where participants need to orient to self-presentational and relational concerns (Graaf, 2018).

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Pragmatics of proximity and distance: the case of Russian spatial adverbs

Panel contribution

Dr. Valentina Apresyan¹, Prof. Alexei Shmelev²

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We suggest that linguistic properties of spatial words in Russian are to a large extent motivated by their pragmatic implicatures in their first, spatial meaning. We base our claims on the data extracted from the Russian National Corpus (RNC).

Semantic derivation displays the following difference between *blizkij* ‘close’ and *dalekij* ‘far’: in their temporal meaning, *blizkij* preferably refers to *budushchee* ‘future’ whereas *dalekij* is well-represented both with *proshloe* ‘past’ and *budushchee* ‘future’, although the former is more frequent. Thus, *blizkoe budushchee* and *blizkoe proshloe* are represented in RNC in more than 10:1 ratio, while the proportion of *dalekoe proshloe* and *dalekoe budushchee* in RNC is slightly more than 2:1. Interestingly, the expressions *dalekoe vremja*, *dalekie vremena* ‘lit.: far time, far times’ are almost universally interpreted in reference to the past. We suggest that the pragmatics of ‘close’ contains the implicature of possible future contact with the object and movement towards it – hence, the ‘future’ metaphoric extension. ‘Far’ can equally imply movement from or to the object, hence both temporal orientations. As for the relative dominance of the ‘far past’ over ‘far future’, it is motivated by our knowledge of the distant past as factual, and therefore more likely to be discussed.

‘Close’ and ‘far’ also display different morphosyntactic and collocational behavior. First, *blizko* ‘close’ can co-occur both with the preposition *k* ‘to, towards’ and *ot* ‘from’, but for *daleko* ‘far’ only the latter is possible: *blizko k domu* ‘lit.: close to home’, *blizko ot doma* ‘lit.: close from home’, *daleko ot doma* ‘far from home’, but not **daleko k domu* ‘lit.: far to home’. This is explained by the semantic and pragmatic properties of the spatial prepositions. *K* ‘to’ implies closeness, whether to the goal or to a certain location, and *ot* ‘from’ is neutral in this respect. Therefore, *k* occurs only with *blizko*, but *ot* with both. However, in the presence of a verb of coming, *blizko* can only allow preposition *k* before the name of the goal: *My podoshli blizko k domu* / **ot doma* ‘We came close to the house/ *from the house’.

There are adverbs that combine proximity and distance, such as *poodal* ‘at some distance’, *nepodaleku* ‘at not a very far distance’, *nevdaleke* ‘not far ahead’, *nedaleko* ‘not far’. They possess more complex pragmatics, and do not display morphosyntactic behavior entirely consistent with either ‘close’ or ‘far’ strategies.

Pragmatic implicatures can concern not only proximity and distance. Russian synonyms *blizko* ‘close’ and *rjedom* ‘near’ differ with respect to assessment: the former is neutral, while the latter implies convenience from the point of view of a potential user: *My zhivem rjedom, udobno xodit’ v gosti* ‘We live near (to each other), it is convenient to visit’. The human angle results in pragmatic shifts in the diminutive form *rjadyshkom* ‘close to each other, next to each other; lit. near-DIM’, which is normally used to refer to people sitting close, which makes them feel cozy and comfortable.

Preemptive interaction as trigger of language change and indicator of intersubjective reasoning: The case of [There is no NP]

Panel contribution

*Dr. Matteo Di Cristofaro*¹, *Dr. Vittorio Tantucci*²

1. Swansea University, 2. Lancaster University

This study tackles the preemptive dimension of interactional exchanges. Dialogues are not merely characterised by speech acts underpinning actual interaction. They are also constantly informed by preemptive attempts to address potential reactions to what is said. We argue that the preemptive dimension of interactional exchanges intersects with intersubjectivity (i.a. Schwenter & Waltereit 2010; Tantucci 2017a, 2017b) and constitutes an important trigger of semantic and pragmatic reanalysis. The notion of preemptive interaction draws on the so-called pragmatic turn in cognitive neurosciences, whereby cognition is observed as being inherently “enactive” (Engel et al. 2014). From this angle, cognitive processes tend to foreground and prescribe possible actions rather than merely representing present states of the outside world. We provide a multifactorial, corpus-based study centred on the semasiological change of the [*there is no NP*] construction in Middle English, originally being used as a bare assertion (*there is no truth in you* EEBO/L.B./1581), yet progressively acquiring a new function of preemptive refusal (*there is no reason in the world that you should adde any one thing that is false* CED/Trial/1678). We combine a number of machine learning models, including conditional inference trees, multiple correspondence analysis and Markov chains in order to identify multifactorial tendencies that concur to the illocutionary shift from on-going, to preemptive interactional usages of [*there is no NP*]. We finally compare our results with corpus-based data centred on the CHILDES database of first language acquisition. We distinctively focus on the ontogenetic shift from real to preemptive functions of [*there is no NP*] as a mechanism hinging on intersubjective reasoning and Theory of Mind.

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Preference organization in PRC criminal trial defense: Explicit affiliation and implicit rejection

Panel contribution

Ms. Liz Carter¹

1. UCLA

This paper analyzes resistance in criminal trial defense in an 11-hour video corpus of 20 PRC criminal trials from 2016-2018 from a conversation analytic (CA) perspective. Corpus linguistic analysis and CA are used to code defendant responses to judges' questions, distinguishing between preferred and dispreferred responses and those either aligning or disaligning with the agenda of blame ascription. The paper finds that resistance occurs most often during the evidence presentation stage of the trial, and covert resistance (Clayman 2001) against witness testimony is the dominant strategy. Defendants construct resistance with pauses and fillers, contrastive markers (Stivers and Hayashi 2010), pragmatically marked references (Stivers 2007), extreme case formulations (Pomerantz 1986), implicit rejection via the maximal property of descriptions (Drew 1992), and preferred prefaces to dispreferred responses (Pomerantz 1984). Previous research on PRC criminal trials has focused mainly on questions and turn formulation (Liao 2003, 2012; Gao 2003, Zhang and Jin, 2004, Meng 2009); this study complements existing research by analyzing defendants' responses. The findings show how resistance is constructed when an innocent verdict is unlikely, as the conviction rate is consistently above 99.9% in Mainland China.

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Probabilistic Pragmatic Inference of Communicative Feedback Meaning

Panel contribution

Dr. Hendrik Buschmeier¹, Prof. Stefan Kopp¹

1. Bielefeld University

Communicative feedback is an expression of addressees' listening-related mental states that parallels and influences their dialogue partners' speech production (Clark 1996) by expressing 'basic communication functions' (e.g., perception, understanding, acceptance; Allwood et al. 1992). When occurring in the form of pragmatic interjections (e.g., 'mm', 'huh?') feedback occurs in a large number of forms. Applying phonologic, morphologic, or syntactic operations results in a combinatorially growing space of feedback expressions. These can be further varied using nonverbal markers (prosody, gesture; Freigang et al. 2017), which add continuous dimensions to the feedback form-space. Humans exploit this richness in form to enrich feedback meaning with attitudinal or epistemic components and to express subtle differences on various dimensions (e.g., certainty, degree of understanding, ongoing cognitive processing). Although the mapping between the form of feedback and its meaning has some aspects that are conventionalised, feedback meaning is idiosyncratic and relies heavily on iconic properties and – as a purely interactional phenomenon – on its dialogue context.

Because of this, we see communicative feedback as a 'model phenomenon' of language processing that allows for modelling the cognitive processes underlying pragmatic reasoning in language use without the need to model all of language. We present a computational model of feedback interpretation (Buschmeier 2018), which embodies a probabilistic approach to pragmatic inference (Goodman and Frank 2016) and conceptualises speakers' feedback interpretation as attribution of listening-related mental states to their feedback-providing interlocutors. Given an addressee's feedback and its dialogue context, the model attributes a second order belief-state to the addressee (a probability distribution over their listening-related mental states, such as perception, understanding, acceptance, etc.). The model is thus able to (1) represent and reason about a speaker's degree of belief in the dimensions and grades of their listener's listening-related mental states (e.g., there is a high probability that the listener's understanding is estimated to be low). And (2) model the traditional semantic and pragmatic processes assumed to underly the hierarchical relationship of feedback functions (Allwood et al. 1992, Bunt 2011), namely 'upward completion' (Clark 1996) and 'upper-bound implicata' generated by the cooperative principle (Horn 2004).

We combined this model of feedback interpretation with an incrementally adaptive natural language generation model in an artificial conversational agent and evaluated it in a semi-autonomous Wizard-of-Oz study (Buschmeier 2018). Autonomously interpreting its human interlocutors' multimodal feedback and adapting to their needs, this 'attentive speaker agent' communicated more efficiently than an agent that explicitly ensured participants' understanding. Participants rated the agent more helpful and cooperative and found it to be able to understand their mental state of listening.

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Professionals in anticipating margins and experts in using trust-seeking practices. The case of financial analysts.

Panel contribution

Mrs. Marlies Whitehouse¹

1. Zurich University of Applied Sciences

The global financial markets are influenced by rational and irrational factors. In their attempt to guide investors through the volatile and erratic markets and to forecast margins and developments in various industries, financial analysts play a key role. Their opinions influence the share prices around the globe; their recommendations and assessments are wanted by investors, cited by the press, feared and pushed by the companies; and their texts serve as guidance in financial crisis, market turbulences, or as basis for fund allocation. Despite the persuasive power and huge influence of their recommendations, both the analysts as writers and their practices and texts themselves are widely under-researched.

In my research, I have investigated the cultural, organizational, and individual variety of financial analysts' text production. The research is based on a context-annotated corpus of roughly 1500 financial analysts' company reviews (in German, English, and Japanese),.

In my presentation, I focus on *how* and on *when* equity analysts use trust-seeking language in their recommendations for investors (part 1). Drawing on data from a qualitative Japanese, English and German sub-corpus (part 2), I use pragmatic text analysis (part 3) to explain what implications these persuasive language elements can have on the investors and on the financial markets, focussing on the analysts' anticipation of margins (part 4). I conclude by discussing how insights from this research can contribute to a deeper scientific and professional awareness regarding financial analysts' writing and its margin-centered and trust-related aspects (part 5). By doing so, I follow principles of transdisciplinary action research.

Projection in interaction: A multimodal and cross-linguistic analysis of Hebrew and French ‘pseudo-clefts’

Panel contribution

***Prof. Yael Maschler*¹, *Prof. Simona Pekarek Doehler*²**

1. University of Haifa, 2. Neuchâtel University

Projection is a ubiquitous feature of social interaction and provides a basis for social coordination (Sacks et al. 1974, Auer 2005). First actions project next relevant actions (e.g., question->answer), grammatical components of turns-so-far project next items in the turn (e.g., determiner->noun in languages such as Hebrew, French), and these components also contribute to projecting transition relevance places and even relevant next actions (e.g., question word->answer). It has been argued that some grammatical constructions specialize for the job of projection (Auer 2005). Most prominently, the initial pieces of complex bi-clausal constructions of the pseudo-cleft variety have been shown, across several languages, to grammaticize as projecting constructions (e.g., Hopper 2001, Hopper & Thompson 2008, Günthner & Hopper 2010, Günthner 2011, Pekarek Doehler 2011, Maschler & Fishman forthcoming). Yet, to date we are still missing an understanding of how such grammatical projections interface with bodily conduct, and how they compare cross-linguistically.

In this paper we focus on two typologically unrelated languages. We present a multimodal, interactional linguistic analysis of Hebrew clauses opening with *ma she-* (‘what that’) and French clauses opening with *ce que* (‘this that’) in what traditionally has been considered to be part of pseudo-cleft structures. Our data come from video- and audio-recordings of naturally occurring conversations, totaling ca. 14 hours of recordings for each language.

In line with the existing research on other languages cited above, we argue that, rather than being viewed as the first part of a bi-clausal structure, the Heb. *ma she-* / Fr. *ce que* clause is better understood as a projecting construction: it often occurs in talk-in-interaction without any syntactic link to the subsequent stretch of talk, and mainly serves to frame the following talk as an action/event/rephrasal or to display the speaker’s stance towards his/her upcoming talk. We show that this projecting construction has become grammatically (by way of formal reduction) and lexically (by way of restriction to a limited set of predicates) sedimented for specific interactional purposes in a similar fashion across the two languages. We further show that the embodied conduct of speakers (in particular gaze and gesture) employing these sedimented constructions tends to manifest some consistencies across the two languages as a function of the particular sequential contexts in which the construction appears. In both languages, the more highly grammaticized projecting constructions tend to occur at major frame shifts (Goffman 1981) in the interaction, and they tend to be accompanied by prominent embodied conduct, such as speaker’s turning his or her gaze toward the interlocutor combined with amplified hand motion or shift in posture. We document how not only syntactic and lexical constituency and sequential location but also embodied conduct work together, in convergent ways across the two languages, to configure the projecting properties of the constructions at hand, and how these features differ systematically from what can be observed with canonical pseudo-clefts. These findings advance our understanding of cross-linguistic consistencies in the grammaticization of projecting constructions, and shed new light on the role of embodied conduct in projection in interaction.

Prosody as a signaling device for different types of response turns in Mandarin conversation

Panel contribution

Dr. Wei Wang¹

1. Georgia Institute of Technology / University of Houston

Response turns are understood as the responding conversational moves that are dependent on initiating actions in conversational exchanges (e.g. Sinclair and Coulthard 1975; McCarthy 2003). This paper investigates three specific types of short response turns in Mandarin conversation – continuers, confirmations, and change-of-state tokens – with regard to prosody. The main argument is that prosody is an interactional device for signaling speaker's interpretation of the initiating action, their calibration of their own epistemic status/stance in relation to a co-participant, and the possible following turn shapes. The data consist of 500 short responses extracted from the Mandarin CallFriend corpus, a set of telephone conversations between friends. Methodologically, a conversation analytical approach (Sacks et al. 1974) is used to examine the interactional import of these tokens, and Praat (Boersma & Weenink 2018), a phonetic analysis software program, is employed to analyze their prosodic details. Initial findings include:

- 1) two different types of continuers are prosodically distinguished: Group A, where a slight falling intonation and low volume are observed, shows passive reciprocity only, while Group B, where a flat intonation and larger volume are observed, indicates the speaker's intention to close the sequence in addition to reciprocity;
- 2) similarly, two types of confirmation responses have been identified, one with high pitch onset and high flat ending intonation, and the other with a falling intonation. The first prosodic type usually signals a large epistemic difference between two participants, whereas the second type indexes a small epistemic difference;
- 3) Mandarin change-of-state tokens are not limited to *o* 噢, the conventional change-of-state particle; many other particles such as *a* 啊 and *ya* 呀 can take up this role. A plain prosody, i.e. a slight falling intonation with gradually decreasing loudness, marks the 'change' as relatively small. By contrast, particles with a marked prosody, i.e. low-high-low intonation contour, lengthening, and increased loudness, indicate that there is a considerably large change of state.

Providing timely help: Multiple resources for implicitly elicited collaborative finishes in Mandarin conversations

Panel contribution

Prof. I-Ni Tsai¹

1. National Taiwan University

Conversation is a collaborative work accomplished by both speakers and recipients. Participants in interaction concurrently make use of an array of multimodal resources to contribute to the ongoing process of organizing and constituting talk-in-interaction (C. Goodwin, 2000; C. Goodwin & Goodwin, 2004). During conversations, recipients contribute as much as speakers to the ongoing talk; listeners display their listenership in various ways (Drummond & Hopper, 1993; Gardner, 2001; C. Goodwin, 1986; Jefferson, 1984; Schegloff, 1981; McCarthy, 2002, 2003). Collaborative finishes by recipients as one form of responsive conversational practices well reflect how participants in talk are finely attuned to different meaningful resources, moment-by-moment to maintain the progressivity of talk-in-interaction (Lerner, 1991, 1993, 1996, 2002).

Based on 10-hour videotaped daily conversations in Mandarin Chinese collected in Taiwan, this paper aims to examine sequences in which collaborative finishes occur, with a focus on the type labeled as ‘opportunistic completions’ (Lerner, 1996). Opportunistic completions refer to entry by a recipient to complete a TCU-in-progress at unprojected opportunities, mainly resulting from speaker’s temporary halt of a TCU-in-progress (e.g., laughter, word searches, multiple repairs, cut-offs, or lengthening). The halt of the TCU-in-progress seems to implicitly elicit collaboration from the recipients; with collaborative finishes, recipients appear to provide timely help to finish the turn the speaker has initiated. This type of the recipients’ response and the original speaker’s reaction to it constitute a locus where mutual understanding between speaker and recipient are interactionally and coordinately negotiated and accomplished.

This paper studies the sequences in which implicitly elicited collaborative finishes occur. This study attempts to examine the data with the following questions in mind: (1) What local and sequential environments provide a site for the recipient to enter and finish the speaker’s turn? (2) What resources does the recipient rely on to formulate the collaborative finishes? (3) How does the speaker respond to the proffered collaborative finishes? The analysis attempts to demonstrate how recipients in conversation closely monitor the trajectory of the ongoing talk, the conversational context, and each other’s conduct to achieve concerted actions in the conversational sequences.

Pseudo-quotative constructions in Japanese and their pragmatic functions

Panel contribution

Dr. Kaoru Horie¹

1. Nagoya University

Quotation has invariably been a preferred target of focused research in discourse-pragmatics, typology, and grammaticalization studies (e.g. Coulmas 1986, Maynard 2008). Quotation is known to be employed by native speakers for a variety of purposes and with multiple intentions, and the markers of quotation are cross-linguistically observed to have developed variable discourse-pragmatic functions, notably in many Asian languages (Kitano 2001). This study deals with the linguistic coding of what we call “pseudo-quotation” in Japanese.

What is “pseudo-quotation”? We define “pseudo-quotation” as the speech presumed by the speaker to have been, or to be, likely given by someone or some group of people (either specific, even including the speaker herself, or non-specific). Unlike regular quotation, pseudo-quotation is not the verbatim reproduction of the original utterer’s speech but is rather the imaginary speech which the quoting party (the speaker), based on her presumption, attributes to a person or a group of people. It is interesting to consider what the quoting party (the speaker) tries to accomplish by employing pseudo-quotation. Japanese presents an interesting case study that sheds light into the motivation for using “pseudo-quotation” constructions.

Japanese has a rather rich variety of pseudo-quotative constructions covering both verbal and nominal domains. In a verbal domain, Japanese is known to have a construction [pseudo-quotation + *mitaina*.], which occurs utterance-finally and serves to encode pseudo-quotation, as in (1):

(1) “Moo asu tesuto nanoni.” *mitaina*.

“How come (such a thing is happening to me?). Gee, the examination will take place tomorrow!” *I was likely to say/I wanted to say/I would have almost said.*

In (1), the quoting party (the speaker) is pseudo-quoting her own imagined speech. This construction formally resembles the quotative *like*-construction in English in that both *mitaina* and *like* are simile expressions grammaticalized into quotatives (Romaine and Lange 1991).

(2) *I was like*: “Oh no, I want to go to the Olympics.”

In a nominal domain, Japanese has a construction [pseudo-quotation + *to iu fuu ni*]. This construction crucially includes a ‘manner’-denoting noun *fuu* (‘wind, manner’) responsible for the pseudo-quotation nuance, though it needs to co-occur with the genuine quotative *to iu*. Unlike the verbal *mitaina* construction, the latter construction occurs utterance-medially:

(3) “Tyokusetu taiken no yutakasa-ga nakunat-ta
 direct experience GEN richness-NOM cease to exist-PST
 ima no kodomo-wa ika ni fukoo ka.” *to iu fuuni*
 present GEN child-TOP how unlucky Q QUOT FUU-LOC
 ossyaru hito-ga iru.
 say:HON person-NOM exist (NINJAL corpus)

“There are people who can say things *like*: “How unlucky children are nowadays, having lost a wealth of direct experiences.”

In (3), the quoting party (the speaker) is pseudo-quoting the imagined speech of the general public based on her presumption/imagination.

In this presentation, we analyze the pragmatic and socio-cultural motivations for the preferential use of these pseudo-quotative constructions in Japanese.

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Psychotherapeutic Communication Research in China: Opportunities and Challenges

Panel contribution

Dr. Yihong Gao ¹

1. Peking

As a new field of health practice, psychotherapy (and psychological counseling) was introduced to the Chinese mainland only in the 1980s, after its economic opening-up. As a new way of communication as well as a new profession, psychotherapy performs functions which used to be taken by other sectors of the society, and shoulders responsibilities of meeting increasing challenges in an era of rapid modernization and globalization. Thus its emergence and development has been reshuffling social divisions and reconstructing cultural values. Its research, though with only a short history, has great opportunities of revealing such interesting and painful processes, and providing feedback to the practice. This paper reviews psychotherapeutic communication research in China carried out from linguistic/communication perspectives, and shows how the “periphery” meets the “center” by presenting differences and similarities, questioning assumptions, and exploring alternatives. It also discusses major challenges faced by psychotherapeutic communication research in the Chinese context. In prospect, it calls for a broadened research vision, explores several major directions for future research, and suggests areas for interdisciplinary and international collaboration.

Public shaming as impoliteness strategies

Panel contribution

Prof. Yongping Ran¹

1. Guangdong University of Foreign Studies

Impoliteness is often considered as non-cooperative and norm-disrupting (Culpeper et al. 2003; Keinpointner 2008). However, impoliteness can serve sociability functions, and reinforce or (re)negotiate norms within communities of practice (Perelmutter 2015), so it can be strategically adopted to establish alliance through conflict discourse, then achieve positive functions, such as establishing and reinforcing community norms (Graham 2007) or contributing to alliance-building (Perelmutter 2013, 2015). “Feelings of shame are more likely to motivate desire to hide or escape the shame-inducing situation, to sink into the floor and disappear” (Tangney, et al., 2002, cf. Cavallera & Pepe 2014: 458), to shame someone in public can make him feel disgraced, it is face-threatening and impolite in Brown and Levinson (1987), it is thus avoided or mitigated in interpersonal encounters. However, whenever impoliteness is ratified or expected in public places, it can achieve positive results.

Many activities are highly linked to social conventions or moral orders (Kadar & De La Cruz 2016), their transgressions or immoral behaviors are most likely to trigger intervention in public contexts. Focusing on episodes of bystander intervention, a kind of expected social action by which a bystander steps in and attempts to prevent a wrongdoer from abusing a victim, in a reality Chinese television program, this study explores how ordinary people as bystanders react to stop those seemingly immoral behaviors via public shaming, which is a ritual action of outspokenness (Kádár & Márquez-Reiter 2015). On such occasions, situated public shaming is expected in response to those immoral behaviors, or wrongdoing activities in general, thus this study aims to examine how public shaming functions as a strategy of social control mechanism in Chinese context. After the meta-pragmatic comments of values in such scenes have been examined, it is held that public shaming is a value-laden ritual practice with the aim to restore moral order and then maintain social norms, this takes precedence over interpersonal (im)politeness consideration, since Chinese *yi* (righteousness) or *li* (courtesy) as essential criteria of evaluating behaviors in public, is always emphasized. Some implication can be offered about the interrelationship between public shaming, impoliteness and (im)morality.

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Qualifying and Disqualifying Communicative Features in Police Reports

Panel contribution

Dr. Timothy Habick¹, Mr. Tek Hong Chai²

1. Reasoning, Inc. and Institute for Linguistic Evidence, 2. Reasoning, Inc. and Educational Testing Service (ETS)

Documents created for high-stakes purposes risk losing authoritative stature if they violate certain linguistic, logical, and pragmatic principles. Police reports and examinations, for example, could have their authority legally and reputationally undermined if they violate even one principle of successful communication. Writers of important examinations typically complete some advanced studies in logic and language, and their skills in creating professionally usable products are honed by exacting reviews. The goal is to write sentences permitting exactly one interpretation in context and overall a highly coherent representation of ideas. Even experienced professional question writers working under ideally formative conditions occasionally produce shockingly inaccurate or self-contradictory statements, at least in their early drafts, and subject-matter expert reviewers sometimes fail to notice that the writers constructed sentences literally expressing the exact opposite of what they intended.

Police officers, typically without strong backgrounds in writing, are nonetheless tasked to produce reports with extremely high stakes for all concerned parties. Few writing assignments are more challenging than the representation in words of the relevant and crucial aspects of complex, real-world, often multicultural events, typically featuring emotional outbursts and tragic consequences. Reporting officers, often absent when the incidents occurred, still must write documents that others will treat as authoritative. Rigorous review procedures ensure professional results, but reviewers must be highly trained.

Police reports that fail to report clearly, truthfully, accurately, and relevantly can severely disadvantage certain citizens and unfairly advantage others. Forensic linguists applying the principles of communicative success can help citizens achieve justice while helping police departments avoid the appearance of corrupt intent. Principle violations can suggest corrupt intent, yet some of an officer's errors could be explained as mere oversights at the linguistic, logical, or pragmatic levels. Linguistic principle violations are more readily rationalized as unintentional misstatements than are logical and pragmatic violations, however.

Violations of the Gricean pragmatic principles of truth, relevance, and quantity, as of certain logical principles, are seriously disqualifying. They break trust and confidence that good-faith communication was intended or even possible. Some such trust-breaking violations can create intentional comedic effects, but comedy plays no legitimate role in police reports. Therefore, the very existence of certain pragmatic and logical violations calls into question a document's claim to authority, exposing its writer to charges of malfeasance—intentionally criminal behavior. Violations of the Gricean principle of manner and most linguistic principles imply communicative incompetence, exposing a professional writer to charges only of malpractice. High-stakes examination writers make confidence-shattering errors at the linguistic, logical, and pragmatic levels with some (low) frequency, yet never with any hint of intentional deception. Police officers, however, remain much more vulnerable to charges of deceptive communication given the pragmatically complex and contentious nature of their work. Professional standards for examinations promulgated by ETS and AERA/APA/NCME stress the importance of communicative fairness; the *AICPA Test Development Fairness Guidelines* specify the logical, linguistic, and pragmatic principles involved. Codification of the principles advances the interests of both writers and consumers of high-stakes documents.

I apply these principles to official high-stakes reports and documents.

Questions and response in tactile sign language use

Panel contribution

***Dr. Johanna Mesch*¹, *Dr. Eli Raanes*²**

1. Stockholm University, 2. NTNU

In this study, we will focus on questions and responses of deafblind people in two sign languages in tactual modality: Swedish Sign Language and Norwegian Sign Language. Everyday conversation in sign language works by the combination of manual expressions made by the hands and body in combination with non-manual (visual) expressions. The visual non-manual expressions may include eye gaze, facial expressions and mouth movement. The usage of interrogative structures (how to express questions) is a typical part of signed languages where the visual and non-manual components have specific importance as signals of a question or a wish for response. Many studies have focused on various aspects of *question and response* in several sign languages, giving insight on the importance of precise usage of the non-manual parts of signing (e.g. Zeshan, 2006). Tactile sign languages are used in dialogical situations where those involved in the interaction not are able to see each other. Based on earlier studies of tactile sign languages (Mesch, 1998, 2013; Mesch, Raanes, & Ferrara, 2015; Raanes, 2006, 2011), we are investigating understanding practices and mistakes concerning questions and responses. Based on our empirical data from natural interaction between adult deafblind signers, we will focus on a selection on ways of getting attention towards request for response and how to question-constructions are formed in datasets from those two sign languages. The findings from this study show that there are different type of questions (content, polar, rhetorical) and type of social actions (e.g. request for confirmation or clarification, repair, etc.), where deafblind signers have their own strategies (e.g. fingerspelling, repetition etc.) to understand each other.

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Quoting in English as a pragmatic choice in CMC: The case of workplace communication among Slovak professionals

Lecture

Dr. Carmen Pérez-Sabater¹, Ms. Andrea Lengyelová¹

1. Universitat Politècnica de València

The purpose of this paper is to examine practices of code-switching (CS) in online communication among colleagues in a multilingual workplace environment of a hospitality company in Slovakia. Specifically, this study explores how interactants draw upon their linguistic resources and how different codes take on pragmatic functions and identity values in these online written conversations. Even though investigating the occurrence of CS in electronic writing still remains less well researched in comparison to other linguistic processes in computer-mediated communication (CMC) (Androutsopoulos, 2013), we argue that particularly under-researched are language choices of non-native English speakers in communities using English as a Foreign Language. Moreover, although numerous studies have identified quotation as one of CS functions in a range of different platforms, social settings, and linguistic contexts (e.g., Tsiplakou, 2009), little attention has been paid to further explanation of the reasons lying behind it. We suggest that more research is needed in order to provide further insights into the connection between quotations in a foreign language and the study of CS in CMC. Therefore, in this context, the research questions presented in this paper address the issue by analyzing functions that English quotes inserted to messages written in Slovak serve; by looking at quotation as a pragmatic choice, conversational strategy, and a tool for identity construction. Data collection follows an online ethnography approach and an interpretive approach to CS by means of descriptive analysis of data collected from two CMC settings: workplace email communication (the primary corpus consisting of 1548 email messages) and digital data from Facebook and WhatsApp interactions (the secondary corpus consisting of 8923 messages).

Findings of the comparative study suggest that quoting strategies of our participants appear to be media-bound and closely connected to the degree of formality/informality, as well as to hybrid nature of these types of CMD (Tsiplakou, 2009). Arguably, the analysis also reveals that particular kinds of quotes found in the corpora function as a tool for performative construction of online identities, including self-presentation, assuming that quoting the words of famous people in English will prompt receivers to infer sender's knowledgeability and educated status (Sifianou, 2018). Based on earlier studies on CS phenomenon, but shifting towards a more specific environment, the workplace, the examination of naturally-occurring private data from different CMC settings has enabled cross-mode comparison of CS usage based on the same writers. For this reason, we believe that this paper proposal can be seen as a novel contribution to a more fine-grained understanding of this type of discourse. Androutsopoulos, J. (2013). Code-switching in computer-mediated communication. In S. C. Herring, D. Stein & T. Virtanen (Eds.), *Pragmatics of Computer-mediated Communication* (pp. 667-694). Berlin/Boston: Walter de Gruyter.

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Re-evaluating Peripheral Positionality in Kurdish Kebab Shops of Istanbul

Panel contribution

***Dr. Anne Schluter*¹**

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Periphery-center distinctions are defined with respect to one another (Pietikäinen and Kelly-Holmes 2013) and are, thus, subject to re-evaluation as social, political, and economic dynamics change. The scholarship that has highlighted the profound shifts that have come out of the current era of heightened mobility (Sheller and Urry 2006) suggests that, indeed, a re-evaluation of this distinction is in order. As these developments have altered the valuation of linguistic capital (DeCosta 2010), they have given rise to new conceptualizations of identity, citizenship, and belonging (Warriner 2007, Darwin 2016). Such trends influence each social-situational context differently; the degree to which local language practices fit within these trends, therefore, requires investigation of individual research sites with respect to these trends.

The current paper is set within Kurdish-owned kebab shops in Istanbul, Turkey. With policies that, until the 1990's, mandated Turkish as the language for all official purposes and criminalized the public use of Kurdish, the historically peripheral status of Kurdish within this national context is clear. While the Turkish nation-state still asserts considerable influence over its citizens and in many ways does not conform to the late capitalist paradigm as described in Duchêne and Heller (2012), it, nevertheless, fits with respect to its status as a destination for a growing number of migrants, many of whom are Syrian and Iraqi Kurds. This population's patronage of some Kurdish kebab shops has altered the demographics of their customers; the increased revenue they provide to shops that can cater to them in Kurdish has elevated the linguistic capital of Kurdish.

Through data collected from observations and a series of interviews with employees and managers from four of the kebab shops in the larger investigation, the current paper analyzes managers' positionality with respect to the peripheral-center distinction. According to the results, the workplaces located in more peripheral streets with respect to Istanbul's social center place fewer restrictions on speaking Kurdish. Moreover, their frequent contact with non-Turkish Kurds has offered the participants a different lens through which to view their identity. By emphasizing their membership in a supra-national Kurdish community that is not governed by Turkey, the participants show their affiliation with a pan-Kurdish identity that usurps their peripheral positionality as Turkish citizens.

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Recipient-initiated suspension in storytelling in Mandarin Chinese conversation

Panel contribution

Dr. Xin Peng¹, Dr. Wei Zhang²

1. Xiamen University, 2. City University of Hong Kong

This paper reports a study of suspension in telling sequences in Mandarin conversation and examines in particular suspensions initiated by recipient in another speaker's ongoing telling. In as early as 1970s, Jefferson first noticed the phenomenon of "side sequence within an on-going sequence" in conversation (1972:294). When this happens, the progression of the main sequence, and therefore the focal activity being carried through that sequence comes to a halt, at least for a brief moment, during which the contingencies that have triggered the side sequence becomes the focal business for the participants in the side sequence. When the focal activity of an on-going conversation is storytelling, side sequences are often initiated by story recipient's response towards the telling-so-far.

We first sketch the sequential organization of recipient-initiated side sequences which put an ongoing storytelling on hold. Our analysis shows that such sequences are often organized in a two- or three-turn structure. Two sequential positions are identified as the earliest possible points for getting back to suspended telling. The first one is the second TCU in the second turn within a two-turn side sequence as schematized in (1).

(1)

A: ongoing story

B: initiating side sequence

A: responding to B's action + returning to story

The second position is the teller's first turn following a three-turn side sequence as schematized in (2), where the recipient who initiated the side sequence proposes closing the sequence by producing a sequence-closing third (SCT) which does not contribute further topical talk in the side sequence.

(2)

A: ongoing story

B: initiating side sequence

A: responding to B's action

B: producing SCT

A: returning to story

We then examine recipient responses to the telling which lead to side sequences in terms of the actions they implement. The most frequent type is recipient's question which seeks more details about the story. As questions are first actions in terms of adjacency pair (Schegloff, 2007), they make relevant the teller's answer in the next turn, thus leading to the suspension of the main sequence. A side sequence may also be occasioned by other types of recipient's action, e.g. other-initiation, collaborative completion, etc.. Although these actions are mainly aligning to the teller as the current main speaker and the telling sequence as the current focal activity, they may suspend the telling as storyteller's responsive action is made relevant for the next turn. Likewise, recipient's affiliative actions such as stance display may also develop into a side sequence if such actions are responded to by the storyteller.

Many side sequences identified in our data collection are brief, but some of them may be expanded into longer and complex sequences resulting from contingencies arising during the course of the side sequence. Or the expansion may be a result of sequence design when the side-sequence-initiating turn is produced as prelude to another action. While most cases of side sequence expansion are initiated by recipient, the storyteller may also contribute to the expansion when they choose to develop further talk within the side sequence.

Recruiting assistance in a team-work: An analysis of embodied coordination among service providers

Panel contribution

Prof. Ikuyo Morimoto¹

1. Kwansei Gakuin University

This paper aims to investigate the ways in which service providers coordinate their vocal and bodily conduct in teaming up to serve their customers smoothly and collaboratively.

People ask for or are offered assistance by others when they are faced with trouble or difficulties in achieving some task at hand by themselves. The concept of recruitment for assistance captures this ubiquitous situation in our social lives: cooperation and collaboration can be seen as being achieved through this recruitment (Kendrick and Drew, 2016). According to Kendrick and Drew (2016), recruitment for assistance covers the various ways in which one person can recruit assistance from others, including not only explicit requests but also indirect indication of their need for assistance. Recruitment encompasses the linguistic and embodied ways in which assistance is solicited or voluntarily provided.

Using Conversation Analysis as a research methodology, this paper illustrates the ways in which service providers accomplish recruiting assistance from each other to serve their customers as a team. The data for this study consist of 80 hours of video-recorded interaction at a PC service counter located in a local university and 30 hours of video-recorded interaction at a second-hand clothing shop.

The analysis leads to several findings. First, service providers rarely use verbal exchanges to negotiate their roles in serving customers or to perform coordinated actions. Instead, they closely monitor the trajectory of the other's as well as the customer's verbal and bodily conduct that projects what needs to be done next for the task at hand. This enables them to provide proper assistance at the proper moment.

Second, the findings exhibit an instance of one new employee displaying difficulty in offering proper assistance in a timely manner. This suggests that the proper ways of recruiting/offering assistance in the workplace need to be acquired.

Third, if service providers have trouble coordinating their moves, for example, offering assistance with the wrong timing of assistance, then the trouble is quickly resolved. This shows that they are oriented to preventing the trouble from becoming conspicuous.

The first and the third findings suggest that service providers are oriented to keeping customers from noticing their recruiting assistance. This indicates that they are showing themselves as fully attending to their customer as a 'service provider'. As for the second finding, I will argue that recruitment can be one possible perspective for understanding the difference between skilled persons and novice ones in the workplace.

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Red Said, Blue Said: Quotation in Arizona's 2018 Midterm Campaign Ads

Panel contribution

Prof. Karen Adams¹

1. Arizona State University

USA campaign cycles are long with extensive spending on media advertising. In 2018 midterm elections, many seats were hotly contested with the goal of changing major party control of the US Congress and Senate as well as state governorships. Arizona is one state perceived as 'purple' with the possibility of changing red (Republican) seats to blue (Democrat). TV spots started early in the cycle during party primaries and before they even concluded, front runners ran ads against their likely general election opponent. Spending on TV and radio ads in AZ ranked 8th in the nation. This presentation compares quotation strategies in general election TV ads for an AZ senate campaign, three AZ congressional seats, and the gubernatorial office.

Not all ads are financed by the candidates' committees. Campaign finance laws allow political party affiliates, labor unions and PAC's (Political Action Committees) to run ads for candidates they support. These groups of supporters are not to have contact with the candidate about their promotional activities so the stances taken can be different while allowing plausible deniability for the candidates. This study will compare ads where the candidates identify themselves or their committee as the principal of the ad in the ad itself, "I am Kyrsten Sinema and I approve this ad," along with those of other principals identified by a written statement, "Paid for by the RGA (Republican Governor's Association) AZ PAC. Not authorized by any candidate or candidate's committee." The forms and functions of quotation from the two types of principals differ in terms of identity construction, ideologies and the quoted sources that are needed to do that.

Over the campaign cycle, the perspectivization done by positioning the speakers' points of view can change. Senate candidate Sinema's opponent intensified sourcing Sinema's words with a metarepresentation of dangerous/'treasonous' often uncoupling time and quote context. Sinema responded by changing quotation strategies from those of an independent candidate representing all Arizonans and ignoring her opponent to one that accused her opponent of lying. Other campaigns also initially quoted sources creating a successful politician then moved to defending their record.

Methods require multimodal perspectives as ads can present candidate's voices only, an image with an open mouth or an image of them talking or with voicing provided by the ad's designers. Written text quotes facts, context and principals. Comparison of forms, their explicitness, sources of quotation, identity of participants, and temporal and local contexts identify strategies of quotation for purposes of electoral opposition and political argumentation in a tight and expensive state midterm.

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Reference to evidence. Towards a distinction of evidential versus epistemic meanings

Panel contribution

***Mr. Kalle Müller*¹**

1. University of Tübingen

Teasing apart evidential and epistemic meanings has proven a challenge, since traditional modals may also make use of available evidence (e.g. Kratzer 2012). After showing why criteria in the formal literature that distinguish between ‘propositional’ modality and ‘non-propositional’ evidentiality (e.g. Faller 2002) test for very heterogeneous phenomena like at-issueness (e.g. Müller *to appear*), this talk explores the use of another criterion: Evidentiality as „stating the existence of a source of evidence for some information“ (Aikhenvald 2003: 1). Since epistemic claims are primarily about beliefs, I propose that epistemic modals may be based on available evidence, but do not actually need evidence to be available. This notion is implemented in the following criterion:

(1) Reference to Evidence Criterion (= REC):

(Non-obligatory) evidential items state the existence of some source of evidence for a proposition. Epistemic items do not. Hence only the latter are felicitous in contexts where reference to a particular piece of evidence cannot be made.

How can this basic notion be used to distinguish between epistemic and evidential meanings? (2) shows a context where the REC is implemented:

(2) *Suppose someone is in cave, or a prison, with no natural light, no contact to the outside world, no variation of temperature, no track of time: He is without any available evidence.*

In this context, an utterance of the person would be infelicitous using SEEM-verbs, which have been argued to contribute evidential meaning (de Haan 2007, Diewald & Smirnova 2010). By contrast, traditional modals could be uttered felicitously:

(3) # It seems to be summer now.

Es scheint Sommer zu sein.

It must/might be summer now.

Es muss/müsste/könnte/dürfte jetzt Sommer sein.

The same contrast arises between the German adverbs *offenbar*, *anscheinend* “apparently” and *vielleicht* “maybe” and *bestimmt* “certainly”, cf. (4). Only the latter would be felicitous in this context, regardless of the degree of certainty they convey. The differences cannot be attributed to restrictions in evidence type, since German evidential adverbs are unspecified (Axel-Tober & Müller 2017).

(4) # Anscheinend/Offenbar ist es Sommer.

Vielleicht/Bestimmt ist es Sommer.

Thus, the implementation of the criterion shows a difference between traditional epistemic modals and other, rather evidential expressions. As a next step, the REC will be applied to further expressions that have been classified as evidentials in the literature, e.g. *werden* in a non-future reading (Diewald & Smirnova 2010) or *wohl* (Haumann & Letnes 2012).

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Referentiality and non-referentiality in early mother-child dialogues

Panel contribution

Prof. Anne Salazar Orvig¹, Dr. Christine da Silva Genest², Dr. Marine Le Mené³, Dr. Haydée Marcos¹

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Our contribution will focus on early first-language acquisition and explore the interactional contexts of shifts between non-referentiality and referentiality in mother-child dialogues. Previous studies (see for a review, Allen, Hughes & Skarabella, 2015) with children under 3 highlight very early referential skills but they seldom address the issue of non-referentiality. And yet, from the onset, children experience in everyday dialogues not only referential but also non-referential uses of nouns (generic, non-specific, attributive, vocative, labelling and categorisation, as well as nouns in compound constructions). Children's first uses of nouns partly reflect this diversity.

We worked on a corpus of video-recorded everyday-interactions of 27 French-speaking mother-child dyads. Children were between 1;10 and 2;6 of age. In these data, we can observe that in the first stages of language acquisition, children produce utterances composed of a single noun, with no determiner (1- Clé40) or with only a proto-morphological form (filler syllable, Veneziano 2003).

(1) Clément 2;3

Mother and child are doing a puzzle. Clément moves a piece.

Clé39 - [esa]?

‘et ça’

‘and that?’

Clé40 - [vwaty?] <showing something on the puzzle>

‘voitu(re)?’

‘car?’

Mot54 - oui. on va le faire oui .

‘yes. we are going to make it .’

These utterances may serve to call the interlocutor's attention to a referent, request a specific or non specific referent, or categorize a referent. The function of the utterance, as well as the referential/non-referential status of the noun, are co-constructed through local and global aspects of the context, such as the form and function of the interlocutor's utterances, gestures, current activity and the speech genre.

This paper will present and discuss a typology of sequences containing at least one occurrence of a single-noun utterance produced by the child which can be interpreted either in a referential or in a non-referential way (mostly categorising/labelling, but also non specific uses). The sequences observed can be classified into two main types: a) the referential status of the child's single-noun utterance is indeterminate (as in Clé40). The adult, in her reaction, undertakes an interpretation, either referential (Mot54) or non-referential, which further orients the interaction; b) the child's utterance responds to an adult's query or assertion which predetermines its function. In these co-constructed contexts the indeterminate noun acts as a pivot from non-referential use to its integration in a referential chain. We might speculate that it is through the experience of such recurrent sequences (Bruner's format, 1983) that children progressively construct the distinction between referential and non-referential uses of nouns.

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Referentiality as a dynamic and fluid phenomenon in conversation

Panel contribution

*Prof. Sandra Thompson*¹, *Prof. Tsuyoshi Ono*²

1. University of California, 2. University of Alberta

Our examination of referentiality in everyday interactions reveals three characteristics of referentiality for speakers:

- a) Referentiality is a temporal phenomenon where reference is negotiated and renegotiated by participants as interaction proceeds.
- b) Referentiality is not a discrete notion, as the specificity of what is being talked about constantly shifts between concrete objects and general types.

Regarding points a) and b), the negotiation and non-discreteness of referentiality, consider Extract (1):

(1) (A shopper is telling an audio salesman what she's looking for)

1 TAMMY: ... I want a **tape deck** .. that's gonna sound about,

2 ... you know,

3 as good as **it** ca=n,

4 BRAD: ... oh okay

In line 1, Tammy first introduces the category *tape deck*, which is specified further by her continuing relative clause, *that's gonna sound about you know as good as it can*. Notice that in line 3, she uses a the pronoun *it*. Traditional linguists might say that this *it* is 'anaphoric', referring back to the **category** of tape decks in line 1, yet the *it* in line 3 now refers not to the category, but to the **specific**, though hypothetical, tape deck that Tammy might buy. Brad has no trouble interpreting these NPs in Tammy's lines 1-3.

- c) Referentiality appears not to be a notion objectively definable by analysts (though it might be possible to operationalize it): what is expressed by words often becomes a referent only when reified by the interactants.

Point c) can be illustrated by Extract (2), which immediately follows Extract (1):

(2)

1 TAMMY: I think I want a tape deck with two= –

2 .. places for two tapes,

3 so I can copy,

4 BRAD: .. [Okay].

5 TAMMY: [(H) but] I've never done **this** before.

6 I don't know much about tapes.

7 [I mean] I h- –

8 BRAD: [Okay].

In line 5, Tammy says *I've never done this before*. This occurrence of *this* might appear to be anaphoric, referring back to something in the previous talk. But there is nothing in what Tammy has said that can be clearly identified as 'the referent' for her *this*. Does *this* in line 5 'refer back' to copying tapes, shopping for a tape deck, talking about tape decks, etc.? She can't mean that she's never shopped for audio equipment because she has just told Brad that she's happy with the 'stuff' (i.e., speakers) he has recently sold her.

We argue, therefore, that this *this* serves as an invitation to the addressee to infer an activity or event from the previous talk and **create** a referent for it, loose though it may be, that will be "good enough" for the current interaction. Notice that Brad accepts this 'invitation' of Tammy's, and the interaction again proceeds smoothly. These findings, in clear opposition to discussions of referentiality in philosophical and semantic traditions, provide further support for much recent research showing that language is a profoundly social phenomenon -

temporal, non-discrete, constantly negotiated, and continually emergent.

Reflexive ethnography: shifting and ambiguous positions

Panel contribution

Dr. Mi-Cha Flubacher¹

1. University of Vienna

It could be argued that ethnography is pragmatic inquiry *par excellence*, as one of its aims is to “describe the apparently messy and complex activities that make up social action” (Blommaert & Dong 2010: 12). In this endeavor, ethnography analytically addresses not only interactions and the patterns and rules that structure and frame them, but also the meaning-making inherent in these interactions. However, as has been repeatedly discussed, the reflexive ethnographer (Bourdieu 2004) is faced with fundamental ontological questions on a metapragmatic level that revolve around their own *origo*. First of all, the question arises whether it is possible to actually just ‘describe’ the observed social action. Clifford (1989: 2) has called this the “historical predicament of ethnography, the fact that it is always caught up in the *invention*, not the *representation* of cultures” [emphasis added]. Any writing up of ethnographic observation (just as the observation in itself) thus becomes a constitutive act. Secondly, and closely related to this, the origo of the researcher is an inherent feature in this process; to quote Clifford (1989: 3) again, ethnography is embedded in a “wider practice of writing *about*, *against*, and *among* cultures” [emphasis added], which is clearly related to the positionality of the researcher. Finally, the question emerges how to deal with these issues as an ‘origo-aware’ researcher when writing about, against and among cultures, sites, and participants. More particularly, this means that while aiming for broader metapragmatic insights, the reflexive ethnographer is urged to draw on the particularity of their own positionality in the field.

These questions form the background of my presentation, in which I will discuss the particular case of an ongoing ethnography in a Thai massage studio in Vienna, Austria, run by Thai women; a site which is marked and structured by discourses of exoticization, ideologies of femininity and ethnicity as well as specific political economic conditions related to stratifying migration policies and patterns. In such a context, my (self and other) positioning is often up for debate by customers or acquaintances of the Thai massage therapists, as ambiguous indexicalities come into play (i.e. interpellations as a massage therapist or a Thai compatriot). Furthermore, I witness instances in which the Thai women experience ambivalent positioning by others due to their professional activity, gender, and ethnicity. Finally, the positioning of others within the site is highly fluid, depending on the interlocutor and the pragmatic setting. With shifting and ambiguous instances of positioning emerging in this long-term ethnography, I argue that they should not be regarded as problematic or conflicting, but as opening a space for us as researchers to reflect more broadly on the implications of attempts of fixing an ascription, position, and origo.

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Remapping the borders: Argentinean Facebook users in a diaspora community

Panel contribution

***Dr. Patricia Gubitosi*¹**

1. *University of Massachusetts Amherst*

Diaspora groups frequently find themselves settled in minority communities where their language and culture can be—and frequently are—endangered by the majority population of their new home (Ladilova 2015); and more often, people in the diaspora are susceptible to assimilation and acculturation and hence perceive themselves as being disloyal to their traditions and national identities. Nevertheless, people in the diaspora frequently remap their community boundaries to negotiate new identities in a mode where they can cross the spatial, temporal, and ideological spaces of their living-in-between in an easy way.

This presentation examines the linguistic practices of a group of Argentinean immigrants living in the diaspora when using Facebook to answer the following questions: 1) how immigrants negotiate borders when communicating with their families in the home country or with friends in the host country? 2) What kind of translanguistic/ transnational practices and strategies they use when communicating with speakers of other dialectal varieties of Spanish? And 3) how the sense of simultaneity (living here and there) and their (de)territorialization practices (Rosa 2015) affect their use of Spanish language?

Corpus for this research comes from 10 participants whose country of origin is Argentina, and who have lived in the United States for more than 10 years. All data come from the participants' Facebook micro-blogging and users' status updates (Lee 2011) collected during the same period of time.

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Repair as an inclusion, exclusion strategy on Arabic Twitter

Panel contribution

Dr. Najma Al Zidjaly¹

1. Sultan Qaboos University

Using a mediated action approach to discourse (Scollon 2001), and highlighting mixed methods, including two types of intertextuality (Bakhtin 1981), I examine conversational repair as both an inclusive strategy (of the *us*) and a delegitimizing strategy (of the *them*) in the context of Arabic Twitter. I specifically identify six types of other-initiated repair appropriated by anonymous Arab reformers (who classify themselves as former or Ex-Muslims) on Twitter to arrive at three immediate and larger functions: First, repair is used to create legitimacy (and online presence) as Muslims are not allowed to leave Islam; therefore, being an Ex-Muslim is a forbidden identity punished by death or prison in all Islamic societies, and one that its existence on social media is frowned upon and constantly reported as spam on Twitter; second, repair is used to delegitimize and discredit Islamic authoritative discourses (Bakhtin 1981), cultural texts considered holy, through the desynchronization of the multiple (and invisible) layered meanings (Blommaert 2005; Al Zidjaly 2012) embedded in contested Islamic texts. Through delegitimizing the *other* and legitimizing the *us* (via repair), a third function is identified: inciting larger religious and social reform in Arabia.

The data of the presentation are taken from a larger ethnographic, longitudinal funded project on Arab identity online that I commenced in 2015. The data set on religious activism contains over 50,000 tweets by Arabs from various backgrounds and political positions on Twitter (2017-2018). I have also collected ethnographic observations and interviewed seven members of the Arab Ex-Muslim community on Twitter. While the general project is on social, religious activism, in this presentation, I focus on one of the main strategies (e.g. repair) that Ex-Muslims on Arabic Twitter use to discredit Islamic authoritative texts, and in the process fight back against the larger community (and Twitter) that do not believe in their existence. Theoretically, to capture the immediate and larger functions of repair in the Ex-Muslim online community, I theorize other-initiated repair as mediated actions strategically appropriated on Arabic Twitter to propel inclusion and social change. In this theorization, repair is constructed not as an interactive, mitigated, and an inherent part of interaction, but rather as a multimodal action mediated by cultural discourses, made possible by intertextual references, and resultant in cultural effects, captured through grounding discourse in action.

The paper contributes to (Arabic) social media research and illustrates the potential that linguistic strategies (e.g. repair) could have in bringing about socio-religious change through being strategically appropriated to fight exclusion via delegitimizing the other and in the process create inclusion locally and a larger social movement globally.

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Repair practices in Italian-English bilingual multiparty conversations

Panel contribution

***Ms. Daniela Panico*¹, *Dr. Francesco Possemato*²**

1. University of Sydney, 2. Macquarie University

Repair is a fundamental organisation for interaction that allows participants to deal with problems of speaking, hearing, or understanding talk (Schegloff, 1992; Schegloff, Jefferson, & Sacks, 1977). Whilst trouble sources in interaction can be extremely varied in nature (Hayashi, Raymond, Sidnell, 2013), one recurrent problem in bilingual conversations is the lack of availability of a lexical item, which typically yields a “word search” (Schegloff, 1979). Drawing on 15 hours of video-recorded dinner conversations occurring in an Australian Italian-English bilingual family, this paper concentrates on moments where Italian is the preferred language for interaction (Auer, 1984). In particular, we examine repair sequences in multiparty interactions in which the current speaker resorts to English due to “problems of accessibility” to an Italian word (Auer, 1984, p. 57). This results in non-minimal other-initiated other repair sequences, i.e. when the initial repair initiator fails to adequately address the original trouble source. The analysis shows that, in interactions where linguistic competencies are unevenly distributed amongst participants, this type of repair configuration systematically provides a third party – i.e. neither the trouble-source speaker or the repair initiator – with the opportunity to repair the trouble source, similarly to a “language broker” (Bolden, 2012). By bringing about epistemic asymmetries (i.e. language knowledge), this repair trajectory redistributes the ‘division of labour’ amongst participants. Moreover, the re-allocation of the accountability for repairing the trouble source leads to a shift in the participation framework. Finally, this paper shows how other-initiated other repair can be fruitfully exploited for the re-establishment of the preferred language for interaction, and – ultimately – of intersubjectivity.

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Repairing Customer Relationship by Apologies on Social Media — A Sino-US Comparative Study of Airline Service Failure Apology

Panel contribution

Ms. Jessie Li Yi¹

1. The Hong Kong Polytechnic University; Sun Yat-sen University

Customers nowadays are empowered to vent their negative feelings on social media if service or product fails their expectations. Apologies are thus used by companies as remediable responses to prevent these customer complaints or negative words-of-mouth becoming hazardous or crisis-provoking. In this study, different company apology strategies on social media are explored by analysing one-year data from four big airlines from both China and America. The small-scale quantified qualitative study reveals that these apology strategies are employed to foster a “you-we” interactive relationship by American companies and a “you-centred” supremacy by Chinese companies. This sociopragmatic analysis deepens our understanding of the speech acts in new context of east and west cultures, and also provides valuable insights for practitioners to develop effective webcare interventions.

Repairs in conversation by learners of Japanese: from the perspective of clarification and multimodality

Panel contribution

Ms. Kaori Doi¹

1. Institute of Technologists

This study investigates repairs in interactions between learners of Japanese from the perspective of clarification and multimodality. When participants in conversation can not understand what the current speaker said for some reasons, there is a problem in hearing, speaking and understanding that have to be solved. This is called as a ‘trouble sources’ that is repairable (Schegloff, Jefferson and Sacks (1977)). Repair is categorized into four types depending on “who repairs” (self repair /other repair) and “who initiates it” (self-initiation/ other-initiation)). Previous studies about “repair” began based on English daily conversation data and have analysed the types of repair, the organization of it and its position in interactions. A large number of studies on repair in L2 interactions that includes participants with unequal linguistic competence were motivated by the suggestion of the preference for self-correction over other repair by Schegloff, Jefferson and Sacks (1977) and the studies have tested this in L2 interactions. Recently, researchers began to focus on repairs in ELF (English as a lingua franca) interactions and analysed repairs in interaction by non-native speakers whose first languages differ. Previous studies in ELF have frequently reported self-repairs as one of the clarification strategies, which raises explicitness in the current speaker’s utterance in interaction (Kauer 2011, Mauranen 2007).

This study analyzes characteristics of repair in conversation in which speakers have to communicate only in Japanese and examines its communicative effectiveness. Furthermore, the study analyzes the functions of gestures as a multimodal aspect in interaction.

The data in this study consists of interactions videotaped and transcribed in which speakers whose first language is English talk freely about given topics in Japanese. This study focuses on moments in which grammatical difficulty has to be managed to communicate in Japanese.

The present study reveals that learners of Japanese use both self and other repairs together with hand gestures and head nodding as clarification strategies for effective communication. The study also considers the possibility of implication of the finding to English language education.

Replicated Authenticity in a Japanese Supermarket in Singapore

Panel contribution

***Dr. Keri Matwick*¹, *Dr. Kelsi Matwick*²**

1. Nanyang Technological University, 2. University of Florida

This presentation discusses the language of Japanese food products in a Singapore branch of the Japanese supermarket Meidi-ya. Guided by social semiotics, the analysis examines promotional signs and their image, text, typography, format, and the overall retail experience, allowing for a reading of the ‘semiotic landscape,’ or how all the elements work together (Kress & Van Leeuwen 2006). Drawing on Gilman and Pine’s (2007) categories of authenticity, the study illustrates how language and visual material render the Japanese food products authentic via five genres: original, natural, influential, referential, and exceptional, and adds a sixth genre: health. Thus, the study advances pragmatics research with a discussion of authenticity and how it is represented in a foreign context, offering insight in to the cross-linguistic and cross-cultural exchanges that occur in foreign supermarkets.

Rescuing the CP for studies in language and law

Panel contribution

Prof. Janet Giltrow¹

1. *University of British Columbia*

Rescuing the Cooperative Principle for studies in law and language

Janet Giltrow

Grice's Cooperative Principle (1987) endures, owing to its foundational reputation but also to its viability and productivity. Yet the CP is not unassailable. Hearing the CP stating itself as a command, some have read it as setting up rules – which are then obeyed only here and there. Others hear the joke clearly enough but nevertheless deliberate on the CP as normative – and they too find its limits. The CP does not fare well beyond 'ordinary conversation'. Notably, Marmor (2008) denies the applicability of the CP and Maxims to legal discourse, particularly to statutory interpretation: unlike the context of ordinary conversation, the context of statutory language is not 'rich' enough to support the CP. On different grounds, others have cited many instances of interaction where 'cooperation' is at best undetectable, and at worst replaced by conspicuous uncooperativeness. Again, legal uses of language have provided strong examples, e.g., Liao and Sun (2017) on interaction in Chinese courts. Once it goes beyond small talk, the CP can find itself in trouble. Sometimes these troubles are overcome: e.g., G. Miller's (1990) reconciling of the CP with maxims of statutory interpretation; Frade's (2002) 'Legal CP'. Yet even with such efforts, the CP is still apt to excite claims that legal languages are different, and cannot be discussed in the terms used for a universalised 'ordinary' conversation. In language and law studies, particularly, then the CP can find itself underwater. Can it be rescued?

Research such as that reported in Liao and Sun (2017) at least calls for the CP to be restated in terms more conceptually flexible while still faithful to pragmatic principles. This presentation will suggest possibilities. But more than this, the category 'ordinary conversation' can be roused from its complacency by the concept of *genre*. In pragmatics, genre is liable to appear (e.g., Gotti 2012) as a matter of form and structure mainly noticed by Applied Linguistics. Pragmatics has however also delivered a compelling – and underappreciated – socio-cognitive concept of genre. Levinson (1979) proposes 'Activity Types' as the frame for genres, and – crucially – follows this with a practical account of mutual consciousness: shared knowledge of *the activity* (rather than rules) constrains (and, I would add, motivates) both Speakers' contributions and Hearers' inferences. Levinson's work is independent of but compatible with 'new-rhetorical' theories of genre, which draw on Bakhtin's (1981, 1986) picture of genres as coordinates of 'spheres of activity' and C. Miller's (1984) disavowal of genre as form and declaration for it instead as 'social action'. From both Bakhtin's analysis and Miller's re-analysis we can see genre as phenomenological (Giltrow 2015) rather than rule-governed – which is not to say that rules are never stated (Giltrow 2002 on 'Meta-genre'; cf. legal canons of construction). These non-formalist concepts of genre could adapt the CP to analysis of interaction that – to common sense – looks uncooperative, and also rescue CP for work on 'difference' in legal languages.

Reshaping the view of public self in the Japanese context: Role of public speaking activities in identity construction

Panel contribution

*Dr. Miyuki Takenoya*¹

1. Toyo University

The present study investigates how the identity of the public self has been reshaped through public speaking activities in the Japanese context. The Japanese used to be viewed as shy people who were not inclined to public speaking. However, in this era of rapid globalization in which an American style of public speaking such as TED (Technology, Entertainment, and Design) talks has become popular, the views and practices of public speaking in Japan seem to have started to change. The study focuses on people who have started to speak up and explores how their self-perception is changing through public speaking activities. The research questions guiding the study are: (1) what topics the speakers are addressing in public; and (2) how the speakers view themselves before and after their speeches.

Data for the present study is a collection of video and audio recordings as well as field notes from the ethnographic observations of the Toastmasters Club activities between 2011 and 2015 in the greater Tokyo area in Japan. The Toastmasters Club is a non-profit organization which started in the early 1900s in the USA. Its objectives are to promote the communication abilities and leadership skills of its members. The Toastmasters Club in Japan started during WWII; presently, the number of clubs has grown to more than 200 throughout Japan. The official language of the Toastmasters Club is English. Although English-only clubs form the majority, other types of clubs are also offered in Japan: English only (109 clubs), Japanese only (34 clubs), and bilingual of English and Japanese (55 clubs). Other clubs include English-Japanese-Chinese trilingual clubs (8 clubs).

A preliminary analysis of the data reveals that public speaking practices are functioning as a medium to reshape the identity of the speaker's gender role, as in the following statement made by a housewife in her 60s who has experienced a change in her view of her position amongst her family members.

'I have not got along with my mother-in-law who lives with us in our house. I prepare and bring three meals to her room every day, but she never has expressed her appreciation to me. But, that is OK. If something bad happens between us, now I write it up as a speech and deliver it in the club. Since she gives me a good speech topic, I can bear the troubles with her.'

As Boucholtz and Hall (2005) states that 'identity construction involves social positioning of self and other, and the woman seems to have experienced a new positioning of herself as a housewife by adopting a new practice of speaking publicly about her family troubles. She no longer has the traditional image of a housewife who keeps quiet and obeys. The study continues to discuss views and practices people have experience through their public speaking activities.

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Resisting Responsibility for Decision-Making during Medical Consultation: A Conversation Analytic Study in Singapore

Panel contribution

Mr. Gim Thia Ng¹, Prof. Ni-Eng Lim¹, Prof. K.K. Luke¹

1. Nanyang Technological University

Medical decision-making has customarily been construed as being a unilateral process. Conversation analytic studies, however, have shown that decisions are in fact jointly made by both parties and shaped by the moment-to-moment interactions of the medical consultation.¹ This process is much more complex than any presumed unidirectionality of action, e.g. doctors are superior or possess greater authority, while patients are subordinate or epistemologically ill-equipped to make decisions etc. During the formulation of a treatment plan in actual consultation, patients may orient to the medical expertise (epistemic authority) of doctors in recommending solutions, while doctors may orient to the ultimate right (deontic authority) of patients in deciding what medicine to take or what procedures to be performed on their bodies.¹ Successful negotiation is crucial towards delivering the patient-centred care that has become requisite of modern medicine.

The present study aims to explore the decision-making process regarding medical treatment during secondary care consultations in an Asian setting. Conversation Analysis has been chosen as the method of investigation as it offers a powerful qualitative tool that allows for fine-grained details of interaction to be examined. The data comes from a corpus of 150 video recordings of first-visit consultations at a Singapore hospital's urology clinic, where doctors will recommend further diagnostic treatment for the presented symptom(s).

Preliminary observations reveal a practice amongst elderly folks in deflecting responsibility for treatment decisions to doctors, rather than actively partaking in decision-making. This is observed in several consultations conducted in both English and Mandarin Chinese, suggesting that the phenomenon cuts across purported sociolinguistic subgroups and may be linked to lower health literacy among the aged.² At the same time, this relegation of responsibility runs contrary to the findings of US-centric research that has reported subtle practices of patients influencing treatment negotiations.³ Indeed, it seems that empirical inferences from the Anglophone world may not homogeneously play out across different cultural contexts. Curiously, local doctors also appeared reluctant to accept such responsibility, choosing to engage in a myriad of manoeuvres in support of patient autonomy, ostensibly confirming their orientation to the deontic rights of their 'clients'.

This discussion brings to light how healthcare ideals may be at odds with the epistemic status and stance of elderly patients in a globalised but culturally-rooted Asian country like Singapore. Doctors and patients would need to be more sensitive to the nuances of their interactions with each other to realise effective communication.

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Respecting a young client: power, race, and telling stories in a court-ordered narrative therapy

Panel contribution

Dr. Shoko Yohena¹

1. Ferris University

This study examines an actual narrative family therapy, which was video-recorded and sold in the U.S. for educational purposes. The clients were an African-American youth and his mother, who came to receive a court-ordered therapy for the youth as he was suspended from school for “assaulting” his white classmate.

Monk, Winslade, Crocket, and Epston (1997, p. 54) stated that, in narrative therapy (White and Epston 1990), “if the relationship is to become truly collaborative, the counselor needs to be sensitive to how power manifests itself in social and professional practices.” This study explores some of the ways such sensitivity to power was manifested in a therapy session, where the clients and the therapist come from diverse backgrounds concerning social class, social status, race, age and so on.

The study first examines different versions of “the problem-saturated stories” told by the court, the child, and the mother. The story co-authored by the mother and the therapist blamed racism in the dominant society. The child, however, repeated “I don’t know” when asked about racism, and thus avoided to be positioned as a victim of racism. Different storylines by each family member were then treated as the resource, rather than conflicts, to be woven together for a more preferred story.

Monk, Winslade, Crocket, and Epston (1997, p. 26) further emphasized the importance of curiosity in narrative therapy, stating that “Curiosity is one safeguard against the use of counselor expertise to steer the client in the direction that the counselor deems appropriate.” How can such curiosity as a safeguard be communicated and reflected in actual interactions? This study examines the therapist’s communicative strategies and their possible influence on the creation of space for the clients to tell their stories, which were significantly different from the stories told by the court and the school district. Some of such strategies include “externalizing the problem” in a social, cultural and political context, and positioning the clients as experts with rich knowledge. In a sense, the therapist takes the role of an archeologist who seeks the clients’ perspectives for the more profound understanding of what was going on. It is not just therapeutic techniques but the determination to be sensitive to power that makes linguistic techniques effective.

The study concludes with some practical applications of narrative therapy techniques for other settings.

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Responding to E-Commerce Customer Reviews: Strategic Impoliteness and Impression Management

Panel contribution

Ms. Jingli Chen¹, Dr. Dezheng (William) Feng¹

1. The Hong Kong Polytechnic University

(Im)politeness theories have focused on how communicative strategies are employed to promote or maintain harmonious interactions in face-to-face communication. On the other hand, relatively few studies have been done in the domain of digital communication or computer-mediated communication (CMC), particularly in regards to impoliteness in CMC. This study addresses this gap by investigating the actual, naturally occurring e-shop representatives' asynchronous responses to customers' critical reviews on the Internet-based Taobao, one of the biggest e-commerce platforms for consumers' online shopping in China. In total, 102 negative responses which challenge the critical reviews are annotated drawing on the existing impoliteness theories and impression management frameworks. The analysis shows that the e-shop representatives attempt to battle against the negative reviews by 1) challenging the critical reviews, 2) blaming the reviewers, or/and 3) defending the e-shops. It is found that defending the e-shops is the most salient pattern, which can be further realized through 1) expressing self-compassion to reveal the power imbalance between the e-shop representatives and the malicious reviewers, 2) defending the e-shop representatives by emphasizing that the shop representatives are of high credit and willing to solve the problem, or/and 3) promoting the goods and services by legitimizing the social status and reputation of the e-shops. Deviation from the norms of politeness frequently results in conflict, but strategic negotiation of impoliteness in this particular e-commerce platform renders e-shop representatives an opportunity to (re)negotiate the impression and (re)construct the customer-business relations. The findings could contribute valuable insights to the existing literature, address controversial issues, and outline an analytical paradigm for future research regarding (im)politeness as well as impression management strategies in the e-commerce context.

Rethinking linguistic relativity of counterfactual reasoning

Panel contribution

Prof. Zhuo Jing-Schmidt¹

1. University of Oregon

This presentation reviews the relativity debate (e.g. Blum 1981, 1984; Au 1983, 1984; Liu 1985; inter alias) that started in the 1980s about Chinese counterfactual reasoning in light of two sources of new evidence. On the one hand, it looks outside the box of language research on counterfactuals at the converging evidence of the ubiquity of counterfactual reasoning as a universal experience from decision research, social psychology, and neuropsychology (e.g. Roese 1994, 1997, 1999; Mandel 2003; Zeelenberg et al. 1998, inter alias). On the other hand, it reviews newly available linguistic research from formal semantics/pragmatics (e.g. Jiang 2000; Wang & Jiang 2011) as well as functional constructionist analysis based on corpus data from Chinese (e.g. Jing-Schmidt 2017) that show the interdependence of multiple grammatical and pragmatic categories in conveying counterfactual thinking, the affective and evaluative forces of counterfactual language in ordinary communication, and the personal and interpersonal functions it accomplishes. This presentation addresses the cognitive and affective constraints on linguistic relativity and draws cautionary implications for theory and methodology in research on language and thought.

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Zeelenberg, Marcel, van Dijk, Wilco, van der Pligt, Joop, Manstead, Antony S.R., van

RoastMe - On ritual insults online

Panel contribution

Prof. Marta Dynel¹

1. University of Łódź

RoastMe - On ritual insults online

This paper gives an account of ritual insults hurled by social media users on a specific “humour hub”: the RoastMe subreddit. Taking into account the emic perspective of the online community of practice, the humorous phenomenon at hand will be conceptualised as a special type of disparagement humour that is enclosed within a humorous frame, thriving on the community members’ unbounded creativity (see Dynel and Poppi 2019). Thus, RoastMe insults display overtly pretended exacerbated face-threat, while being oriented towards amusement and solidarity-building among anonymous users. At the same time, these ritual insults may be seen as instances of autotelic untruthfulness and autotelic humour (humour for its own sake, see Dynel 2017, 2018). On the other hand, contrary to previous claims concerning the status of ritual insults (e.g. Labov 1972, Smitherman 2000, Stokoe and Edwards 2007), RoastMe jibes may communicate - whether explicitly or implicitly - users’ genuine beliefs (cf. truthfulness) about the targets (see Dynel 2017, 2018) with regard to specific referents of the jocular criticism. The second part of the paper will report the findings of a quantitative study on the prevalent types of roastees/targets of the ritual insults, as well as the dominating categories of referents subject to jocular criticism.

Roliúde Nordestina, or Brazil's Northeast Hollywood: Translanguaging the Periphery

Panel contribution

Dr. Dina Ferreira¹

1. State University of Ceará

This paper analyzes how a peripheral cinema industry in the hinterlands of Brazil drew from transidiomatic tropes to brand itself as the Roliúde Nordestina, or Brazil's Northeast Hollywood. The poorest region in Brazil, the Nordeste (Northeast) is often downgraded in mediatized texts and everyday talk in the Southeast of Brazil, which is the wealthiest region where the major cities of São Paulo and Rio de Janeiro are located. The Nordestinos and Nordestinas are often scorned as poor migrants who come to the southeast in order to survive and work as maids, waiters or doormen. In a way, the Roliúde Nordestina is an initiative that resignifies this stigma. The region has become an important site of film production, thereby projecting a different image for the Nordeste. In this process of resignification, it creatively iconizes other parodic iterations of the North-American Hollywood such as Bollywood and Dollywood. By looking at discourses about the Roliúde Nordestina, this paper discusses some important semiotic features of globalization in the peripheries of the world. Specifically, we intend to correlate the imagination of territoriality and language ideologies. These hybrid forms of imagination are embedded in broader sets of social and economic relations, divergent experiences in the labor market, patterns of symbolic capital distribution across space, and varied local responses by people from different races, gender and class. While looking at how people from the margins of the world grapple with globalization by imagining language and space, we ultimately intend to avoid the naturalization of Eurocentric concepts. According to Hannah Arendt (2010), naturalizing concepts such as diversity (or globalization) would amount to disentangling them from their political constitution.

Romance and German civility in contact: Retracing early modern European dynamics of polite address through historical foreign language textbooks

Panel contribution

***Ms. Linda Gennies*¹**

1. Freie Universität Berlin

In the early modern period, a time marked by increasing cultural and economic contacts, the address form systems of several European languages began to change considerably and in a surprisingly similar manner. In Spanish, Italian and German, e.g., nominal as well as 3rd person pronominal forms of address first joined, then gradually replaced the 2nd person pronoun for polite address of a single person. In Brown/Levinson's (1987) framework, the negative politeness strategy of conventionally indirect address using the plural instead of the singular 2nd person pronoun was thus superseded by a) the positive politeness strategy of appealing to the hearer's positive self-image through the use of honorific titles in combination with b) the even stronger negative politeness strategy of conventionally indirect address using 3rd person pronouns and verb forms. The striking similarities in the emergence of these new politeness strategies clearly indicate the influence of cultural and linguistic contacts. However, while there seems to be a certain consensus that, in early modern Europe, conceptions of polite (non)verbal behaviour did not emerge in each speech community independently, but that they were to some extent 'borrowed' from other, especially Romance, cultures (cf. e.g. Svennung 1958:92ff.), studies on the specific factors and mechanisms of these contact-induced changes in politeness remain rare (cf. e.g. Helmbrecht 2010). In this paper, I want to examine the influence of cultural and linguistic contacts on changes in polite forms of address in early modern Europe on the basis of a quantitative and qualitative analysis of a corpus of multilingual foreign language textbooks from the early modern period. Those textbooks, which gained a fairly wide distribution from the 15th to the 17th century, were mainly addressed at tradespeople, craftsmen and travellers of all sorts. As such, they dealt with relatively authentic everyday language, which was most notably conveyed in the form of model dialogues. Comprising various communicative situations such as sales or table talk, those dialogues not only allowed for the teaching of grammatically, but also of pragmatically correct, i.e. appropriate language use. These textbooks thus offer a unique insight into the micro-diachrony of address form changes in early modern Europe, allowing for the reconstruction of a more precise chronology of the changes that occurred in different European languages and consequently for a careful assessment of the form and extent of the influence the respective languages exerted on each other's address form systems (cf. Heine/Kuteva 2006).

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Saving one's face from humour: Mediatized reactions to unintended humour

Panel contribution

Mr. Jan Chovanec¹

1. Masaryk University

The present study aims to extend our understanding of imperfect communication at the interface of pragmatics and humour studies. This issue, which involves an act of miscommunication arising from a mismatch between a speaker's communicative intention and the effect of his/her utterances, has recently attracted some attention among humour scholars under the concept of 'failed humour' (Bell 2009, 2015). While that notion refers to the imperfect negotiation of the meaning of utterances that are intended to amuse, the converse situation is likewise quite frequent in everyday situations. Namely, where serious communication fails, a humorous effect may arise without the speaker's intention and beyond the speaker's control (cf. Chovanec 2016).

In mass media contexts, the humorous effect is typically delayed and occurs beyond the immediate media frame in which the original non-humorous utterances originate, thus depriving the speaker of the chance to repair their utterances. Nowadays, the communicative acts are increasingly subject to humorous treatment by users across various kinds of social media, often exploiting the specific technical affordances, e.g. in the form of parodies, mash-ups, memes etc. (cf. Tsakona 2018). Not infrequently, the humorous texts and performances are picked up by the media themselves and further circulated, contributing to the humorous readings of the original, non-humorous texts. All that, however, constitutes a face threat to the original speakers, whose professional integrity may be at stake due to public laughter and ridicule.

This presentation looks at data from journalistic interviews with professional sportspeople whose serious pronouncements or public reactions have been, on account of various reasons, found funny and amusing. While I pay attention to the humorous treatment and transformation of such 'failed seriousness' by users in social media contexts, my main focus is on the subsequent attempts of the sports professionals to try to control the unintended consequences and, thus, to mitigate the face threat arising from undesired forms of reception. The findings indicate that speakers not only demonstrate meta-pragmatic awareness but also engage in defensive self-reflexivity. In this process, they partly acknowledge their gaffe to affiliate themselves with the humourists (cf. Bell 2015: 166-167) and partly acknowledge their right to say what they said, i.e. upholding their original serious communicative intent.

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Scaling Portuñol in South America: Translingual Dispositions, Monolingual Frames

Panel contribution

Prof. Daniel Silva¹

1. *Universidade Federal de Santa Catarina*

This talk explores three sites of Portuñol – a term used both for the “contact” between Portuguese and Spanish across borders in South America and Europe (Behares 2007), and for the transidiomatic blending (Jacquemet 2005) of these languages by mobile speakers – as a translingual communicative practice in South America. First, it looks at a course in Pragmatics and Language Teaching in which my colleague Adriana Lopes introduced, in concert with me, a unit on the poems of Fabian Severo, a writer from the border of Uruguay and Brazil where Portuñol is widely spoken. Second, it examines an interview with Fabian Severo in Montevideo, where he produced a metacommunicative perspective on his writing in Portuñol. Third, it moves to a political speech by the impeached president of Brazil, Dilma Rousseff, who spoke in Portuñol at the closing roundtable of the Conference of the Latin American Association of Sociologists, in Montevideo, December 2017. All three sites may be characterized as environments of translingual dispositions (Lee and Jenks 2016), i.e. settings where one finds a “general openness to plurality and difference in the ways people use language” (p.317). Yet these translinguistic arenas – indexes of plurality of experience in language teaching, fiction writing and leftwing politics in South America – also display collisions between imaginations of diversity and invocations of uniformity. Based on the exploration of this ethnographic material and on the literature in the Sociolinguistics of Globalization, the talk finally attempts to delineate implications of these empirical cases for understanding how contemporary minorities may draw from translinguistic dispositions – especially from its recast of plurality of experience and heteroglossic conflict – in their collective struggles for social justice and public recognition.

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Scaling the “international student” at an American university: Neoliberal regimes of linguistic competence

Panel contribution

Dr. Adrienne Lo¹, Dr. Leejin Choi²

1. University of Waterloo, 2. Chung-Ang University

This paper examines how the discourse of academic preparation was applied differently to domestic vs. international students at an American university. Drawing upon research on the political and perspectival nature of scale (Gal 2016, Phillips 2016, Wortham 2012), it contrasts two regimes of evaluation: in one frame, domestic students with subpar entrance grades were located in relation to a history of poverty and racial discrimination in the US. Their academic performance was attributed to systemic inequities—colonialism and slavery. Such students benefited from free tutoring, counseling, cultural support centers, and pre-college academic preparation programs.

In a second frame, international students were positioned as personally responsible for their poor English. At the writing center, tutors drew a hard line between “writing support” and “editing”, pointing out problematic passages but not “correcting” them. Students’ migration and their differential sociolinguistic competencies were not discussed as products of British colonialism, American empire, policies restricting migration, or practices of distinction delimiting access to academic English. These “cash cow” students were not provided with an array of services designed to redress structural inequalities. In these neoliberal regimes of expertise (Gershon 2011), students were made responsible for consulting experts, even as those experts then made students responsible for their own linguistic and sociolinguistic deficits.

This scaling project was further supported through EFL and communications classes for international students, where grammar and sentence structure were cast as “lower order” competencies that should have been acquired before college, invoking a scale of ontogenetic development. These neoliberal regimes framed sociolinguistic and linguistic competencies as personal responsibilities, thus serving the interests of the institution by allowing it to outsource “editing” to a grey market of writer/editors.

Science or Fiction? The trans-humanist debate, the state of the art in A.I. and the changing user perception

Panel contribution

*Dr. Netaya Lotze*¹

1. Westfälische Wilhelms-Universität Münster

While the trans- or post-humanist community, including scholars such as Kurzweil, claim that the development of a strong A.I. that can communicate and act independently depended on computing power, e.g. calculating capacity, big-data analysis or the number of connections in an artificial network, this paper will address the limits of this strictly quantitative approach from a linguistic perspective and discuss the inherent qualities of human-human-communication as sine-qua-non conditions of coherent meaningful interaction: topic continuity and common ground, creativity and interactive alignment, facework and relational work. The evidence for the argument will be provided by two mixed-methods studies on web-based human-computer interaction (HCI) with chatbots (Lotze 2016) and social bots (Lotze & Ohrndorf forthcoming).

These studies show how users interact with online bots in real life scenarios on different linguistic levels – lexis, syntax, information structure, dialogue structure and alignment in interaction – using a quantitative corpus-based approach as well as qualitative analyses based on conversation analysis (CA). We compared the users' linguistic behavior towards different bots which vary in their complexity from a (micro-)diachronic perspective and the language used by two human interlocutors in computer-mediated communication (CMC) chats.

We found that HCI differs not only from CMC but also intrinsically from user to user and from system to system and also from dialogue sequence to dialogue sequence. Subsuming all these types of interaction under only one register, namely *computer talk* (Zoeppritz 1985), may therefore be an overgeneralization, although is still possible to describe certain general interactional patterns. These patterns in turn form the basis for a **functional model of HCI** specifically developed as part of this study, taking the constraints of the A.I. into account (e.g. lack of consciousness, lack of creativity, limited access to common ground).

The diachronic comparison showed that many modern users exhibit a more receptive stance in HCI, a passive reception attitude towards the system, and that this in turn is due to highly controllable (and controlled) scripted dialogue-designs. As a consequence, the bot sets the agenda and chooses content – a phenomenon that needs to be examined in depth, because it has wide ranging implications for public discourse on the social web.

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Self-deprecating humor among Japanese female fans online: Creating community through marginality

Panel contribution

Dr. Giancarla Unser-Schutz¹

1. Rissho University

This paper examines how *fujoshi*—female fans of male-male romance Japanese comics—use self-deprecating humor to grapple with outside criticism and create connections between *fujoshi*. As passionate fans of non-normative media, *fujoshi* often experience extreme criticism, and have been associated with *komyushoo* ‘communication disabilities’, a slang term pathologizing poor communication skills. This criticism places *fujoshi* on the sociolinguistic margins, but responses to such criticism within the *fujoshi* community have been complex: It has also been suggested that, being aware of how they are perceived by outsiders, *fujoshi* utilize self-deprecating humor to deflect criticism and self-identify as *fujoshi* (Kaneda, 2007). Considering *fujoshi*’s association with negatively evaluated speech characteristics, investigation of such instances of self-deprecating humor may give insight into the deflection strategies available to marginalized groups.

Given that online interactions are important sites of metalinguistic discussions (Androutsopoulos, 2014), and that *fujoshi* have found internet forums to be important places to seek like-minded community (Kaneda, 2007), this paper examines these issues through a close discourse analysis of posts on the popular BBS board Yahoo! Chiebukuro—Japan’s Yahoo! Questions—concerning *fujoshi*’s communication skills. All posts (91) containing *fujoshi* and *komyushoo* from 2010 to 2018 were tagged by who used *fujoshi* and *komyushoo*; whom they referenced; and the number of replies. As it indicates high levels of interaction, the posts with the most replies were selected for analysis from the 42 wherein the poster self-identified as *fujoshi* and the 49 wherein outsider, non-*fujoshi* posters used *fujoshi* to refer to someone else.

Both *fujoshi* and outsiders frequently used expressions with negative evaluations such as *hikikomori* ‘shut-in’ to describe *fujoshi*; in both groups, user responses frequently featured self-disclosure, with users explicitly describing themselves as *fujoshi*. Although the posts generally concerned negative themes, most posts from both groups had playful tones, as indicated by frequent elements showing responses were to be interpreted humorously (e.g., *ww* and *wara* ‘laugh’). Within both posts and responses by self-identified *fujoshi*, such humorous elements were often accompanied by other markers indicating facework such as emoji and polite language. This may contribute to solidarity between *fujoshi* and suggests such humor is self-deprecating. Critically, outsiders used such markers less frequently, even as they often revealed themselves to be *otaku* ‘fans/nerds’ through the use of internet slang and fan terms.

Given the similarities with posts by outsiders, such self-deprecating humor by *fujoshi* appears to help them deflect anticipated criticism through alignment, while connecting with other *fujoshi* through different channels of solidarity. By using the strongly critical language used by outsiders, *fujoshi* are able to create a space of tension that, while marginalized, can also be viewed as a positive place of support for like-minded individuals, thus bringing into question whether marginalized spaces are inherently negative.

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Self-talk Creating a Participation Framework: Reading Text Aloud in Class Activities

Panel contribution

***Dr. Masanobu Masuda*¹, *Dr. Daisuke Yokomori*²**

1. Kyoto Sangyo University, 2. Kyushu University

During group work in classrooms, students occasionally read aloud text from a textbook, dictionary, or worksheet on which they are working. These utterances are often not explicitly addressed to co-participants, and are designed as self-talk. However, these utterances can be exploited as an interactional resource, since they are produced in front of co-present others even though reading can be done silently. Moreover, the material being read aloud is often accessible to the co-participants. In this way, reading a text aloud (henceforth RTA), which is oriented to as hearable in public, can contribute to the ongoing interaction and an emergent participation framework in group work. While this type of interaction has been pointed out in previous studies on collaborative writing activities in the classroom (Mortensen 2013, Mondada & Svinhufvud 2016, Kristiansen 2017), similar interactions are also seen in a variety of collaborative classroom work among students. The present paper adopts the methodology of conversation analysis and describes the interactional practices in classroom group work.

We argue that the actions achieved by RTA include: (1) to display thinking-in-progress, (2) to display the shared focus, and (3) to back up the proposed answer to the task. Action (1) marks the RTA producer's involvement (Goffman 1963). Although it is common for group work participants to individually think in silence during group work, they sometimes need to speak up because silent participants may be regarded as not being actively involved in the work. By reading out loud the text, the RTA producers can display, even when thinking individually, that they are not merely sitting there but are also paying attention to the text they are reading, which constitutes a higher degree of involvement in the group work. RTA can thus attract the attention of co-participants and contribute to their active involvement, which creates a new participation framework among group members.

Regarding action (2), RTA producers display that they can locate where to focus one's attention within the text. When this focus is shared among group members, they can confirm that they are focusing on the same point, which becomes the basis for their discussion. This works as preparation for reaching an agreement for their joint decisions. Action (3) works as another type of preparation. Confirming a possible answer by using the text as evidence helps participants reach agreements with confidence.

Although RTA appears to be designed as self-talk, it can display its producer's involvement in group work. This involvement is attuned to the moment-by-moment development of collaboration and contributes to the creation of a participation framework among students. The description of the interactional practices featuring RTA provides a better insight into students' collaboration and demonstrates the emergent nature of participation framework in social interaction.

Self/other-marginalisation in a parliamentary debate: a case study of Japanese female politicians

Panel contribution

Dr. Keiko Tsuchiya¹

1. Yokohama City University

How politicians or members of parliament (MPs) behave in their public speeches and debates have been studied from different perspectives: conventions and practices in parliamentary debates, the multiple roles and institutionalised power relations of MPs, and their interactions with multi-level audiences (Ilie, 2010). In relation to the second theme, this study investigates the strategic use of *self/other-marginalisation* by Japanese female politicians in parliamentary debates. As seen in Lakoff's study, the *marginality* of women was first recognised in linguistic forms in the discourse of their exclusion from a male workplace, but the emphasis is now placed on its performative nature, which is negotiated in discursive practices (Hall, 2004). In the current Japanese politics, where men are still dominant, how Japanese female politicians posit themselves or others in the *places* they belong to in the debates is my central interest. The data set chosen for the analysis is a parliamentary debate in 2014 on the topic of the so-called women empowerment law, which was passed in 2015 to encourage companies to disclose their policies and field surveys about female employees. Ten Japanese female politicians were involved in the debates but five were focused in this study, considering the lengths of their interpellation sessions and their political careers: the minister of women empowerment (MS, hereafter), the vice minister of health, labour and welfare (VM) and three MPs in opposition parties (OPs). This is a continuous study of Tsuchiya (2017), which analysed one of the OP's interpellation session, identifying a sequence pattern that OP sought the government's *action* or *opinion* in her question, which was followed by MS or VM's answering with *round about talks* or evading with *justification*, on the basis of Harris (2001) and Clayman (2001). In the debates, the OP also asserted her primary epistemic rights, indexing herself as a *knower*, and criticised MS's lack of *epistemic responsibility* as the minister of women empowerment. In addition to the previous findings, three types of *marginalisation* practices in MPs' utterances were recognised in the current analysis: (1) *self-marginalise*, (2) *other-marginalise* and (3) *self-centre*. As a strategy of evasion, MS strategically self-marginalised herself as a new Minister and a non-member of the ministry of health, labour and welfare (the ministry, hereafter), centring the prime minister or the ministry, to justify her evasion. While, in the process of giving an account for their proposals, OPs other-marginalised MS, describing MS as a novice minister and a woman in a prestigious position, simultaneously self-centring themselves as experienced politicians who once were cabinet members. Thus, *intertextuality* or *interdiscursivity* (Sunderland & Litosseliti, 2002) was observed in the practice of *marginalisation*: addressing local issues in the debate and at the same time positioning themselves/others in the peripheral or the centre of the multi-layered *places*.

Semiotic practices at the intersection of linguistic and media repertoires

Panel contribution

Prof. Jannis Androutsopoulos¹

1. Hamburg/Oslo

This introduction will outline the key notions that feature in the panel title, translanguaging and polymedia, and outlines the argument that underpins the entire panel, i.e. the need to examine digital language and media practices in tandem. Historically recent opportunities for digital interaction and the online assemblage of semiotic resources have motivated the rethinking of linguistic repertoires (e.g. Leppänen/Møller/Nørreby 2015, Pennycook 2017). Polymedia, a lesser-known concept to language scholars, originates in media studies work on transnational mediated interaction (Madianou/Miller 2012). Drawing on examples from on-going fieldwork, I illustrate the range of multilingual practices afforded by media environments, e.g. smartphones, where various digital literacy and interaction activities can be pursued simultaneously or consecutively.

Leppänen, S. / J.S. Møller / T.R. Nørreby eds. 2015 Authenticity, Normativity and Social Media. Special Issue, Discourse, Context & Media,

Madianou, M. / D. Miller 2012 Migration and New Media. Transnational families and polymedia. London: Routledge.

Pennycook, Alastair 2017 Translanguaging and semiotic assemblages. International Journal of Multilingualism, 14:3, 269-282.

Semiotics of object manipulation in dialogue ‘Ba’

Panel contribution

Dr. Yasuhiro Katagiri¹

1. Future University Hakodate

Based on cross-linguistic and cross-cultural comparison of dialogue data, we have been developing the notion of ‘Ba’ as an organizing concept for shedding light on dialogue phenomena, generally more prevalent in but not strictly specific to non-Western cultures, that exhibit such characteristics as weakening of strict self-other individuation, variable agency ascription in event conceptualization, and dynamic management of situational behavioral norms.

Face-to-face dialogue is a multimodal activity that takes place in an interactional ‘Ba.’ Clark (2003) argued that indicative acts, which anchor communication to the material world, should include “placing-for,” which is placing an object in a situationally relevant location, e.g., goods to be purchased on the check-out counter in a store, as well as “directing-to,” which is pointing to objects to refer to them.

We analyze task dialogues in Mr. O corpus, which has been collected in several languages, including Japanese, English, Chinese and Arabic. The task they jointly engage in is to construct a coherent story by arranging in sequence a set of cards, each of which depicts a scene from a silent manga-like picture story. Semiotic actions are embedded in a larger joint activity of solving a problem cooperatively. We focus on the way participants collaborate in arranging a set of cards into a sequence while they are jointly constructing a story. We stipulated the categories of placing, showing, and pointing to classify types of manipulative actions on cards in the story-telling phrase. We observed that the use of three action types generally follows participant dominance hierarchy, but their uses change in the course of interaction, because of the demand for solving the problem, relative eagerness of participants to contribute, as well as the weakening of self-other (co-telling). This observation indicates that the choice of actions in object manipulation in joint tasks works as signals in both static and dynamic management of dialogue ‘Ba.’

Sequential construction of disagreement in ELF academic discussion

Panel contribution

Ms. Akiko Chiba Mereu¹

1. The University of Hong Kong

Group discussion is often used in academic settings as a way to collaboratively learn the diverse views on a given topic. Critical element, such as disagreeing to other's opinions, are crucial to enhance the understanding of the topic in this academic genre (Brookfield & Preskill, 2005), however, ELF university students may confront difficulties when expressing oppositional ideas, as cultural differences in perspectives on disagreement are reported to be prominent (Angouri & Locher, 2012; Blum-Kulka, Blondheim, & Hachohen, 2002). While the past studies on disagreement have mostly examined the linguistic strategies and directness levels of the head act, the present study investigated sequential practices of disagreement in extended discourse, in order to illuminate the interactional dimension of this speech act.

A total of 179 undergraduate students with mixed L1 background (approximately 55% Cantonese, 30% Mandarin, 15% others, including Hindu, Korean, Indonesian, Swedish, etc.) participated in this study, from an English medium university in Hong Kong. A corpus of 22 hours of academic group discussion have been recorded and fully transcribed. Conversation Analysis was used to identify adjacency pairs of disagreement (first pair part; FPP) and response to disagreement (second pair part; SPP), and coded for the progression of supportive moves in pre-, insert and post-expansions. Although there were some instances of thorough discussion on disagreed points consisting of multiple turns, some SPPs were either not directly relevant to the corresponding FPPs, or the corresponding SPPs were missing. This may indicate the transactional nature of the enacted disagreement, where the group members chose to disregard it or opted out the opportunity to deepen the discussion. Considering the purpose of academic group discussion, both the irrelevance and the absence of SPPs can be seen as lacking in collaborative interaction. In contrast to this feature, another pattern of supportive move was often observable, where disagreements to FPP were expressed by a third speaker through an agreement to SPPs in post-expansion, illustrating how agreement may be more preferred than disagreement when interacting with others.

Setting the teller aside: Story-recipients' interactional coordination of gaze and body

Panel contribution

*Dr. Hideyuki Sugiura*¹

1. Setsunan University

The previous conversation-analytic work has shown that story-telling recipients' active participation in ongoing talk is crucial to the development of an ongoing story-telling (e.g., C. Goodwin, 1986; Stivers, 2008; Mandelbaum, 1991). To illustrate the point, M. H. Goodwin (1997), for instance, has shown that participants other than principal addressed recipients exchange playful comments on primary speaker's ongoing talk in the midst of a telling. Such "byplay" exchanges that simultaneously occur with the ongoing telling affect the progressivity of the telling. She has suggested that recipients actively select a range of options by which they take up different types of positions or stances towards primary speaker's talk.

The present paper reports another option available for story-telling recipients, which has yet to be explored. It deals with a type of participation framework constructed by coordination of principal addressed recipients to orient towards each other and temporally set the teller aside when responding to an ongoing story-telling. Principal addressed recipients deploy such a framework when their responses to the teller can be heard as compliments to the teller and would make relevant the teller's response, namely, agreement or disagreement with them. Interestingly, as soon as the telling reaches its apex, the principal addressed recipients start to turn their gaze and body towards each other. By their coordination of body and gaze, the recipients direct their responses to the telling towards each other, but not towards the teller. They thus temporally set the teller aside from ongoing talk. As a consequence, the teller can avoid the dilemma that the teller would otherwise face between agreeing or disagreeing with their responses/compliments to him/her (Pomerantz, 1978).

The data examined in this study are drawn from Corpus of Spontaneous Japanese collected by National Institute for Japanese Language and Linguistics. The main focus of the analysis is on a long stretch of talk by four participants, who are close friends. In the course of a telling, two principal addressed recipients make positive assessments/compliments to the teller at its apex in which the teller showed his friend's kindness that he had received. (His friend kindly took the trouble to reserve a table at a good Thai restaurant for the teller, considering when the teller was available.) These recipients' positive assessments/compliments would make the teller's response relevant. However, these recipients turn their gaze and body towards each other while producing their assessments/compliments. In this way, these recipients designedly make their assessments directed towards each other and does not invite the teller's response. These recipients thus work together to generate a framework where they now focus on their own assessment activity by setting the teller aside. In other words, these recipients create a sequential environment in which the teller can avoid the dilemma between agreeing or disagreeing with their compliments.

Shifting Biosecurity Postfoundations: A Pragmatic Mutation in the Mediatization of Influenza Epidemics

Panel contribution

Prof. Charles Briggs¹

1. University of California, Berkeley

This paper analyzes shifting relations between two key sites for producing postfoundational sensibilities. Mediatization theory goes beyond efforts to track relations between “the media” and other social spheres to see how media sites, logics, practices, and technologies are deeply entangled with those associated with what are projected as separate domains (politics, religion, health, etc.). Through mediatization, the circulation of pragmatic principles has become so intense that metapragmatic efforts to produce ideological boundaries between foundationally-distinct domains often collapse. Simultaneously, the logics and sensibilities of the “risk society” described by Beck has been partially eclipsed by projections of “threats” from epidemics and “natural” disasters that cannot be predicted in advance, for which we will always be “unprepared.”

The essay focuses on one of the most important ways that these two postfoundational springboards intersect, namely, through news coverage of global epidemics. In 2009, media and health professionals collaborated in creating a narrative that performatively created a “global pandemic,” even before epidemiological or clinical data were available. Saturating news media globally, this discourse prompted avalanches of public communication, expenditures on H1N1 vaccines and antivirals, and widespread panic, all of which constituted overblown responses to a relatively benign virus. The 2009 epidemic thus suggests how years of focus on biosecurity funded a massive series of events—including training programs and “exercises” that simulate crises—that prompted public health officials, leading medical researchers, and journalists to adopt a shared set of pragmatic principles for producing epidemic discourse, suggesting that a dominant synthesis of mediatization and biosecuritization had been consolidated.

An examination of U.S. news coverage of the 2018-2019 flu season, which involved a more lethal H3N2 virus, suggests that this conclusion would be mistaken. The same germ cold warriors—“experts” who are always projecting doomsday scenarios and calling for additional biosecurity expenditures—were busy predicting a new viral catastrophe. Nevertheless, coverage unfolded differently in 2018 due to a transformation in relations between practices of biomediatization and the manner in which they are ideologically projected, which I have termed biocommunicability—the construction of shifting, intimate, and inverse relationships between of the circulation of communicable pathogens on the one hand and medical knowledge on the other. In 2009, although journalists were deeply enmeshed in the complex assemblage of sites, logics, actors, and practices that give rise to news stories, news stories contained simplifying biocommunicable projections that positioned health professionals as medical knowledge producers and journalists as watching from the outside, located in a separate realm of “communication.” In H3N2 coverage, pragmatic practices and metapragmatic models were much more closely aligned, constructing health officials, researchers, journalists, and laypersons as sharing complementary roles. For coverage of epidemics—although not for all health news stories—boundary-work separating medicine and communication, health and journalism professionals, seems to have given ground to projections of a shared commitment to healthy biocommunicability, to facilitating the circulation of legitimate knowledge and controlling the spread of both non-knowledge and pathogens.

Shifting of Japanese genderlects—a longitudinal study

Panel contribution

Prof. Shoko Ikuta¹

1. Meiji Gakuin University

This paper explores the use of intrapersonal variations in terms of *genderlects* in Japanese. Despite that there is less gender difference than decades ago in the use of Japanese language along with slow but gradual change in social structure and values, the practice of *genderlects* still exists and not disappearing. This study focuses on the speakers, who use characteristics from both *genderlects* and shift between them or between gendered and non-gendered speech styles. (Analogous to bilinguals, they are called *bigenderlectals* in this study.) In the exploration of such style shift this paper seeks the underlying factors other than gender identity shift, and thus, through a longitudinal and age-grading study, it investigates the relationship between the transition of the speakers' life stages, such as the change in social status/role, and the paths toward *bigenderlectals*, i.e., the adoption of the other gender's use of language.

More specifically, it focuses on the use of language by a few *bigenderlectals* whose gender identity is stable but use of language is not limited to one *genderlect* exhibiting occasional shift between gendered and non-gendered styles. Each individual's language use is examined at several different life stages, in relation to the change of social background such as education and social role.

The discussion is in principle based on qualitative discursive analysis partly backed up with quantitative approach where applicable. The data is mainly taken from interactional media discourse. The *bigenderlectal* speakers whose speech at different life stages are available through media were chosen as the subjects. The analysis focuses on the use and non-use of some traditionally gender-specific linguistic items, especially hedges, self-reference terms, and interactional particles. Characteristics of gendered discourse styles such as rapport vs. report talk are also examined.

Based on the analysis the paper argues that the transition in language use observed over time is not unidirectional from one variety to the other—e.g., from female to male style or vice versa, or gendered to non-gendered style—but rather the transition can be viewed as widening of the range of one's repertoire variations or styles.

Shifting subject marking in the ‘What is this?’ question in Korean adult-child interactions

Panel contribution

Dr. Hyun-jung Kwon¹, Ms. Si-eun Rim²

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This paper analyzes the Korean ‘subject marker’ *-i/ka* (hereafter *-i*) with reference to the ‘zero maker’ and the ‘topic maker’ *-nun/un* in terms of how they are used in child-adult interaction for organizing actions and stances. Systematic attention is given to the context where the child formulates a Wh-question in the form of ‘What is this?’, which may or may not include the subject marker *-i*:

(1) *i-key(=ikes +i)mwe-ya?* ‘What is **this thing-i**?’

(2) *i-kemwe-ya?* ‘What is **this thing-Ø**?’

While either of these two types of Wh-questions may be used by the child to initiate interaction with the adult, the interactional environments where they occur are distinct from each other. The question without the subject marker (Example (2)) is predominantly used when the child engages the adult who is already orienting him-/herself to the referent the child is enquiring about (e.g. as evidenced by the adult’s gaze or posture indexing readiness to interact with the child). By contrast, the question with the subject marker (Example (1)) tends to be produced in the context where the child visibly orients to fishing for the attention of the adult who is currently involved in some other activities (e.g. eating, chatting with another adult, etc.). The presence of the subject marker *-i* in this context makes the question more than an information-seeking question. Procedurally deployed in the service of mobilizing the other’s attention to the referent it marks, it embodies the child’s orientation towards mobilizing the adult as the interlocutor.

In this process, the *i*-marked referent (*i-key* ‘this thing-i’) is shown to serve as a stance marker, with which the child attracts the adult’s attention by way of indexing variously ‘nuanced’ stances (e.g. surprised, curious, suspicious, etc.) towards the referent being formulated as being somehow ‘noteworthy’, a practice that seems to be saliently observed in the adult’s usage of *-i*.

Another type of Wh-question, which involves the topic marker *-nun* (*ike-n mweya?* ‘What is **this thing-nun**?’), is proposed to have a distinctive interactional function of its own (e.g. enhanced reciprocity) (Kim in progress) vis-à-vis the other two types of Wh-question:

(3) *ike-nmweya?* ‘What is **this thing-nun**?’

That the three question formats tend to be sequentially distributed in the order of (1), (2), and (3) when they are used together further supports the claim that (a) the interactional meaning of the subject marker *-i* is located in the procedural function of sequence-initially mobilizing the interlocutor’s attention, (b) the zero- \emptyset marked question is geared to seeking information on the basis of the secured attention of the interlocutor, and (c) the *nun*-marked question is deployed to sustain/enhance reciprocity.

It is noted that the child’s use of the Wh-question is demonstrably built on the same practice that the adult uses when he/she engages the child in pedagogical activities. The questioning activities furnish the child with the possibilities of enhancing his/her learning experience in terms of using the particles like the subject marker as a ‘heuristic’ resource, not only for structuring the sequence but also for managing the interactional business of involving the adult as the interlocutor.

Shinzō Abe in the Japanese Diet: The linguistic construction of strength, grandeur, and confidence

Panel contribution

*Dr. Nerida Jarkey*¹, *Dr. Yoko Yonezawa*²

1. University of Sydney, 2. Victoria University of Wellington

In a recent article in the *Asahi Shimbun* weekly magazine *AERA*, the sociolinguist Shoji Azuma comments, ‘Prime Minister Abe likes to express directly, through his words, that he is strong, grand, and confident. He knows very well that he has enormous power, and if he demonstrates that power his opponents will yield to him.’ (*AERA* 2018, p. 31)

Abe’s direct verbal assertions of power are, indeed, there for all to see. When challenged by a former leader of the opposition on the veracity of one of his claims, for example, Abe’s dismissive response was simply ‘... it is absolutely correct. Because I am the Prime Minister’ (*AERA* 2018, p. 31). But what about the less overt aspects of his speech style, such as his language forms and structures? What role do these play in Abe’s construction of power?

Using data from the Minutes of the National Diet Committee Meetings, this study combines quantitative and qualitative analysis of Abe’s linguistic forms, analysed within the context of the style of Japanese politicians more generally, and in particular in comparison with the forms used by two other prominent politicians: one male and one female.

The study finds that there are certain forms and structures considered characteristic of Japanese political style that occur with similar frequency in the speech of all three politicians examined. However, other forms and structures are particularly prolific in Abe’s speech. The most prominent of these are precisely those that work to portray ‘strength, grandeur, and confidence’.

Language structures especially favoured by Abe include forms strongly associated with the formal, logical, written style (such as the copula *de-arū* and the modal *wake-de-arū*) but used in polite spoken forms (such as *de-ari-masu* and *wake-de-ari-masu*). Abe also excels, when responding to questions from the opposition, in combining very humble and elaborate expressions in reference to his own remarks and those of his cabinet members, with temporal and manner adverbs that work to imply lack of comprehension on the part of the questioner. Examples include *saki-hodo o-kotae-o-sasete-itadaite-ori-masu ga* ‘as I have/he has, with your very kind permission, humbly responded earlier’, and *hakkiri-to mooshiageteoki-tai-to-omoi-masu* ‘I wish to humbly state to you, clearly’. This strategy of ostensibly humbling his cabinet ministers along with himself also works to symbolically make a distinction between his own in-group, as the firmly established governing party, and that of his interlocutor, to emphasise the relationship of power (Shibamoto-Smith 2011, p. 3715).

Our analysis of Abe’s high frequency use of such forms in interaction shows how they contribute to and reinforce the perception of his style as particularly powerful, condescending, and self-assured.

Data Source

Kokkai Kaigiroku Kensaku Shisutemu [Retrieval System for the Minutes of the Japanese Diet Meetings]. Online at <http://kokkai.ndl.go.jp/>; last accessed 12 October 2018.

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Single or double? It makes a difference: pragmatics of the causal correlative constructions in Mandarin discourse

Panel contribution

Ms. Hongling Xiao¹, Prof. Wilbert Spooren¹

1. Radboud University Nijmegen

Recent corpus studies on Mandarin reason connectives and result connectives (Xiao et al., to appear; Xiao et al., submitted) find that causal constructions in Mandarin differ systematically with regard to three subjectivity-related features: the propositional attitude of the result segment, e.g. *judgment, intentional act, or fact*; the subject of consciousness (SoC) responsible for the causal interpretation, i.e., the *speaker, the character, or no SoC*; and the linguistic realization of SoC, i.e. *implicit, pro-drop, or explicit*.

Some of the constructions analyzed are marked with correlative connective pairs: 8% in the reason connective corpus and 9% in the result connective corpus. A systematic analysis shows that the subjectivity profile of single marking cases (SM) differs from double marking (DM). For example, single *youyu* is more objective than *youyu...suoyi...* in the reason connective corpus; single *suoyi* is more subjective than *yinwei...suoyi...* in the result connective corpus.

DM is a language-specific way of marking causal complex sentences in Mandarin discourse. To the best of our knowledge, it has received little attention in literature. Most studies consider DM as an arbitrary alternative to SM. The few existing studies consider only the inter-sentential coherence in discourse: they stress the strong linking power of DM compared to SM (Chu & Tao, 2008), or take the perspective of topic continuation (Xu, 2017) or topic switching and causality scope marking (Tu, 1992) regarding the semantic relationship between the correlative construction and the preceding/following contexts (Guo 2004). In this presentation we focus on the pragmatic or rhetorical effects of one DM versus another.

Taking the subjectivity perspective, we argue that different degrees of *speaker* and *SoC (if any) involvement* are encoded in different correlative constructions. For example, by using *youyu P, suoyi Q*, the speaker seems to attribute the result event to the cause event. Also, P seems to be objectified as an external factor leading to Q, therefore alleviating to some extent the speaker/SoC from taking full responsibility for the result event. By contrast, *yinwei P, suoyi Q* seems to imply active involvement of the speaker/SoC to argue for the causal relationship between P and Q; at the same time, there is motivation of the speaker/SoC to take responsibility for the result event. We present a qualitative analysis of relevant examples to substantiate our claims.

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Social media as an added value in journalistic writing

Panel contribution

*Dr. Lauri Haapanen*¹

1. University of Jyväskylä

Today, no journalist can avoid being influenced by social media. A decade of social media has affected a centuries-old profession, but little research apart from quantitative surveys has been done to examine that effect. Especially ethnographic studies are lacking. I aim to fill this gap by examining how Finnish journalists working for written media use social media in their newswriting.

In this study, I define social media as mediated functions bounded by the news outlets themselves (the most public and largest group) on the one side and one-to-one communication, such as phone calls (the most private and smallest group), on the other. In practice, the main social media channels my informant-journalists used were Facebook, Twitter and the comment sections of legacy media publications.

My research follows the principles of grounded theory. By means of constant comparison, retrospective verbalisations and their analysis alternate so that the next informant-journalist is selected to verify or elaborate on the emerging theory. Explorative examination of the data shows a cyclical pattern in the journalists' social media use.

- Journalists are **monitoring** ongoing social media discussions in order to keep themselves updated and get topics and fresh angles for their work; follow up the reception of their own articles.
- Journalists are **collecting** information and **identifying** prospective sources. They are also sometimes **picking** statements to be embedded as quotes in their articles.
- Journalists are **distributing** their (and their colleagues) articles to get bigger readership and – especially freelancers – to market their expertise.
- Furthermore, some journalists harness social media as a strategic tool for their work. In other words, they are **participating** and also **initiating** discussions to engage more closely with their audience (and colleagues) and brand themselves. Along with “followers” also comes authority that enables journalists to shape public debate by taking stances.

A postfoundational perspective towards the concept of a fact is characterised, for example, by relativistic and sceptical stances. In a case story drawn from my data, which took place prior to the Finnish presidential election in January 2018, such a flexible orientation on the factual foundation of news items allows a journalist to prioritise monetary and reputational goals over the traditional journalistic values of trustworthiness and accuracy, as explained below.

The journalist spotted on Twitter some suspicions of the accuracy of an election prediction. He wanted to have a scoop to increase readership and thus advertisement revenues, so he quickly gathered key arguments from social media, picked some posts to be used as quotes, and conducted one phone interview with an expert. As he admitted in a retrospective research interview, “in all that rush, fact-checking was neglected”, but after the article was online, he monitored the discussion and found that nobody doubted the credibility of the claims presented in the article – “based on that observation I rather thought that the facts were okay enough”. He also shared the article on Twitter and tagged there the people who had earlier raised the suspicions in order to show his success in the competition for news.

Social travestism. A symptom of the civilizing processes? (Spain, 1750-1850)

Panel contribution

*Dr. Javier Esteban Ochoa de Eribe*¹

1. University of the Basque Country

The following abstract proposes the term social transvestism to analyse a specific type of interpersonal relationship. I shall start out with some examples derived from my personal experience of Basque interpersonal relationships, but only to situate them within a larger European context.

These contemporary examples from the Basque context show clear similarities with the polemics between the majos and the petimetres in Spain. This polemics (present in literature, theatre, press and even pictorial sources) provides a good example of a politeness/impoliteness confrontation at a symbolic level. The presumably vulgar, scruffy and virile behaviour of the majos and their association with the Spanish “authentic” lower social classes contrasted with the presumed middlehigh class petimetres, seen as effeminate, overly refined and excessively influenced by French culture.

This controversy occurred during the second half of the 18th century in Spain, however, it can also be analysed within a comparative framework, given similarities to the ones characterising fops or dandies in England or in France. Recent historiographical contributions about these polemics allow us to sketch new perspectives in order to understand a complex and dynamic process of representation and reception. What is the historical reality behind those stereotypes? How and in what form do they circulate? Who created them? What socio-cultural consequences did they have then, which ones would they have in the future and in our understanding of the past?

In order to provide some preliminary answers, I propose the term social transvestism to trace behaviours that do not fit in well with a too harsh and literal distinction between majo or petimetre stereotypes. We can easily find different examples of elite groups that dressed in popular clothes during certain events, showing a complex reality. In all those situations, though, the transformation was temporary: the social frontiers were put back after that symbolic alteration.

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Some things change, others do not: language change in the speech of working-class women

Panel contribution

Dr. Lidia Tanaka¹

1. La Trobe University

This paper is part of a larger project that explores the language of working class women interviewed every two to three years by sociologist Kaori Okano since 1989 for an ethnographic study. Through these interviews we can observe changes in the speech of these women, demonstrating the influence of societal pressures in adopting a particular speech style (Bourdieu) or what is known as 'linguistic capital' (Bourdieu and Boltanski, 1978; Eckert, 2009; Chambers, 2003). In 1989, all of the interviewees were from working class families but twenty or more years later on, some of them had socially climbed up, according to the information provided by Kaori Okano. The present study looks at stylistic shifts of polite and informal forms and dialect and standard variations mainly in quotations but also in the interview exchange. The interviews are from 1989, 1996, 2000 and 2006 of five women who took very different paths. Three of them work full-time, one is a housewife and another pursued higher studies. All live in the Kobe area, a region where various different dialects and standard Japanese co-exist.

It is known that speech style is influenced by addressee and topic, among many factors (Bell, 1984; Rickford and McNair-Nox, 1994). Because the interviewer has been constant, we would expect that informal style would increase, and that topic would be a significant factor to trigger style shifting. Contrary to expectations, the changes are not straightforward and there are many individual differences. For example, one of the women speaks only in informal Kobe dialect and she uses formal or standard Japanese just minimally. Another woman uses formal Japanese even after almost twenty years of knowing Kaori, the interviewer. Similarly, when the topic of work was discussed, the women did not use formal or standard forms but rather used mixed different styles and dialect varieties of Japanese.

This study shows that the women have learnt to use various speech styles throughout these twenty years and use them strategically, and that there are unexplained exceptions that can only be understood through the insights of the interviewer who has a thorough knowledge about these women's lives.

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Sound bites in TV news: The case of politicians

Panel contribution

Prof. Martin Luginbühl¹

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Sound bites are “a film or tape segment, within a news story, showing someone speaking” (Hallin 1992: 5), to quote a classic definition. In the context of TV news, they usually are short extracts of speeches, interviews, media conferences or public statements etc. that are integrated in TV news items or – together with a lead-in – make up an entire news item. It has been shown within communication studies that sound bites in the coverage of elections in American network news declined in its average length from more than 40 seconds to less than 10 seconds (Hallin 1992: 6, Farnsworth/Lichter 2011: 64, Lowry/Shidler 1998). With that came a change in the reporting tone (more negative than positive, Hallin 1992: 15) and a so called ‘media-centered’ reporting style (Sülflow/Esser 2014: 288), that re-contextualizes and re-frames the quoted sound bites within a news narrative in an increasing autonomous way.

In my talk I will analyze a corpus of an American network TV news show and a Swiss TV news show, including selected weeks of each decade from 1950/1960 until today. After a short overview on the changing average length of sound bites of politicians and a comparison between the two shows, I will look at routinized forms and contents of these sound bites (again in a diachronic and comparative perspective), at their integration into news narratives (Nylund 2003, Johnson-Cartee 2005) and the narrative roles and identity constructions that come along with these narrative re-contextualizations. I will also address the question of the sound bites functions compared to other forms of quoting within TV news culture and I will look at typical sound bite footage (‘image-bites’, Esser 2008).

The results will be discussed in terms of changes within news cultures, which again are interdependent with changes in television technic and aesthetics, the journalist’s roles in political coverage, the economics of the industry and the mediatization of politics.

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Space and time as pragmatic margins

Panel contribution

Prof. Nikolay Boldyrev¹

1. Derzhavin Tambov State University

SPACE and TIME are language derived concepts that can pragmatically serve to represent various human relationships with special reference to center and margins as deictic centers: hierarchal, close, distant, constant, temporary. With the help of language humans construe spatial concepts to map the world of people, objects, and ideas as being in close relation or belonging to the speaker (egocentric spaces: *my school*), or centered around some other person (non-egocentric spaces: *your school*), or as having no such cognitive center (non-centered spaces: *school*); as physical or conceptual spaces (*storehouse – conception*), professional or social communities (*department – club*); bounded or unbounded (*in the house – in the open air*), permanent or temporary spaces (*association – conference*); filled or empty containers (*to get on the bus – to shoulder one's way on the bus*). In doing so, speakers aim at constructing and conveying various kinds of meanings in discourse, including spatially derived temporal meanings (*while at school; after dinner*).

The pragmatic value of these concepts also lies in their ability to structure communicative events into the speaker's (*I saw a dog on the bench*), subject's (*the dog jumped onto the bench*), or onlooker's (*Onto the bench jumped a dog*) space. Apart from the use of special space and time nominations other different means can be used to conceptualize social relations as spatial or temporal, e.g. attributive phrases with personal and possessive pronouns as representations of various types of propositional models: *my teacher – the one who teaches me; my student – the one whom I teach*. The meaning of these phrases highly depend on the contexts: *your book – the book you have written / edited / illustrated / bought / presented or has given to me*. Accordingly many of these collocations are pragmatically restricted in use: *my passenger*, but: *?my stewardess* (if not from the deictic point of the employer). The reason for the pragmatic restrictions can also be related to the way the social space and its margins are conceptualized, e.g. as constant or temporal by the use of different positional verbs: *be the chairman of the board – ?be the chairman of the conference; miss the lecture / sitting of the board – ?miss the board; lead the demonstration – ?lead the association*; or attributive phrases: *limited membership*, but: *?limited friendship*.

Thus, SPACE and TIME as linguistic constructs serve to perform the pragmatic function of various dominant conceptualization of social reality by way of different linguistic representation of the nature and main characteristics of the spatial deictic center and margins. In the talk the above mentioned types of pragmatic space characteristics construed by various linguistic means in Russian and English (mostly as their secondary meanings) will be analyzed from the perspective of the cognitive approach to language. The research question is what cognitive contexts explicate the pragmatic meanings of space and time margins and limit the use of linguistic forms. Acknowledgements: The research is financially supported by Russian Science Foundation, project No. 18-18-00267 at Derzhavin Tambov State University.

Spoken Italian Language and Its Translation into Russian: a Case Study

Panel contribution

Ms. Roberta Pittaluga¹

1. Saint Petersburg State University

The core text of this study is the Italian novel “*To e te*” (in English “*Me and You*”) by Niccolò Ammaniti and its translation into Russian. The choice of this particular text is predicated by two basic criteria: first, the novel was published fairly recently, in 2010; second, it is mostly written in spoken Italian, as defined by Berruto’s classification (2018).

An analysis of the Italian source text gives us the possibility to identify and outline the main traits of contemporary spoken Italian. These elements can be divided into morphological, morphosyntactic, lexical and semantic features, to which textual and discourse markers can be added. Also, as the story takes place in Rome, some elements of the Roman dialect appear.

As far as the morphological features are concerned, the novel mostly shows cases of pronominal duplication (*voglio arrivarci da solo all’appuntamento*) and simplification of the verb system as, for example, in the use of the indicative instead of the subjunctive after a verb expressing an opinion (*non mi pare che quel vestito fa vedere troppo*). Morphosyntactic features present dislocations (*tu questi problemi non li hai*), periphrastic causative constructions with final meaning (*ho fatto un capriccio per farmi comprare gli sci*) and fixed causative constructions with the verb *fare* + a generic verb (*volevo farle capire*). Among the lexical and semantic features, we found a predominant use of pronominal verbs (*ce la puoi fare; si è accesa un’altra sigaretta*), emphatic locutions (*ero cresciuto di botto*) and typically colloquial verbs, adjectives and nouns (most prominently, the verb *fare*). The text also presents textual and discourse markers such as, to name just a few, *ma guarda un po’, ecco, ecco* + pronoun (*eccolo, eccomi*), *dai*.

A contrastive analysis of the translation into Russian demonstrated that it is not always possible to convey the colloquial nature of the source context, especially if the colloquialism is constructed on a conscious violation of a grammar rule, such as in the case of the omission of the Italian subjunctive. The indicative, its substitute, does not necessarily imply the speaker’s lack of education. On the contrary, it serves the purposes of both ‘linguistic economy’ (less is more) and intensified expressiveness. It would appear that the Russian language does not offer this option, as a transgression of grammar automatically shifts the style into vernacular. Also, a pilot survey among native speakers showed that even though the text is considered as a good translation, the dialogue could be perceived as stiff and unnatural. Thus, some questions arise:

- 1) When translating from Italian, whose spoken language permits saying and writing almost anything, where is the balance between the standard, or the literary, register and the spoken register in a translation into Russian?
- 2) What are the translator’s options when dealing with features, typical of spoken Italian, such as the omission of the subjunctive, pronominal verbs and the abundant use of pronouns?
- 3) According to which objective criteria do dialogues sometimes sound so unnatural?

Standardising pragmatic competences in healthcare: Evidence from communication skills training in emergency medicine in the UK and Japan

Panel contribution

Dr. Sarah Atkins¹, Dr. Malgorzata Chalupnik¹, Dr. Keiko Tsuchiya²

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Communication is often seen as a core skill in healthcare, meaning medical education settings can provide fruitful sites for the exploration of ‘where language fits in the daily experiences of people working and living in the shifting conditions of the new economy’ (Heller, 2005: 1). With the increasing mobility and diversity of contemporary, ‘superdiverse’ societies (Vertovec, 2014), one approach to the challenge of a globally mobile workforce in medicine has been to try and develop frameworks that describe globally recognised skills and proficiencies all healthcare professionals should demonstrate, driving forward the idea of universally recognised professional standards. Nevertheless, standardising the competences required for effective communication in healthcare settings is a complex task which we might want to challenge in terms of the variation in real, local communicative practices.

In this paper, we draw upon video recordings of simulated trauma scenarios, used for training and assessing emergency medical professionals in the UK and Japan, looking at the leadership and communicative practices performed in both contexts. We focus specifically on how the team leader communicates the delegation of tasks to other professionals in the team, as performed through requesting strategies and varying levels of directness or indirectness. In doing so, we examine how the particular leadership practices are locally constructed in the respective contexts and how particular styles of communication or pragmatic competences are valued by the observing assessors. The paper thus addresses the call for an inquiry into issues relating to local and global practices in the contemporary provision of patient care (Roberts, 2007), focusing on the context of emergency care where HCPs with different areas of specialisms and levels of expertise are involved. We query the feasibility of standardisation of communicative practices, particularly as observed in the specific context of emergency care.

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Stemming children's tears in Murrinhpatha

Panel contribution

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This paper examines the socialisation templates employed by speakers of the traditional Australian language, Murrinhpatha, in response to children's crying.

Language socialisation research illuminates culturally-specific notions of what it is to behave as a competent member of society (Kulick & Schieffelin, 2004) and the ways in which children are guided in this process (Schieffelin & Ochs, 1986). As with all socialising practices, the strategies speakers employ when encouraging a child to cease crying can be viewed as forms of cultural instruction.

The present study draws on spontaneously produced speech collected in the remote Aboriginal community of Wadeye, in northern Australia. Instances of crying by children aged 0;6 to 4;0 years of age were located in the data. Responses to these crying events, produced by 31 speakers (20 adults, 11 children), were analysed in relation to the following questions:

- 1) What multimodal strategies do Murrinhpatha speakers use in response to children's crying?
- 2) Do caregivers' strategies differ according to a child's age?

Results indicate that Murrinhpatha speakers employ a range of verbal and non-verbal strategies to manage crying. The non-verbal strategies most regularly observed are holding a child by their arm/s or hand, and picking a child up onto one's hip. Verbal responses include utterances to distract, frighten, or threaten, to offer physical comfort, or to admonish another child. The strategies chosen by caregivers appear to directly relate to the age of the child who is crying. Adult speakers respond differentially to the crying of infants, children beginning to talk, and 3-4 year olds. Examples (a) and (b) show adults responding to the tears of a 1 year old and a 4 year old, respectively.

(a) *Elsie (1;2) sits near her mother, Josephine, her aunt, Eleanor, and maternal grandmother, Carla.*

Elsie: ((cries))

Carla: ((looks at Eleanor))

Eleanor: ka: kagawu ((presents open palm to Elsie)) Elsie kagawu ka:

Co:me, come here Elsie come here, co:me

Elsie: ((cries))

Carla: aa Josephine dangkardu::

Oh Josephine, loo::k

Josephine: ((picks Elsie up onto her hip, walks around, glancing at Elsie's face))

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(b) *Concepta (4;0) stands near her aunt, Martha.*

Concepta: ((cries))

Martha: Concepta ngawu ngawu

Hey hey Concepta

Concepta: ((cries))

Martha: CONCEPTA ku kunugunu murla:::k

CONCEPTA! Old woman spiri::t (come and take her away)!

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The particular strategies adult caregivers employ to manage acts of crying are discussed in relation to the capacities and expectations that Murrinhpatha speakers attribute to children at different stages of development. Also discussed are children's responses to the crying of their younger peers, and how they do and do not align

with those of adults. By exploring an under-researched cultural-linguistic context, this paper offers a unique perspective on the socialising strategies used by caregivers, how these intersect with age, and what they reveal about local constructions of personhood.

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Strategic maneuvering of advice-giving in a Chinese medical counseling website

Panel contribution

Dr. Na Yang¹, Prof. Wei Ren²

1. Zhejiang Gongshang University, 2. Beihang University

Previous studies have argued that experts in medical counseling use many pragmatic strategies to construct authoritativeness. Yet, few studies have investigated in what ways and to what extent doctors use pragmatic strategies to adapt themselves for self-warranting in interactive medical counseling, particularly in computer-mediated communication. In addition, little research has explored counseling interaction in languages other than English. Therefore, this study aims to explore expert's pragmatic preference for soliciting a positive review in online health communication setting. The data were collected from a Chinese doctor-patient counseling website "*Good doctor Online*". By analyzing the distribution and strategies of highly-rated and lowly-rated doctor's responding acts to advice-seeking request, the paper displays experts' dependency on information-pursuing in context and discusses doctor's pragmatic controls for claiming a successful expert-advice-giving voice. Findings suggest that 1) both highly- and lowly-rated doctors in online medical counseling rely on hedged and indirect advice-giving acts to cope with an advice-seeking request; 2) the highly-rated doctors tend to place advice-giving after information-seeking, while the lowly-rated ones prefer advising before or without information-seeking. It is finally argued that the strategic control of information-seeking contributes to keeping a doctor more acceptable in interactive online medical counseling.

Strategic uses of evaluative echoic mentions: political mediated discourse in French and in Hebrew

Panel contribution

Prof. Elda Weizman¹

1. Bar Ilan University

This presentation discusses the functions of evaluative echoic mentions in mediated political discourse. Specifically, it focuses on partial propositions in quotation marks, such as ‘We are talking about failure in the elections, whereby the party “managed” to preserve its power’. The use of quotation marks which are not embedded in a typical quotation, is conducive to the recognition that the speaker implicitly mentions a true or imagined proposition, thought, opinion

or an interpretation thereof, which she attributes to someone else, while dissociating herself from it. It thus fulfills the necessary condition for an ironic interpretation (Sperber & Wilson 1981). Viewing irony as a case of mention provides a convincing explanation for the use of quotation marks, anchored in the meta-representation function they fulfill in direct speech. That irony necessarily implies strong dissociation has been widely accepted not only by Aristotle (“irony implies contempt”, Aristotle, 1960, p. 98), but also by contemporary researchers (e.g. Sperber & Wilson 1981, Weizman 2008).

Starting with the premise that quotations are necessarily meta-representations of facts, prior sayings, attitudes and evaluations (Wilson 2012), and that the pattern under study is a typical case of evaluative, echoic meta-representation, I will show how it is strategically employed to convey the quoter’s challenging attitude towards the implied echoed source, proposition, thought or interpretation.

To do so, I will distinguish between several sub-types, differentiated in terms of the textual environment collocating (Sinclair 2003) with the mention in quotes. It will be argued that the languages under study differ in the use of evaluative echoic mentions and in the degree of informativeness acceptable for the conveying of implied challenging evaluations.

The presentation reports on a research project which, drawing on big corpora, aims to empirically re-examine and elaborate on the notion of “culture-dependent quantity scales”, i.e. cultural variation in degree of informativeness (Weizman 2007, 2011). Starting with a quantitative examination of partial proposition in quotation marks in the big web-based Time-stamped JSI newsfeed corpora in French (2018 – 09, 93,281,023 words) and in Hebrew (2018 – 09, 5,220,184 words), it focuses on a micro-analysis of two 50-word data-sets in each language.

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Street corners and hugs: Queer Japanese challenges to heteronormativity through social media

Panel contribution

Dr. Gavin Furukawa¹

1. Sophia University

Since the early 2000s Japan has seen a rise in the visibility of queer entertainers on television. In particular, extremely feminine and camp gay male celebrities known as *onee tarento* ('older sister + talent') have been welcomed onto several programs as guests and regular cast members. As these gay celebrities have continued to grow in popularity, they have brought certain aspects of their language and culture to Japan's broadcast television. While this does in one sense construct a queer space within the strongly heteronormative and male dominated world of Japan's mass-media, these celebrities are still often marginalized by being forced into *liminal spaces* (Besnier, 1997) where they are assigned to be humorous characters, the punchlines for the jokes of the straight world around them (Maree, 2015). At the same time, the increased popularity of streaming video services around the world has begun to challenge the dominance of network television among younger viewers (Sweeney, 2017). Streaming services such as YouTube have become popular sites for western LGBTQ activism where the voices of queer vloggers and other video content producers construct counter narratives that resist negative stereotyping and offer support to LGBTQ viewers (Muller, 2012; Jones, 2015). The vloggers and other YouTube video producers of Japan have also been prolific in creating content that helps to create queer spaces online however, how these discourses interact with heteronormative society have yet to be explored. This presentation examines data from several video channels created by gay and trans content producers and examines the following research questions: 1) What is the role of social media in the disruption of hegemonic power relations by marginalized people? and 2) How do Japanese LGBTQ community members utilize social media to construct their identities? Utilizing the ethnography of communication (Hymes, 1964) and sociocultural linguistics (Bucholtz & Hall, 2005) this presentation will examine the specific speech acts and events that gay and trans video content producers in Japan use to form narratives of resistance which intertextually borrow from genres established by network television and draw upon strategic knowledge such as face-threatening acts and audience design to accomplish their goals. The analysis will show how different levels of frame lamination present in the videos relate to their varying purposes of education or solidarity can lead to subtle shifts in the overall footing of the video discourse. This presentation will also show how screen text and editing are used to add subtle levels of double-voicing across different chronotopes. The discussion will also examine the differences between Japanese LGBTQ video channels and western queer activism projects such as the It Gets Better Project and the I'm from Driftwood story archives.

Structural Annotation of Implicit Discourse Relations in Speech

Panel contribution

Dr. Frances Yung¹, Dr. Merel Scholman¹, Prof. Vera Demberg¹

1. University of Saarland

Implicit discourse relations, in contrast to relations that are explicitly marked by connectives, can be difficult to interpret and annotate: there is a substantial disagreement between labels for implicit relations between frameworks, and relations labelled by experts can have other readings. Existing corpus analyses of implicit discourse relations are mainly based on annotation of written texts and the annotation are performed by a small group of trained experts. There are limited resources for large scale analysis of discourse relations in other genres,

such as speech. We present our recent effort to annotate implicit discourse relations of English at a large scale using crowd-sourcing. The expected product of this work contributes to studies of discourse relations as well as discourse parsing technologies particularly in the following aspects: Statistically sound crowd-sourced annotation. We developed an annotation task that is specifically designed to enable untrained workers to label discourse relations intuitively and flexibly. This way, discourse annotations can be distributed and completed by hundreds of untrained native English speakers through crowd-sourcing platforms. We use an automatic discourse parser to identify implicit as well as explicitly marked relations and their arguments. We ask annotators to provide connectives to mark the extracted implicit relations in a two-step process. In the first step, annotators are asked to freely fill in a connective that illustrates the discourse relation held between the arguments. If the connective they choose is ambiguous, the procedure continues in a second step, where they are asked to choose from a list of connectives that disambiguate their free choice. These forced choice candidates are generated from a map of ambiguous to unambiguous connectives, which is derived from the correspondence of connectives and relation senses in the PDTB. A set of default connectives that represent typical implicit discourse relations are also defined.

We apply statistical models to infer the most likely relation from the multiple labels collected, after balancing item specificity and annotator bias. Because each item is annotated by a larger number of participants (20), we can estimate the reliability of an annotation, and also infer which relations have several interpretations. Our multi-label resource thus allows systematic analysis of multi-sense implicit discourse relations.

Data: Discourse relations in spoken texts The texts we chose to annotate are transcripts of speech sampled from the Ted Talks, which are videos of presentations given by expert speakers on various domains, such as science, business and education. The formality of prepared speech lies in between written texts, which constitutes most of the discourse-annotated corpora (e.g. the Penn Discourse Treebank, RST-DT), and spontaneous speech and dialogues. Recently, several adaptations of discourse relation annotation schemes have been proposed for the annotation of spoken language. Due to the difference in discourse-building strategies, the set of discourse relations are not the same between written and spoken texts. Our resulting annotated corpus will provide a large amount of data for fine-grained analysis of discourse relation structures as well as for training machine learning algorithms for discourse relation identification in the speech genre.

Students' online pragmatic choices in English as an international language

Panel contribution

Prof. Zohreh Eslami¹

1. Texas A&M University & Texas A&M University-Qatar

The rise of English as an international language (EIL) and the advancements in information and communication technology has lead to increasing online communication, including emails from students to professors written in EIL. With its high transmission speed, e-mail has been widely used for both personal communication and institutional communication (Baron, 2000; Crystal, 2001). The wide use of the e-mail medium, however, does not necessarily mean that it is used without difficulty. When writing emails, students have to make pragmalinguistic and sociopragmatic choices concerning forms of address, suggesting new ideas, making requests, expressing disagreement, and closing the email with respect to the level of formality and relationship between the interlocutors (Baron, 1998, 2000; Kling, 1996).

This study investigates level of formality in email openings and closings in international students' emails sent to faculty members. Hofstede's (1980) cultural dimension of power distance (PD) is used to distinguish between relatively high and relatively low PD cultures. The students' choice of openings and closings is discussed with respect to PD ranking, rapport management and the sociopragmatic conventions established in business communication literature. The analysis is based on 500 emails written by 89 students. The findings indicate that students from relatively high PD cultures are more likely to opt for formal alternatives, concluding that national culture is an aspect to take into account when analyzing lingua franca English communication.

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Study abroad experience for heritage language learners: identity and motivation

Panel contribution

Dr. Michiko Ueki¹, Prof. Osamu Takeuchi¹

1. Kansai University

It is generally assumed that most Japanese students who study abroad are immersing themselves in a culture that is different from the one they have been exposed to in their home country. Students are often thought to interact in a language they have studied only at schools in Japan and learn how to behave in a culture with which they have seldom had contact with (e.g., Kinginger, 2013). The situation, however, may be different for students that are heritage language learners such as those Japanese with Chinese, Korean, or Brazilian ancestries. Such students are usually initially exposed to their heritage language at home because their family members who immigrated to Japan spoke the language at home, or because they themselves were born in a country other than Japan and came to the country with their family members at a young age. They have been referred to by many different terms, such as quasi-native speakers, residual speakers, bilingual speakers, and home-background speakers. Valdés and Figueroa (1994) call them circumstantial bilinguals, whereas regular language learners are referred to as elective bilinguals. As Shively (2016) points out, there is only a handful of existing studies on heritage language learners' motivations for studying abroad as well as their identity construction in a study abroad context. The purpose of the current study, therefore, is to explore the impact of study abroad experience on identity (re) construction and learning motivation of heritage language learners. The participants were Japanese college students with Chinese ancestry who studied their heritage language while on study abroad in China. The data was mainly collected through post-study abroad retrospective interviews. For the purposes of comparison, data was also obtained from Japanese students with no Chinese ancestry who participated in the same study abroad program in China. The analysis showed that the heritage language learners possessed a complex profile of motivation for studying abroad. In addition, their identities were found to have fluctuated over the course of the overseas program.

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Styling the self: Self-reference strategies from the Kobe Women's Language Longitudinal Study (1989-2019)

Panel contribution

*Dr. Claire Maree*¹

1. *The University of Melbourne*

This paper explores the self-reference strategies taken in conversational-interview data from the ongoing Kobe Women's Language Longitudinal Study (1989-2019). All data originates from Kaori Okano's ongoing socio-cultural anthropology research into women's life course trajectories. It includes recorded conversations with the same group of women of working-class backgrounds who were in their final year at either of two vocational senior high schools in working-class suburbs of Kobe in the 1989-1990 academic year. In this paper I examine how speakers engage in styling through their self-referencing and other-referencing in their discussions of intimate relationships and workplace relationships in the context of this longitudinal study into life trajectories. For, although there is a body of research on the pronominal system in relation to gender and/or politeness in Japanese, we still have little empirical research that focusses on linguistic practices of dialect speakers and/or those from working-class backgrounds. Indeed, there is a dearth of research tracing life and discourse of working-class women over a long period of time.

In this paper I trace the range of kinship and other terms used in conversations recorded in 1989, 1996, 2000 and 2006. In their interactions, the women talk openly about their relationships and working lives, offering stories of their joys and struggles at home and on the job. Microanalysis indicates that the women animate their narratives of family through incorporating the voices of family and friends. By manipulating the complex Japanese pronoun system, they situate themselves as women in relationships with men, as mothers, as wives and daughter-in-laws and therein negotiate their performance of gender and sexuality. As work on the use of pronouns by men who are Hanshinkan dialect speakers (SturtzSreetharan 2009) clearly indicates, pronominal usage extends beyond indicating addressee and referent. The current research extends this insight to demonstrate how speakers engage in stance taking through animation of the speech of others and manipulation of the complexity of Japanese conventions of pronoun usage.

[Claire Maree (University of Melbourne) with K. Okano, C. Takagi, S. Iwasaki, I. Nakane, L. Tanaka]

Super-diversity 2.0? Towards a pragmatics of categorisation/subjectivation in social complexity

Panel contribution

Prof. Karel Arnaut¹

1. KU Leuven

Whether it was the ‘super’ that sounded too celebratory, or the ‘diversity’ which academics found was irrecoverably misappropriated by manifold societal, political and corporate actors, arguably, super-diversity’s real breakthrough was also hampered by a theoretical and ethnographic uptake that lacked conviction and inspiration. This paper analyses the fate of super-diversity over the last decade, in order to learn lessons for the study of mobility/migration-driven societal complexity, preparing, in the process, the advent of ‘super-diversity 2.0’. In the first part, I diagnose Vertovec’s ‘super-diversity’ as lacking a thorough conceptualisation of how categorisations (legal status, cultural/religious identity, racialisation, etc.) operate in favour of a ‘from below’ perspective on how people navigate and congregate in diverse environments. The challenge of ‘super-diversity 2.0’ is to co-articulate the former (part 2) and the latter (part 3).

In the second part, I explore two ways of conceptualising categorisations as material, embodied, interactive and coded processes. One focuses on the political economy of complex diversity theorised as “the multiplication of borders/labour” and based on the “autonomy of migration”. The second exploration focuses on the practices and discourses of complex diversity unpacked as processes of “infrastructuring” from at least two strands of research: (a) ethnographic approaches to information management (e.g. Susan Leigh Star), and (b) anthropological approaches to urban infrastructures and social complexity (e.g. Penelope Harvey et al.).

In the third part, I make a case for bringing these insights concerning categorisation into ethnographies of super-diverse conviviality and place-making. The main case-study is based on fieldwork among ‘super-diverse’ groups of seasonal migrant labourers employed in Belgian agro-industrial fruit production. It looks into the pragmatics of renegotiating racialisation and precarity on the work floor.

Suspensions in multiactivity: accountability, access and socialization

Panel contribution

Dr. Anna Vatanen¹, Prof. Pentti Haddington¹

1. University of Oulu

This paper addresses suspensions that occur in multiactivity situations. ‘Multiactivity’ refers to the ways in which social participants – through talk and embodied action – coordinate and accomplish the progression of two or more activities simultaneously (e.g., Mondada 2011, 2014; Haddington et al. 2014). In these situations, there often seems to be some form of conflict between the available resources or the timing of the activities. In multiactivity, suspensions are used as a tool for coordinating the temporal and sequential progression of multiple, concurrently relevant activities and action trajectories, which often results in the activities occurring in succession (Keisanen et al. 2014). In our data and especially the multiactivity situations therein, we find at least two types of suspensions: suspensions of an already ongoing activity for the benefit of another activity, and suspensions of sequentially relevant next turns (second pair-parts of an adjacency pair). In certain situations, these suspensions – the choice of activity/action – are explicitly accounted for (e.g., Robinson 2016): the suspension-speaker explicates and justifies his/her prioritization, displaying a preference over or voicing a decision to progress one activity over another, or voicing their inability or impossibility to progress the multiple activities. In our data, which consist of video-recorded naturally occurring Finnish and English family interactions at homes and in cars (approx. 60 hours), these accounts occur almost exclusively in interactions with children. This could indicate that, in contrast to children, adults are socially expected to recognise multiactivity and adjust their conduct accordingly so that no accounts are needed. We further suggest that through accounts children can be socialised into recognising multiple involvements (being busy, inability to engage, etc.) and that in this function, they sometimes index moral stances concerning the unlawfulness or inappropriateness of conduct. This study builds on the principles and concepts in ethnomethodological conversation analysis, and especially the notion of sequential implicativeness will be revisited.

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Suspensions in Preschool Children's Playtime Interaction: Playing Together and Separately

Panel contribution

Dr. Younhee Kim¹

1. University of Macau

This paper examines how two children playing together manage constant and recurrent engagement and disengagement from each other based on two Korean-English bilingual preschoolers' playtime interaction collected over one year. Possibilities for and sequential organization of mutual engagement in this type of co-presence is rather fluid throughout the entire play time. It is not uncommon to see many of the turns remain not responded to.

The activity of playing together involves engaging the other child in a particular type of play, which serves to establish a space for mutual engagement. This action of engaging the other child is subject to ample amount of negotiation. The paper focuses on a couple of extensive sequences where one child repeatedly invite the other to join his/her pretend play theme, e.g., "princess and castle play" while the other child's (non-)response leave it ambiguous whether the sequence is suspended or completed. Multiple involvements and numerous shifts in participation framework are observed to be the main causes for suspension as well as resources with which suspension in sequence is resolved.

The paper showcases two types of suspension in preschool children's playtime interaction: one that takes place at the level of turn and the other at the level of an action of engaging the other for mutual play. The latter can be divided into two types, i.e., negotiation for whether to play together or not and what type of play they will engage in (e.g., "princess and castle", "car accidents", etc.). The paper demonstrates that the preschool children recognize incompleteness/suspension of the sequences when it happens and that they employ code-switching, embodied projection, and morpho-syntactic knowledge to manage and resolve what they perceive as suspension in interaction.

Sustaining the “good mother”. Representations of breast versus formula feeding in online narratives of postnatal depression.

Panel contribution

Dr. Karen Kinloch¹

1. Lancaster University

Breast versus formula feeding is just one of the problematic dichotomies which must be negotiated in the experience of motherhood.

In Western discourses of “intensive” mothering (Hays, 1996), breastfeeding is part of how the “good” mother is defined, and discussion of infant feeding foregrounds the requirements of responsible motherhood (Knaak, 2010).

In this paper, posts collected from popular UK parenting forum Mumsnet on postnatal depression (Mumsnet Corpus,) provide insights into the discursive positioning of individuals in relation to this norm of intensive mothering, and also the relationship between infant feeding and perinatal mental health.

Initially, a corpus assisted discourse studies (CADS) approach (Partington et al., 2013) was taken to elicit keywords in the Mumsnet Corpus which were then categorised thematically to provide a way into discursive patterns within the texts.

The top 50 keywords in the Mumsnet Corpus, include a large number of terms around infant feeding including; breastfeeding, BF (breast feeding acronym), formula, breast, milk and FF (formula feeding acronym), indicating a potential discursive relationship between perinatal mental health and infant feeding.

This potential relationship was explored using the corpus tool SketchEngine (Kilgariff, 2004) to examine linguistic patterns and expanded concordance lines around these “feeding” keywords. Close reading of concordances from posts about infant feeding highlighted discourses of “good mothering”, feeding as a bonding exercise, and the primacy of infant over maternal wellbeing. Thus, discussions of infant feeding practices become not just about sustenance but sustaining maternal identity in relationship to societal norms of (intensive) motherhood.

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Syntactic Parallelism and the Co-construction of TCUs in Spoken Chinese

Panel contribution

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In real time interaction, participants have some mutual expectations on the completeness of a turn-construction unit (TCU) and the emergence of transition relevance place (TRP). It is generally agreed that TCUs may not necessarily correspond with grammatical structures, i.e. they can be words, phrases, clauses and sentences, or even “big packages” like stories, (Sacks et al. 1974: 701; Sacks, 1992: Houtkoop & Mazeland 1985: 599; Ford, Fox & Thomspon, 1996: 449), yet in most cases there is a mutual expectation among the participants of conversation that some syntactic structures are under way. It is this mutual expectation which makes co-construction of TCUs possible. Lerner (1991; 1996) found that in English conversations compound TCU format can be used to project possible completion of an utterance-in-progress by another speaker, “allowing for the construction of a single sentence across the talk of two speakers” (1991: 441). In Chinese natural conversations, we find that not only compound TCUs can be co-constructed across speakers, single TCU with explicit syntactic format such as *Adjective Predicate* can also be jointly constructed across turns of two or more speakers. Then what constitutes the signaling cues in the preceding turn that encourage the second speaker to continue the syntactic structure under construction? Under what conditions do participants recognize that there is a turn space they can fill? Based on the theories of dialogic syntax (Du Bois, 2001, 2007, 2014) and the principles of interactional linguistics, this study explores the correlation between syntactic parallelism and co-construction of syntactic structures across turns. The data for this study consists of 30 audio-recorded everyday face-to-face conversations. The co-construction of three syntactic structures were closely examined, namely, the *(be) Adjective Predicate*, the conditional *if X then Y construction* (*ruguo...jiu/hui...*), and compound sentences with to-clause of purpose. From the inspection, we observed that parallel syntactic structures in the first speaker’s talk could shape the trajectory of the turn and inspire the second speaker to come in and jointly finish the TCU under construction. Parallelism across turns would activate resonance and “contribute to constructing linguistic forms as well as to shaping the ongoing flow of conversation” (Sakita 2007: 467). Moreover, schemata activated by the parallel structures in the previous utterances may furnish affordances to other speakers who can anticipate and produce the component needed in the turn-in-progression.

Taking offence and its moral-order account in online context

Panel contribution

Mrs. Qian Chen¹, Prof. Yongping Ran²

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Taking offence is defined as “the social action initiated by the recipient in which he or she construes the actions or conduct of the prior speaker (or group of persons) as offensive” (Haugh 2015: 37). Studies devoted to online impoliteness have been increasing in number, but scant attention has been paid to how taking offence can be viewed as a reaction to prior transgression of moral order in specific online context. This study is concerned with the interrelationship between taking offence and moral order in interactional reactions in online context. To be specific, we examine confrontational counter-acts towards offensive comments in online discussion boards. Drawing upon the data collected from Baidu *Tieba*, the largest Chinese asynchronous communicating community, the study firstly distinguishes the types of counter-acts from the perspectives of promoting self and attacking others. To be specific, from the former perspective, counter-acts include 1) denial, 2) direct contradiction, and 3) self boasting; and from the latter perspective, such acts include 1) enforcing role switch, 2) metapragmatic criticism, 3) repletion, and 4) emulation. Secondly, the study analyzes episodes, and preliminary results suggest that counter-acts towards online offence are a social practice of justifying offensive acts by referring to moral order. On the one hand, counter-acts indicate that the actions of prior participant(s) are transgressions of moral orders admitted by the public; on the other hand, they are offensive because offence-takers do not follow those moral orders. Thirdly, the study discusses interpersonal effects brought by offensive counter-acts, indicating that confrontational counter-acts can escalate interpersonal conflict. Due to the less constraint nature of online interaction, interactants enjoy more freedom to “offend, attack, defame, and harass others” (Hardarker & McGlashan 2016: 92), counter-acts performed by offence-takers are more likely to ruin the interpersonal relationship in a cumulative way. In sum, this study on taking offence in online interaction provides a window to public behaviours which are highly linked to moral orders.

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Taking Offence, Vicarious Accounts and Neutralization of Impoliteness in Interpersonal Conflict Mediation

Panel contribution

***Dr. Linsen Zhao*¹, *Prof. Yongping Ran*¹**

1. Guangdong University of Foreign Studies

Recent years have witnessed an increasing interest in recipients' understanding of impoliteness, shifting from 'causing offence' (e.g. Culpeper, 1996, 2011; Bousfield, 2008) to 'taking offence' (e.g. Haugh, 2015a, 2015b; Mitchell & Haugh, 2015; Tayebi, 2016; Tagg et al., 2017). However, relatively little is known about the sequential dynamic features of taking offence in front of third party witnesses (except Dobs & Garcés-Conejos Blitvich, 2013; Zhao & Ran, forthcoming, etc.), and even less on how it may come to some form of resolution in mediation contexts (see also Ran & Zhao, 2018). Moreover, taking offence as a pragmatic act might be affected by cultural norms and activity types (cf. Haugh 2015a), so there is a need to explore it from a grassroots perspective. In order to fill in these gaps, this paper aims (1) to investigate the culturally-based moral orders constraining taking offence and (2) to reveal the sequential organization of conflict termination involving taking offence. Based on data from community mediation in China, this study examines mediators' responses to the offended parties' actions of taking offence during conflict resolution process. More specifically, the focus is put on vicarious accounts, namely accounts or explanations, provided by a mediator for the wrongdoer's offensive behaviour. The results indicate that the mediator employ vicarious account as a remedial move to neutralize blameworthy interpretations of the offender's impolite behaviour. It also reveals that taking offence is a "relationally sensitive social action" (Haugh, 2015a) constrained by moral orders of *heweigui* (和为贵, harmony is most precious) and interactional orders of mediation. In this sense, the meanings of good and bad, right and wrong, responsibilities and rights can be created and negotiated in specific situational and cultural contexts.

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Talking about lunch: Diversity, language and socialization to healthy food in a Danish kindergarten classroom

Panel contribution

Dr. Martha Karrebaek¹

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This contribution offers a language socialization view on everyday experiences with food in a culturally diverse kindergarten classroom in Copenhagen. As children brought food prepared at home, home norms met school norms in congruent or conflicting ways during lunch. Assessments of food are based on culturally embedded ideas of food and human beings. Also, they are often moral, concerning what is 'right' and 'wrong' in terms of food as well as people (Coveney, 2006; Fader, 2011; Iacovetta, 2006; Paugh & Izquierdo, 2009). In my case, it was often a conflictual experience for many of the children with less experience of Danish institutional food norms. Two common threads are found in food evaluations: national traditions and health. In contrast to tradition, health is typically regarded as objectively verifiable and thus culturally and ideologically neutral. This however is a misconception (Bradby, 1997; Margetts, Martinez, Saba, Holm, et al., 1997). In this contribution the cultural embedding is reflected in the obligation for the children to bring rye bread for lunch, because rye bread is considered 'healthy' and thus morally appropriate. I will analyze ways in which teachers, children, and parents are positioned, using Goffman's (1981) 'production format,' to understand how teachers and children occupy different speaker positions, and how the teacher tries to socialize parents through the children. Furthermore, I look at the discursive practice of 'accounting.' The children often presented accounts, yet these were often treated as illegitimate (Scott & Lyman, 1968, p. 54). Also, sometimes accounts failed to occur even when prompted by the teacher.

The presentation builds on fieldwork in a kindergarten and first grade class over two years, incl. audio- and videorecordings.

Teacher responses to toddler crying in the New Zealand outdoor environment

Panel contribution

***Dr. Amanda Bateman*¹**

1. Swansea University

This paper examines crying episodes based on footage taken from a New Zealand study that investigated pedagogical interactions between early childhood teachers and children aged 2-5 years in the natural outdoor forest environment. The specific focus is given here to the ways in which one of the toddler children (aged 2 years) cries intermittently during the forest walk, and the teacher's responses to the crying child.

Each intermittent crying episode within the unfolding 50 minutes of videoed interaction signals the start of a new problem for the child to overcome regarding negotiating the uneven terrain. The child marks her distress through brief cries accompanied with gestures of holding her hands out or presenting open arms towards the present teacher. The coupling of the cry and gesture work as an interactional configuration of a request for some physical support from the teacher as a response. Through these verbal and gestural resources, the child competently communicates her need for the teacher to support her, which is evidenced when the teacher responds with touch as the child stops crying immediately.

However, where a child's crying has been known to prompt a comforting response by a nearby adult through 'embraces, stroking, and patting' (Cekaite & Kvist Holm, 2017 p. 109) this is not the case here. Here the teacher avoids offering the child the physical help she requests through her crying and outstretched arms, and instead responds in ways that encourage emotional socialisation through encouraging independence – verbally and physically – as she offers mostly verbal encouragement and actively resists locking into a compliant touch with the child. Whereas prior research demonstrates the reciprocal calibration of embodied action where bodies are positioned in particular ways to receive congruous bodily responses from recipients (Heath et al, 2018), the child's positioned outstretched arms are not met with a physical response. Instead we see the teacher and child engage in an intricate choreography of almost, but not quite touching hands as the teacher comments that she is there for the child but also encourages her to walk independently through the rough terrain. Although this may seem harsh, professional vision (Goodwin, 1994) is demonstrated here, where the teacher responds to the crying in ways that support empowerment, independence and socialisation. In doing so the teacher implements the national curriculum Te Whāriki by supporting the child to be competent and capable in her actions.

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Temporal Deixis in Traditional Negev Arabic Language and Cognition

Panel contribution

Dr. Letizia Cerqueglini¹

1. Tel-Aviv University

The space-to-time hypothesis assumes that the representation of temporal relations differs cross-linguistically depending on available spatial representations, especially the spatial axis along which temporal relations ('before'/'after') are represented. I investigate whether and how strictly spatial and temporal representations correlate in Traditional Negev Arabic spoken by elders over age 70. I examine how TNA spatial frames of reference (FoRs) correlate with temporal representations in language and cognition, with speakers conceiving temporal relations as projective spatial ones. FoRs are cognitive and semantic strategies used to project coordinate systems onto spatial arrays in order to establish in which direction one object (Figure, F) is located in relation to another (Ground, G) (Levinson, 2003). In the Absolute FoR, the coordinate system derives from cardinal directions; in Intrinsic FoR, from G's facets; and in Relative FoR, from the Observer's (O) body. Relative FoR is applied in TNA by Reflection or Translation. The methodology used to elicit linguistic and cognitive spatial FoRs follows Levinson (2003). Linguistic temporal data yield from spontaneous speech. Cognitive responses come from spontaneous pointing gestures and Fuhrman and Boroditsky's tests (2010). In language, TNA selects from among the three spatial FoRs according to properties culturally attributed to Gs. Relative FoR is applied only by Translation. Cognitive spatial orientation is exclusively Absolute. Linguistic temporal representations are conceived along the Front/Back axis using spatial (giddām, 'in front'/ wara, 'behind') and specific prepositions (gabī, 'before'/ baʿd, 'after'). Giddām/wara apply exclusively in Intrinsic spatial and non-deictic temporal representations, while gabī/baʿd apply in deictic (O-centered, or Relative) temporal representations. Relative spatial representations are applied by Translation (Time-moving Metaphor, Gentner et al. 2002), while temporal ones are applied by Reflection (Ego-moving Metaphor). This discrepancy is noteworthy, especially considering the space-time consistency observed in other languages (Radden, 2011). Regarding temporal cognitive representations, pointing is performed according to Translation: speakers point behind their backs to indicate 'after.' In temporal sequencing, when requested to order pictures sequentially (e.g., a man from childhood to old age), TNA speakers did so Absolutely, associating north to 'before' and south to 'after,' probably because of the direction of the flow of local rivers. As the event reported by pictures is not related to the speaker's lifetime, it is represented Absolutely. Pointing is represented Relatively, entailing O's position. O's position in relation to two events in sequence is compulsorily encoded, distinguishing deictic from non-deictic representations in language and cognition.

Fuhrman, O., Boroditsky, L. (2010) "Cross-Cultural Differences in Mental Representations of Time: Evidence from an Implicit Nonlinguistic Task", *Cognitive Science* 34: 1430–1451.

Gentner, D., Imai, M., Boroditsky, L. (2002) "As Time goes by: Evidence for two Systems in processing Space → Time Metaphors", *Language and Cognitive Processes* 17/5: 537–565.

Levinson, S.C. (2003) *Space in Language and Cognition. Explorations in Cognitive Diversity*. Cambridge, Cambridge University Press.

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Tests for determining the meaning of English evidential -ly adverbs

Panel contribution

Ms. Lois Kemp¹

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This paper aims to develop semantic tests to help unravel the meaning of a number of English evidential -ly adverbs. Firstly, it presents diagnostics to confirm the classification of -ly adverbs in Hengeveld and Hatthner's (2015) Functional Discourse Grammar (FDG) categories of evidentiality. Secondly, the paper discusses the distinction between evidential adverbs and manner adverbs.

The evidential -ly adverbs used in the paper have been previously categorized into Hengeveld and Hatthner's (2015) evidential categories. These FDG categories are: the reportative; inference, referring to reasoning on the basis of existing knowledge; deduction, referring to a mental reasoning process triggered by direct perception of a state of affairs; and finally, event perception. There is an overlap within the FDG description of three of the evidential categories: inference, deduction, and event perception. Inference is involved not only in the evidential category of 'inference', but also in the evidential category of 'deduction', which bases inference on perception. Furthermore, perception pertains to the category 'event perception'.

Firstly, diagnostics based on Peterson's (2017) semantic contradiction and contingency model seek to target the meaning of the evidential -ly adverb, and not that which falls within its scope. Table 1 shows diagnostic sentences of contingency, which are considered acceptable. The sentences with semantic contradiction in Table 2 are judged unacceptable.

Table 1: *Semantic diagnostic of contingency for FDG evidential categories.*

reportative: John is *reportedly* ill, which I learned from reports.

inferential : John is *presumably* ill, as I know he is always on time.

deduction: He is *clearly* ill, as I have seen him throw up

event perception: The bump on John's forehead is *visibly* swelling, and I can see that.

Table 2: *Semantic diagnostic of contradiction for FDG evidential categories.*

reportative: *John is *reportedly* ill, but no one has said/reported that.

inferential: *John is *presumably* ill, but I have no knowledge about John.

deduction: *He is *clearly* ill, but from what I have seen, I wouldn't think so.

event perception: *The bump on John's forehead is *visibly* swelling, but I can't see that.

Some evidential -ly adverbs belong to a single FDG evidential category, whereas others, such as *apparently*, are classified into multiple FDG categories. The diagnostics of contingency and contradiction should be able to confirm the classification of evidential -ly adverbs with multiple meaning.

Secondly, the paper will consider the categorization of evidential adverbs and manner adverbs within FDG. By focusing on adverb placement and selectional restrictions, it will distinguish evidential adverbs from manner adverbs.

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Text, talk and embodied practices: “Unpacking” handover notes for international workers at a Japanese healthcare facility

Panel contribution

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1. University of Wisconsin-Madison, 2. Akita International University

Effective and efficient handover between shifts is a critical activity for healthcare workers who aim to provide consistent quality care (Frankel et al., 2012; Mayer, et al., 2012). For an increasing number of international healthcare workers, however, the participation in this activity can present a challenge due to their limited exposure to the local linguistic and cultural conventions. The current study examines video-recorded interactions between Japanese care workers (*kaigo-shi*) and their international counterparts, where the former attempts to assist the latter understand the contents of handover notes. By adopting multimodal conversation analysis (CA) (Goodwin 2013; Mondada 2012, 2014; Streeck, Goodwin & LeBaron, 2011), this study explicates how the participants coordinate talk and embodied practices (pointing to documents, gesturing, nodding, gazing, etc.) to “unpack” information conveyed in handover notes and to establish intersubjectivity.

The data consists of 103 minutes of interactions that were video-recorded at a Japanese geriatric healthcare facility on nine different days in the early 2010s; it involves eight Japanese and three international care workers. The international care workers, recruited through the Economic Partnership Agreements with Indonesia and the Philippines, had received healthcare training in their respective home countries, but their Japanese language training was limited to six months of intensive language study upon their arrival in Japan. In addition, they received 14 to 16 months of on-the-job training at the facility by the time of recording. In order to accommodate the linguistic needs of international care workers unaccustomed to reading handwritten notes filled with *kanji* (Chinese logographs), the facility arranged a daily activity specifically tailored for them to receive assistance from the Japanese co-workers. How each pair of the participants approached the activity, however, was left up to the pair.

By juxtaposing the actual text in the handover notes and resulting interactions, we examine which parts of the text, written primarily for Japanese workers, are read aloud, reformulated, or visualized through embodied practices and which parts of the text are left unmentioned. The “recipient design” (Sacks, et al, 1974) exhibited by the Japanese workers indicates how they gauge the international care workers’ linguistic competence and professional/institutional knowledge; it also demonstrates how they analyze the co-workers’ uptake, or the lack thereof, in the course of interaction. In addition to these moments when the Japanese workers primarily orient to their role as a linguistic/cultural expert, there are also moments when the participants discuss additional information regarding care-receivers that are not included in the written records, comment on the contents of the notes, or share their emotional feelings, in effect constituting themselves as fellow co-workers.

The presentation introduces detailed analyses of excerpts, representative of these two different types of moments, and thereby explores how the participants work together towards the fulfillment of institutional responsibilities while negotiating their professional and linguistic/cultural identities in the process. The study thus contributes to a growing body of research on multilingual/multicultural workplace interaction (e.g., Hazel & Svennevig, 2018; Ladegaard & Jenks, 2015) by focusing on the healthcare setting. It also draws practical implications for handover practice.

The (Mis)use of Evidentiality as a Vehicle for Deception in Trumpian Discourse

Panel contribution

*Ms. Kelsey Campolong*¹

1. North Carolina State University

Though evidentiality is usually conceptualized as a grammatical category (Aikhenvald 2004), various evidential markers are widely used in English to index authority, credibility, and social status (Fox 2001). This paper seeks to analyze how evidential markers can be used, misused, or eliminated to construct “truth” and “lies” in political speech. Specifically, I aim to show how President Donald Trump’s manipulation (and/or lack) of evidentiality contributes to the propagation of falsehoods as “truth” in Trumpian discourse. This paper is part of an ongoing critical-political discourse project seeking to characterize Trump’s discursive style both as a (transnational and transhistorical) right-wing populist and as an individual discursive actor firmly situated in the present political climate. The project encompasses a corpus of transcripts of Trump’s speeches from post-election campaign-style rallies, including rallies between the election and the inauguration (aka the “Thank You Tour”), as well as rallies held by Trump as president. This talk concerns the latter group.

Previous research with this corpus has identified various strategies of legitimation (van Leeuwen 2007), attempts at positive self- and negative other-representation (e.g. Wodak 2011) as well as the polyphonic discourse (Bakhtin 1981) and enregistered voices within those groups (Agha 2005). Interestingly, the evidential nature of “truth” appears not to influence Trump’s impulse to construct statements as “true.” On the contrary, there are often no more assurances of credibility for a “true” statement *that we know to be false* than for a statement that is true in the conventional sense. Deception continues, therefore, unrelentingly, hidden amid vague or non-existent evidential markers—a deception wherein *lack of* evidence is not a hindrance, but a primary modality of actuation and (pseudo)legitimation of false statements.

Trump’s use and nonuse of evidentiality manifests variously: including agent and experiencer deletion, vague sourcing, and reported speech (with or without a defined speaker). Often the only form of evidentiality offered is through deixis, creating a situation in which the credibility of the statement rests in *necessarily* shifting pragmatic and semantic entities. Trump regularly uses undefined deictic elements (e.g. “they say”) in order to pass on the blame or deflect responsibility for the statement’s content (cf. Hodges 2017). Further, the lack of evidentiality in many of Trump’s claims asks the audience to assign its own agents and experiencers of the “truth,” as well as those who seek to obfuscate it. However, this freedom is limited; Trump’s desired interpretations are often implied or dog-whistled into the conversation by means of active (nick)naming, implicature, or culturally required expectations (whether stated or not).

This audience “participation” is fundamental to Trump’s distortions of truth. In fact, it is the confluence of the (lack of) evidentiality Trump employs with the strong ‘us’ vs. ‘them’ positioning (common in populist discourse; cf. Wodak 2015) that characterizes the version of “truth” and “falsehood” found in this discourse. In this paper, I attempt to argue that positive self- and negative other-positioning forms the milieu for Trump’s manipulation of evidentiality, in service of the ultimate goal of a redefinition of “truth.”

The (non)referentiality of raha ‘money’ in Finnish conversation

Panel contribution

Prof. Ritva Laury¹

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This contribution concerns the ways that participants in Finnish conversation rely on grammatical resources of the language in mentions of *raha* ‘money’, and how these mentions relate to features often connected to referentiality, such as particular vs. generic mentions and continued identity over time, as well as interactional factors.

The data are 85 uses of *raha* from Arkisyn, a morphosyntactically coded database consisting of 15.5 hours of everyday conversation.

In these data, *raha* is most often used not to create particular referents, but rather it is used to build predication involving the category of money. Such mentions are in the singular, usually in the partitive case, *rahaa*, expressing an indefinite amount, and commonly occur in negated or other irrealis contexts. See (1) below.

(1) SG 123

mut mull ei oo rahaa

but 1SG-ADE NEG.3SG be-CONNEX money-PAR

‘but I don’t have money’

Less commonly, *raha* is used to mention some particular money with continuity of identity. A plural form is then used, often with a determiner. In (2), there is a definite mention of some particular money done with a plural form and a demonstrative; the money has not been mentioned previously.

(2) SG 108

1 *just sillon ku .hh mä menin sinne poliisiasemalle*
right then when 1SG go-PST-1SG DEM.ADV police.station-ALL
‘right when I went to the police station’

2 *↑h(h)ak(h)een niitä rahoja niin,*
fetch.INF-ILL DEM.PL-PAR money-PL-PAR PTC
to go get the money so’

Four turns later, the recipient asks about the identity of the money, with *raha* again in the plural, with the determiner *mitä* ‘what’.

13 *hh äh mitä[(-) (.)] rahoja sä hait.*
WH-PAR money-PL-PAR 2SG fetch-PST-2SG
‘uh what money were you going to get’

This question occasions a story, in which the money is mentioned three more times.

However, the plural form is also sometimes used in generic contexts for interactional ends. See example (3). The participants have been gossiping about an acquaintance who has purchased a farm with inherited money.

(3) SG 123

1 *jos ei ihminen tiää mitään maanviljelyksestä?*
if NEG person know-CONNEX anything-PAR agriculture-ELA
‘if a person doesn’t know anything about agriculture’

2 *eikä rahojen käytöstä?*
NEG-CONJ money-PL-GEN use-ELA
‘or the use of money’

Although the mention of money (line 2) is in a generic, irrealis context, in a conditional clause concerning a non-specific *ihminen* 'a person', it is in the plural form associated with particular mentions. The turn aims at questioning the ability of the acquaintance to manage the farm, and the plural form *rahojen* can be heard here as implying that.

To sum up, in the data, *raha* is mostly used in singular form to create predications where only the category of money is at issue, not its particular identity. In contrast, when some particular money is mentioned, the plural form is used. However, there are occasions in the data where the plural form is used in generic contexts for interactional purposes. The paper will explore these features, focusing on the jointly achieved, interactionally motivated emergence of what we might consider 'referentiality'.

The act of quoting as an expositive illocutionary act

Panel contribution

Prof. Etsuko Oishi¹

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Quotation is characterized as being mentioned rather than being used (Davidson 1979). For example, a token of *bachelor* in (1) is used to predicate something of the person referred to by the name *John*, while ‘bachelor’ in (2) does not refer to a person by his marital status: it is simply mentioned.

(1) John is a bachelor.

(2) ‘Bachelor’ has eight letters.

However, attempts beyond this initial characterization of quotation tend to run into problems. An expression can be mentioned without being quoted, as the example (3) shows (Reimer 1996):

(3) *Cat* has three letters.

Another issue is mixed quotation (Cappelen and Lepore 1997) and its status; it has been discussed whether a theory of quotation should treat mixed quotation as a genuinely semantic phenomenon. Versions of the pragmatic account have been presented by Recanati (2001), Clark & Gerrig (1990), Wilson (2000), Sperber & Wilson (1981), Tsohatzidis (1998), Stainton (1999) and Saka (2003).

Against this theoretical background, the present talk (i) provides a speech-act-theoretic explanation of quotation, and (2) accordingly, gives a qualitative analysis of two Japanese newspaper articles on a scandal about discriminating female students at an entrance examination, and describes how quoting is strategically used.

The use-mention distinction in quoting is roughly equivalent to the distinction between quoting locutionary acts and quoting illocutionary acts in Austin’s ([1962]1975) speech act theory. The locutionary act consists of (i) the phonetic act of uttering certain noises, (ii) the phatic act of uttering certain vocables and words (i.e. phemes) and (iii) the rhetic act of using phemes with a certain more or less definite ‘sense’ and ‘reference’. In the locutionary act, sounds are made, words are pronounced and sentences are said, but it is as a particular illocutionary act they are *used* in communication.

When a speaker performs an expositive illocutionary act, one of Austin’s illocutionary act types, which brings about an illocutionary effect in discourse (Oishi and Fetzer 2016), the content of the utterance is imported to the discourse as the content of affirming, denying, informing, testifying, accepting, postulating and so on. When another speaker reports the original utterance in another discourse, the speaker (i) quotes, with quotation marks, the original speaker’s locutionary act as in (4), (ii) quotes the original speaker’s locutionary act with the indication of the original expositive act type as in (5), or (iii) quotes indirectly the original illocutionary act with the indication of the current expositive act type as in (6).

(4) She said, ‘There is not enough government support for this crisis’.

(5) She reported ‘There is not enough government support for this crisis’.

(6) She criticized the government for not giving enough support for this crisis.

The analysis of the Japanese newspaper articles on the entrance-examination scandal reveals that quoting is strategic. The choice between direct quotation and indirect one depends on how strong evidence the original speaker’s expositive illocutionary act provides. The writers also strategically choose expositive illocutionary act types with which the original locutionary/illocutionary acts are imported to the current discourse.

The annual meeting as a ritual and interdiscursive and intertextual meeting point

Panel contribution

Prof. Henrik Rahm¹, Dr. Alexander Paulsson², Dr. Niklas Sandell², Prof. Peter Svensson²

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According to the regulations in the Swedish companies act, Swedish enterprises are required to arrange annual meetings for the shareholders. The annual meetings are thoroughly prepared by the companies as they are interdiscursive and intertextual meeting points for shareholders of various kinds – main owners, investors but also small savers. In these meetings, different discourses and texts about capitalism, corporate logics, strategy and organization meet. The annual meeting is not only a mere formality but also an important ritual (Bell 1997, Catasús & Johed 2007) in which a variety of culturally significant symbolic activities take place.

These premises are the point of departure for a multidisciplinary Swedish project called *The annual meeting as a ritual* with researchers from Scandinavian languages and management studies. Data will be collected during spring 2019 in the form of observations of annual meetings. The study involves a so called “situational focus”, that is: “A particular situation – a meeting, a job interview, a spontaneous encounter, an event, a decision process, a problem or a task delimited in time and space – rather than stable behaviour patterns, attitudes or traits is the focus of the study” (Alvesson & Deetz 2000: 201).

Furthermore, data will consist of documents and interviews of both representatives of the enterprises as actors participating at the annual meetings. The research design is multi-sited with 20 companies selected from 5 branches (industry, consumer goods, banking and finance, technology and telecom). The analyses will be made by a combination of methods from communication ethnography, organizational culture studies (Rosen 1985, Alvesson 2002) and discourse analysis (Bhatia 2017). Research design and preliminary results will be presented.

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The Austrian Word of the Year - Development, Methods and Results - History encapsuled in words

Panel contribution

Prof. Rudolf Muhr¹

1. University of Graz

The Austrian Word of the Year (AWJ) was founded in 1999 by an initiative of the author of this presentation. The background was that the German Word of the Year had always been presented until then as if it was the AWJ even though the chosen German words were mostly unknown in Austria or even had a different meaning. The initiative was also driven by the author's longstanding work on pluricentric languages and on status planning for Austrian German. It was important to have secured the cooperation of Austrian Press Agency which is a cooperative of the most important news papers and the public medias and the central information broker of the country. This ensures that the public is informed about the election and also adds to its status. The presentation will report on the development of how the AWJ is elected, about the 5 categories that are elected and what the challenges there are. I will also got into some of the most striking results - major events in Austrian society that found their way into the AWJ and encapsule history in the shell of words. And there will be a reflection od the "Unwort" (negative word of the year) which always causes discussions. The AWJ has largely contriubted to a lively discussion about the language of the public and also contributed in some way to a hygenic effect as it is not "funny" for a politician to be named as the originator of the negative word of the year etc.

The child in the dental chair – an analysis of non-verbal and verbal communication in paediatric dentistry

Panel contribution

Dr. Radhika Nair¹, Dr. Susan Bridges², Prof. Cynthia Kar Yung Yiu²

1. Paediatric Dentistry, Faculty of Dentistry, the University of Hong Kong, 2. The University of Hong Kong

The study documented, through video analysis, types of non-verbal communication between the child patient and the dental team during paediatric dental consultations, analyzed verbal and non-verbal interaction approaches used in paediatric dentistry, and identified patterns in interaction that emerged during dental consultations with child patients using a mixed analysis system. Children (5-12 years old) attending the University-affiliated Paediatric Dentistry Clinic and dentists working in the same clinic were invited to participate in the study. The children were divided into 3 age groups: Group 1: 5-6 years old preschool children, Group 2: 7-9 years old primary school children and Group 3: 10-12 years old pre-teen children. A mixed methods study was carried out to examine the body language of the dental team and the child patients, using audio-visual recording technique, during routine dental checkup and consultation visits. A total of 29 pediatric dental consultations were video-recorded. Each case recording was analyzed based on video-ethnography analysis methods. An original coding framework was developed for analyzing the non-verbal interactions in dental consultations. Non-verbal movements made by all 3 primary subjects: the dentist, the DSA and the child were divided into 3 broad categories of body movement: proxemics, kinesics and haptics. These body movements were identified in each interaction moment of the real-time video data and were further categorized into positive or negative based on the overall expression they generated. All primary subjects in an interaction moment were observed for each body movement. The frequency of the body movement as it occurs in real-time, in each video was recorded into a table and analyzed. Two independent dentists were trained in using the non-verbal communication coding system in recorded consultations. Each dentist assessed one randomly selected video, of the same case, independently after one week to establish inter-rater reliability. One random video was assessed by the same dentist twice to establish intra-rater reliability. Results of the video analysis showed that positive body posture was used extensively by the dental team during paediatric dental consultations, especially with younger patient. Facial expressions to convey positive message and positive gestures were used by dentists across all age groups. Frequency of positive gestures by Dental Surgery Assistants reduced significantly among the pre-teen children; while the use of touch by dental team to convey positive message such as for physical assistance, reduction of patients' stress and anxiety, was observed exclusively in very young children in all phases of consultation. The interaction analysis showed that both verbal and non-verbal communications were used to decrease dental anxiety and enhance patient comfort. This study demonstrated how video-analysis and non-verbal coding system can be a useful tool for enhancing the understanding of non-verbal interactions between the dental team and their patients. Theoretical implications are considered in light of concepts of intersubjectivity and intercorporeality.

The culture of ‘pleasing’. Observations on the development of European behavior between esthetics and ethics

Panel contribution

Prof. Gudrun Held¹

1. University of salzburg

A diachronic insight into the ‘language of politeness’ in the Romance language cultures and the influence they have on English and German reveals that the Latin verb *PLACERE* (*‘please’* and its derivations and compounds) is involved not only in bearing various evaluative meta-terms, but also in constituting a wide range of formulaic expressions reflecting recurrent forms of social behavior. This common ideological propensity to social ‘ease’ is presumably the manifestation of a cross-cultural sense of ‘complaisance’ drawn from esthetical issues that - over time - transformed in ethical values. To support this hypothesis I undertake a comparative social-semantic analysis with the aim to shed light on both the socio-cultural conditions and the various ideological processes considered responsible for turning physical qualities into moral attitudes. Retracing concepts of ‘beauty’ throughout different socio-historical periods I argue that the repertoire of verbal habits and routine formulae reflects social performance as a ritual exchange of ‘gifts’ (cf. Mauss 1950). This can be mainly evidenced in the sequential order of *requesting* and *thanking* where inner values like debt and guilt are commonly (counter)-balanced with outer values like favors and ‘pleasure’.

Critically evaluating these findings alongside the various ‘waves’ of the politeness-paradigm and its main conceptions, I argue that a great part of social performance turns out to be a skillfully staged impression management. Despite of Christian altruism and the prevalence of the modesty-maxim, the investigation of the politeness vocabulary gives evidence that self-representation is nevertheless one of the dominant strategies in social action. This enables us to explain social interaction as a market-place of *fare bella figura* thus causing the shift from qualitative ascriptions to performative prescriptions. Explaining these findings as the result of a mutual ideological contact under changing conditions of power, dominance or demarcation raises the intriguing question whether these phenomena can be identified or not as quintessential of European politeness and its main features.

Literature:

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The delicacy of imputing moral culpability for troubles: Mobilising troubles-remedies through complaints

Panel contribution

Mr. Bandar Alshammari¹, Prof. Michael Haugh¹

1. The University of Queensland

The delicacy of imputing moral culpability for troubles: Mobilising troubles-remedies through complaints

Bandar Alshammari and Michael Haugh

(The University of Queensland)

One of the fundamental motivations that drives social interaction is the ongoing need to procure help from others (Searle, 1969; Tomasello, 2008). Considerable efforts have thus been directed towards understanding how this can be accomplished through linguistic (e.g. requests) and embodied (e.g. recruitments) courses of action (e.g. Drew & Couper-Kuhlen, 2014; Walker, 2013). Through such work it has become apparent that assistance is not always (verbally) requested, but offers of assistance may also be prompted or invited in various ways, including through reports of needs, difficulties or troubles (Haugh, 2016; Kendrick & Drew, 2016), or what is traditionally known as “hinting” in pragmatics (Brown & Levinson, 1987). However, reporting on troubles in order to mobilise an offer of troubles-remedy by the recipient can also raise delicate questions of moral culpability. In this paper, we examine a collection of recordings of 25 troubles-remedy sequences that unfolded in telephone calls and face-to-face interactions between Saudi (troubles-remedy initiator: TRI) and Australian participants (troubles-remedy recipient: TRR). We explore these interactions through the lens of an interactional pragmatics framework (Arundale, 2010; Haugh, 2012), which is informed by research and methods in ethnomethodological conversation analysis (Heritage, 1984; Sacks, Schegloff, & Jefferson, 1974). Our analysis of these recordings is supplemented by post-recording interviews with the TRIs in order to gain additional insights into the (claimed) understandings, concerns and aims of those participants during the course of these troubles-remedy sequences (Pomerantz, 2005). A key finding to emerge from this analysis is that in the course of making complaints through reporting on their troubles, the TRIs cautiously attribute responsibility for those troubles to the TRRs in a stepwise fashion, reflecting the moral delicacy of blaming or accusing another party. Thus, while imputing culpability is evidently a means by which the TRI can place greater moral pressure on the TRR to offer some form of troubles-remedy, the stepwise development of these troubles-remedy sequences reflects the fact that the parties reporting those troubles are primarily seeking redress rather than to criticise or denounce the other, and so the latter is made inferable only to the extent it serves the purposes of the former. We conclude that the way in which moralising actions, such as complaints, constitute a vehicle for mobilising offers of assistance is deserving of greater attention by scholars.

The discourse marker *emm* in Hebrew WhatsApp dialogues

Panel contribution

***Dr. Michal Marmorstein*¹**

1. Hebrew University Jerusalem

Current trends in CMC research emphasize the need to analyze digital discourse from within in a context-sensitive manner (Jucker and Dürscheid 2012). While digital discourse builds on existing norms and practices, these are adapted to new communicative settings (Herring 2013). Discourse markers provide a promising lens to these adaptation processes as indexicals of different social and structural aspects of the context (Schiffrin 1987).

This paper explores the distribution and use of the marker *emm* in a corpus of Hebrew WhatsApp dialogues. Formally, *emm*, which is short for a group of orthographic variants, seems to replicate a marker of processing in oral conversation. Whereas the use of processing markers or planners (Totti 2016) is clearly motivated by the online temporality of face-to-face conversation (Auer 2009), it is less clear what is the motivation behind the use of such a device in a spatiotemporally detached (Beißwenger 2008) text-based interaction such as a WhatsApp chat.

Drawing on conversation-analytic concepts (Schegloff 2007), this paper focuses on three main positions in which *emm* is found in WhatsApp chats: In first-position, prefacing a participant's question or request; in second-position, prefacing a response to a question or request; and in third-position, following a co-participant's response. While each of these sequential positions presents a different set of structural moves, it is suggested that a basic function of *emm* in all three is to **register a challenge** of some sort. In first-position, *emm* registers the potential challenge involved in an upcoming appeal, related either to its content or to its being put forth. In second-position, *emm* registers a challenge which the recipient recognizes or carves from the preceding appeal. In third-position, *emm* registers the recognition of a challenge that was flagged up in the previous sequence.

The paper suggests that unlike real-time conversation where similar markers can be more symptomatic or more strategic devices (Crible 2018), in WhatsApp chats the function of *emm* is clearly more strategic and resides at the interpersonal level, where the interpretations and implications of the exchange are negotiated by the participating subjects.

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The discourse of Mandarin enrichment centres in Singapore: Linguistic entrepreneurship on the Chinese periphery

Panel contribution

Dr. Rebecca Starr¹, Ms. Shrutika Kapoor¹

1. National University of Singapore

While all government schools in Singapore are primarily English-medium, Mandarin is a compulsory subject for students of Chinese heritage. Singaporeans are observed to hold ambivalent attitudes towards the study of Mandarin as a so-called ‘mother tongue’ language (Starr & Hiramoto, forthcoming); this phenomenon may result, in part, from Mandarin’s tenuous historical connection to the local community, which has historically spoken non-Mandarin Chinese languages (e.g., Hokkien). Moreover, as young Singaporeans increasingly speak English at home, the required study of Mandarin in Singapore’s competitive academic environment has become a rising source of anxiety for families. Mandarin ‘enrichment centres’, which provide supplementary tuition, leverage this anxiety in various ways, from pointing to a track record of top exam results to promising a unique approach that eschews traditional methods. In this analysis, we draw on data from the websites of fourteen such centres, focusing on how these programs position learners in relation to the notion of linguistic entrepreneurship, defined as “an act of aligning with the moral imperative to strategically exploit language-related resources for enhancing one’s worth in the world” (De Costa et al. 2016:696). We also consider how these programs, whose fundamental purpose is to teach Mandarin, manage to market themselves while simultaneously accommodating widespread ambivalence towards the language among their target consumers.

We identify three broad classes of enrichment centre: traditional, modern-traditional, and anti-traditional, each offering distinct imaginings of the learner as linguistic entrepreneur. Traditional centres highlight academic achievement, promising ‘exam-focused’ strategies to optimize school performance. Modern-traditional centres, in contrast, frame enrichment as an elite lifestyle choice, emphasizing convenience and luxury. Finally, anti-traditional centres distance themselves from conventional pedagogy, which they characterize as ‘rigid’ and ‘soul-crushing’; instead, invoking notions of holistic, experiential learning, they promise a nurturing environment in which students naturally absorb language. Across these categories, we observe a common discourse of Mandarin learning as a character-building struggle, in which centres provide unique resources enabling learners to survive the Singapore education system and emerge as ideal neoliberal subjects who have maximized their potential. Regarding Mandarin ambivalence, we find that centres avoid Mandarin and Chinese-related cultural symbolism and discourse on their websites, preferring instead to emphasize the general academic and developmental benefits of engaging in enrichment, with Mandarin study implicitly framed as an unpleasant but unavoidable challenge to be overcome.

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The Discourses of Food Labels

Panel contribution

Dr. Areej Albawardi¹

1. Imam Abdulrahman Bin Faisal University

The Discourses of Food Labels

Areej Albawardi

Imam Abdulrahman Bin Faisal University

ABSTRACT: This study investigates food labels and how they communicate different social concepts. Food industry has attempted to respond to concerns regarding general health. These calls that encourage the promotion of more healthy food products are also supported by governments. In Saudi Arabia, the recently established 2030 Vision is built around three themes: “a vibrant society, a thriving economy and an ambitious nation”. A vibrant society, according to the 2030 vision, comprises members with a high quality of life which can be achieved by adopting a healthy and balanced lifestyle.

This new health-oriented vision and mission has affected large food companies in Saudi Arabia. Several companies, such as dairy, poultry and grain companies, try to create a healthy image around their products. As a result, health-related terms are increasingly added to food labels in the Saudi food market.

This study attempts to examine the representation of health-friendly claims on food labels and how they are communicated through different resources including different discourses (Scollon, 2005), languages, and modes. The study attempts to answer the following questions: 1) How are health concepts represented on food labels? And 2) What discourses are brought into a food label to support different health claims? To answer these questions, various food labels of different local products (such as dairy, canned vegetables, grains...etc.) will be collected and analyzed. A mediated discourse analysis approach will be used in order to highlight the social aspects of the analysis (Jones and Norris, 2005).

The discursive construction of morality in political interviews

Panel contribution

***Dr. Luisa Granato*¹, *Prof. Alejandro Parini*²**

1. Universidad Nacional de La Plata, 2. Universidad de Belgrano

The notion of moral order has been defined as “the set of expected, background features of everyday scenes that members of a sociocultural group or relational network ‘take for granted’” (Kádár and Haugh 2013: 269). These features are linked to morality as they are subject to evaluations in terms of being appropriate/inappropriate, good/bad, polite/impolite, values and beliefs that are shared by the members of the group and sustained by their social practices. Political life, as encompassing a variety of social practices, is particularly subject to moral evaluations since politicians are expected to legitimise their actions by being held accountable to society. The link between politics and morality has been approached by many scholars (Mendus 2009; Primoratz 2007, among others) who view this relationship from different perspectives. In this work we look at a series of political interviews with the president of Argentina as a communicative context in which the president constructs his identity as a political leader by contrasting the moral behaviour of his own administration with the immoral behaviour of the previous administration. The study is based on a corpus of eight television interviews, amounting to 266 minutes of broadcast material in Spanish, conducted by different journalists between November 2015 and October 2016. Our qualitative analysis, anchored within the paradigm of sociopragmatics, resorts to the use of the Appraisal System (Martin and White 2005) as an analytical tool for the study of evaluation in the data. It also makes use of both bottom-up and top-down approaches to the scrutiny of the interviews, and includes a micro analysis interpreted against the background of the socio political reality of the current government administration. We argue that the discursive construction of morality is manifested through the President’s action of “doing being ordinary” (Sacks 1984) in front of a mediated audience. This is achieved by the enactment of acts of evaluation as moral judgements directed at both the previous government and his own.

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The discursive constructions of direct-to-consumer personal genetic testing: Perspectives from Chinese users

Panel contribution

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1. The University of Hong Kong

Recent social and technological advances are extending the relevance of genetic science and knowledge beyond the purely scientific, medical and clinical genetic domains into people's everyday lives. Lay people nowadays can directly access genetic information about their ancestry, fitness and health risks from commercial companies that sell direct-to-consumer (DTC) personal genetic tests (Zayts & Luo, 2017). Drawing on the analytical framework of 'rhetorical discourse analysis' (Arribas-Ayllon, Sarangi, & Clarke, 2011), this study investigates the discursive and rhetorical resources that consumers of personal genetic testing employ to account for their test experience. Specifically, it examines how participants discursively account for their reasons of doing personal genetic testing and negotiate the meanings of this emergent technology.

The discourse data come from a corpus of semi-structured interviews with 16 Chinese users who have purchased a DTC personal genetic test from a leading genetic company in Shenzhen, Mainland China. Discourse analyses show that participants use genetic testing out of personal curiosity about their biological makeup and disease risks. Contrary to the previous assumption that lay people generally have a deficit understanding of genetic science, the participants in this study demonstrate sophisticated knowledge about the scientific validity and the personal utility of genetic test. In particular, they maintain that although the current technology is still unable to provide clinically-meaningful results, it does convey information that can encourage users to make positive lifestyle and health-related adjustments. These users also regard the test as a valuable means of participating in genetic science and connecting with those who share similar interest in "playing with" their own genetic data. The lay consumers are therefore engaged in the process of constructing and negotiating the sociocultural meanings of personal genetic testing, finding creative and personalized uses of this novel technology of the self. These discursive constructions of personal genetic testing are embedded in the broader process of consumerism and manifest a neoliberal ideology of individual autonomy and personal responsibility for the management of health. The findings of this study have significant implications for the sociocultural constructions of genetics and health. It also contributes to initiatives that seek to enhance public understanding and facilitate informed decisions regarding genetic technologies.

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The Emergence of the ‘Casual Honorific Language’ in Japanese

Panel contribution

Dr. Kazuko Tanabe¹

1. Japan Women's University

This study proves the simplification and clarification of Japanese honorific usage in the last few decades. This study illustrates how honorific use has changed in the workplace when one is speaking of someone who is absent, using a survey targeting 600 people and shows that the group of female full-time contract workers displayed the strong preference of *ikareru* when they speak of upper-status persons.

Irassharu, traditional honorific form, is understood which meaning of the three, ‘to go’, ‘to come’ or ‘to be’ is depending on the context. Therefore, the rise of *ik-are-ru* (the morpheme of honorific -are- inserted into the regular changed honorific form *iku*) is simplification and clarification of honorific language use in Japanese, which further indicates casualization.

After the recession of 1995, the change of employment style has brought about a decline in honorific language use in Japanese society. The deconstruction of Japanese traditional economic systems, such as lifelong employment and the seniority-wage system, has led to the formation of a new linguistic group, the female full-time contract workers. Their honorific language use is different from other classifications such as male workers and female part-time workers (This group is also differentiated from the female full-time workers without limit. ‘The full-time contract workers’ indicates those who are employed as full-time workers for a limited period).

Multiple correspondences were conducted, and the written questionnaire survey reveals the relativity between the preference of the honorific forms of *irassharu* or *ikareru*, and the three elements below: gender, employment style, and the status of the person who is spoken to or the speaker’s relationship with that person.

In conclusion, socioeconomic uncertainty and frustration for the status quo reflect in people’s language use such as that of the female full-time contract workers, and it is possible that their preference is more innovative while also being more conservative.

The presenters offer the discussion session at the third slot of this panel. The new data will be shown to the audience at the session. The participation of the audience is expected.

The endogenous organization of reading activities in language cafés

Panel contribution

Dr. Silvia Kunitz¹, Dr. Ali Reza Majlesi¹

1. Stockholm University

In this ethnomethodological conversation analytic (CA) study, we explore the endogenous organization of reading activities that are accomplished in language cafés in Sweden. Prior CA research on reading in L1 educational settings has focused on the role of the written text as a material resource for the organization of social interaction (Tanner, Olin-Scheller & Tengberg, 2017) and on the pedagogical goals that read-aloud activities achieve in the classroom (Tainio & Slotte, 2017). On the other hand, CA studies on L2 educational settings have focused on post-reading activities and on the participants' orientation to learning lexical items in the text (Hellermann, 2018; Ro, 2017). The present study builds on prior research by examining both the role of the textual object in the organization of participation and the participants' orientation to the text as a shared locus of attention where learnables (Eskildsen & Majlesi, 2018) emerge as the participants read together the same text in L2 Swedish. At the same time, the study expands on prior research by exploring reading activities that are accomplished in the hybrid setting of language cafés where participants engage in “conversations-for-learning” (Barraja-Rohan, 2015; Kasper & Kim, 2015). These cafés are promoted by non-profit organizations to aid the social integration of immigrants and to provide them with an arena for “language training”. In this type of setting, reading can either be the main activity or a more or less recurrent activity; either way, reading is locally achieved in different ways, with a variety of participation frameworks. Here we focus on reading activities in which all the participants in the café have access to the same text and read it together in plenum or in small groups. In our analysis we focus on: (a) the interactional sequences that structure the reading activity (from read-alouds to sense-making sequences in which the gist of the text and/or specific lexical items are discussed); (b) the orientation to the graphic organization of the text and the manipulation of the text-as-object as devices that structure turn-taking and participation during read-alouds; (c) the sense-making practices through which the participants manage their understanding of the text (e.g., through summaries or repair initiations targeting problems in understanding); (d) the attention-mobilizing sequences with which the participants target the pronunciation or the meaning of lexical items from the shared text, thereby orienting to emerging learnables; and (e) the topical talk that may (or may not) be accomplished after the participants have read (portions of) the text. Overall, a detailed, sequential analysis shows how reading is achieved as a public, co-constructed activity in which the participants' epistemic identities (Melanders, 2012) are locally managed. Furthermore, the study illustrates the emerging learning opportunities afforded by written texts, the immanent pedagogies with which reading is actualized in language cafés, and the pedagogic ideologies concerning how reading should be done (e.g., as a silent process or through reading-aloud). The study therefore contributes to an understanding of literacy events and provides insights on laymen's interpretations of literacy in the semi-institutional setting of language cafés.

The Expression of Counter-Normative Stance in Multi-Verb Sequences with Go as V1 in English

Panel contribution

Dr. Noriko Matsumoto¹

1. Kobe University

There are four types of multi-verb sequences with the deictic verb *go* as V1 in English, as shown in (1)-(4).

- (1) *go-to-V*: I did not go to change anything in the house.
- (2) *go-and-V*: She's gone and (the reduced pronunciation of *and*) done it!
- (3) *go-V*: Did you have to go wreck my ideas?
- (4) *go-Ving*: You shouldn't go watching the movie all day.

Since the multi-verb sequences in (1)-(4) express counter-normative stance, they are, in one sense, semantically competing. Through exploring the four types of semantically competing multi-verb sequences, this paper supports one hypothesis: the differences in meaning that different forms exhibit include functional differences in meaning. Based on data from various kinds of synchronic corpora, this paper also shows how the differences in the four types of semantically competing multi-verb sequences are closely related to genres of language use, inflectional categories of V1, and V2 selection in a complicated way.

The four types of semantically competing multi-verb sequences in (1)-(4) share two remarkable features. From a semantic standpoint, *go* functions as a marker of evaluative modality that signals the modal notion of counter-normativity, and it retains no sense of movement. Each individual sequence has a purely emotive meaning with an overlay of annoyance, disapproval, foolishness, boldness, severity, surprise, or the like. The multi-verb sequences in (1)-(4) express not only an abnormal, unexpected situation leading away from a normal, expected course of events, but also the speaker's attitude towards a situation which the speaker views as deviating from his or her own personal assumptions or expectations. From a syntactic standpoint, each individual sequence has a reduced structure where one multi-verb sequence does not include two verb phrases despite the existence of two verbs.

There are three main findings from our corpus data. First, with respect to genres of language use, all the four types of multi-verb sequences generally occur in spoken English. More specifically, the *go-to-V* sequence is a somewhat outdated expression, and it occurs only within negative or hypothetical contexts. The *go-and-V* sequence occurs within both negative and positive contexts. The *go-V* and the *go-Ving* sequences occur only within negative contexts. Second, with respect to inflection of V1, *go* in the *go-V* and the *go-Ving* sequences is usually in the bare form. There are no inflectional restrictions on *go* in the *go-to-V* and the *go-and-V* sequences. With respect to inflectional categories of V1, whereas imperative forms are predominant in the *go-V* sequence, non-imperative forms are predominant in the *go-to-V* and the *go-and-V* sequences. The *go-Ving* sequence usually occurs in the negative sentence. Third, with respect to V2 selection, any V2 can occur in all the four type of multi-verb sequences.

This paper has identified several important features which underlie the four types of semantically competing multi-verb sequences from a semantic, a syntactic, and a functional standpoint. It is clear that the features identified here are multi-layered. From the above discussion, it is reasonable to conclude that the functional features identified here are related to the differences in meaning.

The fact remains is that spontaneity and sequentiality account for the amalgamation

Panel contribution

Prof. Reijirou Shibasaki¹

1. Meiji University

This study investigates how innovative constructions as in (1) emerge in Present-day American English, and argues that the online nature of spoken language, i.e. spontaneity, enables the speaker to produce a syntactic amalgamation of two constructions into a complex-clause sentence in highly specifiable contexts, i.e. sequentiality. Since Wray (2002: 9) states that “*sequence* indicates that there is more than one discernible internal unit, of whatever kind,” this construction can be worth investigation. Iwasaki and Ono (2001: 181) propose another idea, i.e. ‘bridging’, - some constituents of one construction can be used as part of another construction when the speaker shifts his/her idea (unconsciously in most cases) in the course of utterance production. Consider (1) again. The elements in focus are underlined.

(1) “I understand your fury with him, but the fact remains is that he has entered an appearance.”

(2007 *Fox_Susteren*:SPOK, COCA)

In (1), *the fact remains that he has entered an appearance* and *the fact is that he has entered an appearance* seem to go through the speaker’s head sequentially or concurrently, and in another moment merged into the complex-clause construction. On the other hand, no example of *the remaining fact is that...* can be found in the corpus. Constructions are considered to make up a network whose elements are taxonomically related (Croft 2001), and this constructional view holds true for the above-mentioned construction. According to the results of the corpus-based survey (COLMOBAENG, COHA and COCA), *the fact is that* emerged in the early nineteenth century in American English, while *the fact remains that* is found in the middle of the nineteenth century. The constructions have been competing against or producing a synergy effect on each other to the present, giving rise to the innovative construction *the fact remains is that* in the last decade of the twentieth century; constructions are formed and progress in a network, not in isolation. The emergence of other related constructions such as *the question arises/becomes/remains is (that)* provides additional evidence for the present analysis (see McConvell 1998: 302 for “*is*-marking of subordinate clauses”; Shibasaki 2018).

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Corpora

COCA = *The Corpus of Contemporary American English* (1990–2015).

COLMOBAENG = *A Corpus of Late Modern British and American English Prose* (1732–1879).

COHA = *The Corpus of Historical American English* (1810–2009).

The Fijian Chiefly Discourse as a Constellation of Signs of/in History

Panel contribution

Dr. Yuichi Asai¹

1. Tokyo University of Agriculture and Technology

This paper examines the poetic configuration of the discourse on chiefs in contemporary Melanesia, Fiji. In doing so, it analyses a dispute over the longstanding failure of holding a chiefly installation ritual and narratives on the descendent of the chiefly lineage in the Dawasamu District, revealing that this dispute over the chieftaincy is a dispute over indexicality of the legitimate chieflyness.

To begin, the paper delineates the history of the chiefly succession in Dawasamu and illustrates how it is conceptualized into two familial genealogies; one is “authentic” from the past, the other is illegitimate in the present. The analysis in turn highlights one particular person, *Adi Litia*, which is frequently referred to through the discourse on the history of Dawasamu as the last descendent of the chiefly lineage which existed in the past. Investigating such a discourse surrounding *Adi Litia*, the paper focuses on two peculiar narratives, which show her as categorically “ambiguous” in regard to the handover of chiefly possessions and the villages where she married and had children. In doing so, it reveals that the chiefdom in Dawasamu is mediated or indexed by various “proofs” of chieflyness including *Adi Litia* as a proper name, a whale’s tooth, the chief’s drinking cup, the chiefly land, or a specific village site, i.e., *ivakadinadina* in Fijian, which is repeatedly mentioned in the narratives on history in Dawasamu. In such a way, the paper demonstrates that these artifacts function as “signs of history”, thus the chiefly succession issue in Dawasamu is a dispute over the sign of chieflyness, which has been divided against itself. The paper also illustrates how such signs of history are primarily indexical, i.e., “signs in history”, which pragmatically ground the chiefdom to a particular context of discourse and regimenting the present political context through the evocation of certain poetic structure of cultural categories.

The foreigner as perceiving subject: English, education reform, and circulating figures of authority in South Korea

Panel contribution

***Dr. Joseph Sung-Yul Park*¹**

1. National University of Singapore

The hegemonic perceiving subject who judges and evaluates the linguistic and semiotic practices of others is always situated within broader systems of power, including that of race, gender, class, and colonialism (Inoue 2006, Rosa and Flores 2017). In this sense, the sensory, moral, or practical evaluations of a perceiving subject comments on more than what is directly being evaluated, with implications for broader social and political relations. For this reason, evaluations of the hegemonic perceiving subject may be picked up as a circulating sign; they may be evaluated by yet another perceiving subject, who mobilizes those initial evaluations within an expanded network of power relations to rationalize a different set of interests. Tracing how the voice of the perceiving subject is circulated through additional chains of perceiving events (Bakhtin 1981) can therefore be a useful way of dissecting local regimes of sign interpretation and their politics.

For example, the figure of the perceiving foreigner plays a prominent role in local politics of neoliberal educational reform in South Korea. In Korean media, a racialized figure of the foreign white native speaker of English is frequently invoked to as a perceiving subject. This subject listens to and evaluates the English of Koreans, and such evaluations, as mediatized representations, are circulated to reproduce an imagination of Korea as a country that seriously lacks good competence in English (Park 2009, 2010). Yet the voice of the foreign perceiving subject is often invoked not simply to cast Koreans as bad speakers of English, but frequently to rationalize other projects of power, such as the neoliberal transformation of Korean education, in which competence in English is emphasized as a crucial element of human capital development. The circulation of the figure of the perceiving subject in Korean media texts, then, reveals the semiotic process through which the racial and colonial social order embodied by the native speaker's linguistic authority comes to serve as a foundation for the political economic interests underlying neoliberal reforms of Korean society.

In this paper, I illustrate this process through a multimodal semiotic analysis of one media text, an episode from the Korean television documentary *Myeongyeon Manli*, in which a group of (largely white, English native speaking) foreigners are invited to answer three questions from the English section of the Korean College Scholastic Aptitude Test. By showing how the show uses the foreigners' reactions to the test to call for educational reforms that emphasize individual creativity and academic excellence, I demonstrate how the foreign perceiving subject, as a circulating figure of authority, can function as a powerful link between racial coloniality and neoliberal political economy, both of which serve as dominant ideological regimes of Korean society today.

The Framework of Linguistic Adaptability: Misunderstandings, Reasons and Further Accounts

Panel contribution

Prof. Yunlong Qiu¹

1. Northeast Normal University

This article is intended to investigate the misunderstandings of the framework of Linguistic Adaptability after the publication of *Understanding Pragmatics* (1999) by Jef Verschueren, figure out the reasons for the misunderstandings and provide further accounts for dissolving the misunderstandings. The investigations are based on the earlier scholarly literature and Verschueren's close scrutiny. The misunderstandings of the framework of Linguistic Adaptability in earlier studies are summarized from two aspects: misreadings and misuses. Such misunderstandings are attributed to four points: the misleading effect made by the widely acknowledged dichotomy of "Anglo-American pragmatics" and "European-Continental pragmatics"; the misconceptions of the three terms used for positioning the framework of Linguistic Adaptability: perspective, adaptability and angles of investigation; the inappropriate judgments in the application of the framework of Linguistic Adaptability and the inadequate attention to its distinctiveness in utterance interpretation. It is observed that the dichotomy of "Anglo-American pragmatics" and "European-Continental pragmatics" is inappropriate; perspective, adaptability and angles of investigation shoulder different tasks in locating the framework of Linguistic Adaptability and their different focus should not be mixed up; the framework of Linguistic Adaptability is a theoretical framework instead of an operational framework and it shall not be mechanically applied to particular investigations; the framework of Linguistic Adaptability has distinctions in principle from some other models of utterance interpretation and it shall not be directly merged with such models to create new frameworks for utterance interpretation. Given the foregoing conclusions, this article aims to lay a solid foundation for the theoretical explorations and empirical studies in relation to the framework of Linguistic Adaptability.

The Impact of Business Expertise on the Pragmatic Adaptability in BELF E-mail Communication

Panel contribution

Ms. Yi Zhao¹

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International business communication is characterized by a dynamically-negotiated, bi-directional, multiply-influenced, and transformational process (Sherblom, 1998). In the context of business English used as a lingua franca (BELF), the above features are evident in the language itself. There is a long tradition to emphasize the relationship between language and international business (hereinafter IB) at different levels. While the IB research in regards to language is conventionally carried out with a vocational focus (Brannen & Mughan, 2017), the linguistic perspective concentrates on discourse features at a micro-analytical level (Bargiela-Chiappini et al., 2013). For this strand of research, a proliferation of studies has attempted at the role of cultural influences and the interplay between language and business strategies. However, the role of business expertise plays in the pragma-linguistic strategy among different BELF communicators remains obscure in the current literature. To be specific, how BELF communicators use language to shape the situation they are in could be further revealed by pragmatic adaptability, which are contextual correlates of adaptability, structural objects of adaptability, dynamics of adaptability, and salience of adaptation processes (Verschuereen, 1999). Given the fact that the pragmatic adaptability is of great importance in the context of BELF, there is a pressing need to expand this line of research in an interdisciplinary pursuit. The current study as a part of a larger study, aims to examine the four aspects of pragmatic adaptability based on e-mail correspondence. By building a corpus of authentic IB e-mail communication among non-native English speakers (from China and other four European countries, with a focus of Chinese), this study innovatively categorized 100,000-word correspondence in terms of writers and their business expertise. It then offers a comparative perspective to the interplay between business expertise and its corresponding pragmatic adaptability revealed by language choices. Preliminary findings show that Chinese novices in the field adopt less adaptation strategies than experienced writers in terms of word choice, politeness strategies, discourse structure etc. And one of the major reasons for the above differences was identified as power distance in the preliminary round of focus-group interviews. This research therefore aims to enrich the “Asian perspective” in BELF studies.

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The impact of media consumption on sociophonetic use, awareness and evaluation in Singapore

Panel contribution

Ms. Helen Dominic¹, Dr. Rebecca Starr²

1. Georgetown University, 2. National University of Singapore

The English spoken in Singapore has traditionally been described as a lectal continuum, in which acrolectal speech conforms more closely to British English (BrE) while colloquial Singapore English (SgE) features dominate in informal contexts (Platt & Weber 1980). This situation has been disrupted by two parallel trends: the rising prominence of local norms (Schneider 2007) and the expanding influence of American English (AmE). While the primary proposed mechanism for the latter shift is media consumption, this link has not been rigorously tested (Tan 2012). The current pair of studies examine how Singaporeans' media consumption habits relate to their use, awareness, and evaluation of two sociolinguistic features that vary in SgE, AmE, and BrE: the distinction between the BATH and TRAP vowel sets, and the realization of the COURT vowel.

The first study examines the status of the BATH and TRAP vowels among 1,167 Singaporeans. Participants were asked to indicate their own pronunciation of words in these classes, and to report their impressions of how these words are realized in London and California. While the BATH and TRAP patterns of Singaporeans remain largely conservative, consumption of US media is found to be a significant predictor of the AmE-like BATH-TRAP merger. UK media consumption is also found to significantly predict knowledge of non-local realization of these vowels.

The second study investigates listener ratings of the professionalism of Singaporean speakers, using a news-reader audition paradigm (Labov et al. 2011). Three female Singaporeans read news passages containing COURT vowel tokens; passages were then digitally manipulated so that they contained entirely AmE, BrE, or SgE variants, or a mix of these tokens. Notably, listeners do not rate SgE guises as less professional than the other guises. Instead, linear mixed-effects modelling finds media consumption to significantly shape respondents' perception of the professionalism of each guise. Respondents with low Singapore media consumption give significantly higher ratings to AmE and BrE guises, while those with low US media consumption give significantly lower ratings to AmE guises. Open-ended comments given in the task highlight that some listeners accept or encourage the use of SgE features in a local news context, while others feel that BrE or AmE features are more appropriate.

Evidence from these two studies supports the notion that media consumption patterns have a significant impact on the language use, knowledge, and attitudes of Singaporeans. At the same time, no signs of a dramatic shift towards AmE are observed, with SgE increasingly perceived as equally legitimate as AmE and BrE.

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The influence of personalization of the persuader's characteristics on its persuasiveness

Panel contribution

Dr. Jaap Ham¹

1. Eindhoven University of Technology

In the near future, robots and other artificial agents (e.g., on-screen) will be present in all domains of human life. These robots will also function in social roles, like for example as kitchen assistants helping people to cook (healthy) meals, as nurses, or as shopping assistants. In many of these social roles, robots will have to attempt to influence the user's behavior and / or thinking. For example, the nurse robot might have to motivate the user to take his or her medication on time, and the shopping assistant robot will need to motivate the user to buy certain items. Fundamentally, all characteristics of the appearance and behavior of such robots need to be designed, and all these characteristics will (partly) determine how influential the robot's persuasive utterances are. In the current contribution, I will focus on how the artificial social agent's physical appearance, behavior, (perceived) thinking and the persuasive strategies that it uses can be fitted to characteristics of the user (personalized) such as to make the robot more persuasive. I will discuss research that shows that similarity between the robot and the user in physical appearance (e.g., in facial characteristics), behavior (e.g., through mimicry) and (perceived) thinking (e.g., presumed attitudinal convergence) (Verberne, Ham, & Midden, 2015) can make a persuasive robot more effective. Likewise, I will present research showing the importance of speaker embodiment (Ham & Midden, 2009), perceived social agency of the robot (Roubroeks et al., 2011), perceived cultural characteristics (Trovato et al., 2013), consistency of an artificial agent's social cues (Ruijten et al., 2016), the amount of social cues (Ghazali et al., 2018), combinations of robotic persuasive strategies (Ham, Cuijpers, & Cabibihan, 2015), and fit of the robot to the user's mental state (i.e., loneliness; Ruijten, 2015) for making persuasive robots more effective. Focusing on the user side, I will present research that suggests that when a persuasive robot's characteristics fit the user's mental state (i.e., loneliness), it can become more persuasive (Ruijten, 2015).

The Informalization of Address Practice in Swedish in a Historical Perspective

Panel contribution

Dr. Maria Fremer¹

1. University of Helsinki

The cultural emancipation of the 1960s changed speech culture in Europe, and even more so in the Nordic countries. In Sweden, address practices underwent a change from an intricate system of honorifics, titles and names, to a nearly universal use of the informal 2nd person singular *du*. This process, often called the “du-reform”, was more forceful than the corresponding processes of informalization in other languages around the same period, e.g. in English, French and German (Clyne et al. 2009:7). It was a driving force that also influenced other languages (Yli-Vakkuri 2005).

Most studies on the du-reform have, however, been based on reported usage. There are very few attempts at analyzing address forms in context. This lack of knowledge about actual usage is what I am addressing in my current research (Fremer 2018). (Some preliminary findings based on a small part of the data were published in Fremer 2015. For the present study, a more detailed analysis of different contextual factors has been undertaken.)

My paper compares address forms in Swedish advertising films across time, from 1915 up to present times. It shows that the common understanding of the du-reform as a very quick transformation (usually dated to 1967) needs modification. In the advertising films, signs of change are evident from the late 1950s and up to the early 1970s. Moreover, the old system of address is not strictly limited to formal address by titles, thus contradicting findings suggested in previous research.

The du-reform is a prime example of how politeness is negotiated using the overt T/V distinction. The link between addressing and politeness can be explored as it changes over time, with the address system being in a transitional state (Kádár & Haugh 2013) over a course of fifteen years. I explain this change in terms of *democratization*, *informalization*, *intimization* and *conversationalization*. The du-reform is one of many simultaneous changes that can be observed in language, society and culture, as it appears in the films.

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The Interactional Organization of the Kata in Aikido and American Kempo: Building an Intersubjective World through Space and Touch.

Panel contribution

*Dr. Augustin Lefebvre*¹

1. CIEH Paris 3

In this paper, I will consider a sequential system of communication based on whole body movements appearing in Budo as well as in other martial art practices - the Kata system - and sharing properties with the speech-exchange system described for conversation (Sack et al. 1974) but also presenting specificities such as the centrality of simultaneous movements and a specific organization of touch. The paper relies on video-based analysis inspired by conversation analysis (ibid.), ethnomethodology (Garfinkel 1967) and gesture studies (Kendon 1990).

I engage in the analysis of the Kata system by comparing the organizational properties of apparently very different types of martial arts relying on it: Aikido and American Kempo.

While Aikido is organized through whole body movements in which keeping bodily contact (often through grasping) is central, manifesting a pacific philosophy (Lefebvre 2016), American Kempo is rather organized around quick series of strikes on various points of the opponent bodies, manifesting a radical (although simulated) destruction of the opponent.

In this paper I show that beyond the philosophical divergence implemented during the bodily interaction (pacific VS destructive), the organizational devices of both practices are similar:

1- they both rely on the Kata framework and the corresponding participation categories of attacker / counterattacker (uke / tori in the case of Aikido). This framework presents two features: it allows practitioners, through semiotic structures, to simulate situations of fight in which the counterattacker can anticipate the attacker's ongoing movement and make bodily contact in a favorable position; it allows practitioners to interact in autonomy, i.e. without the presence of a referee as in competition.

2- corresponding to the pair of categories attacker/ counterattacker we find a systematic sequential organization. In both cases, the attacker produces in first position a *codified* attack movement allowing the counterattacker to project its point of arrival. The counterattacker organizes his bodily "response" to the attack movement by relying on his ability to project its point of arrival, i.e. before it reaches its goal. During that moment, the attack movement and the counterattack movement occur simultaneously. This moment constitutes the "pre-touch moment" of the kata.

3- During the "touching-moment" of the kata, the attacker "receives" the counterattacker's movement (notion of "ukemi" in Aikido) by constituting his body as a touched resource, while the counterattacker becomes the "toucher". In both practices (Aikido and American Kempo), the Kata is organized as a "pre-touch" and "touch" interactional moments.

The exam of Aikido and American Kempo practice reveals that these practices are organized around a syntactical use of bodies through which practitioners build interpretations, without relying on verbal resources. Through the interactional organization of the Kata, practitioners build an intersubjective world made of spatial anticipations, simultaneous movements and complementary access to the other's body through touch. They elaborate a shared perception of space, time and the other's body.

The interactive construction of morality: An introduction

Panel contribution

Prof. Michael Haugh¹, Dr. Rosina Marquez Reiter²

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The purpose of this presentation is to introduce and contextualise the panel on the interactive construction of morality. We begin by noting the rationale for the panel. Questions of morality have recently re-entered the pragmatics research agenda, especially in (im)politeness studies (Culpeper 2011; Haugh 2015; Haugh & Kádár 2013; Kádár 2017; Kádár & Márquez Reiter 2015). The relative visibility of issues of morality in (im)politeness research arguably points to the importance of understanding the broader moral dimension in which (im)politeness practices are embedded. This is especially relevant at a time where a dearth and ‘death of morality’ (Salman Rushdie 1996, 2001) is said to characterise contemporary societies, and yet we are also witnessing a concomitant rise in moralising via social media and forms of digitally-mediated communication (Márquez Reiter & Haugh 2019). We next provide a brief overview of how morality has been approached in pragmatics to date, and outline what a pragmatic perspective on the interactive co-construction of morality in everyday interactions in which social values and traditions are invoked, endorsed or contested (Bergmann 1998; Luckmann 1997) can contribute to the broader moral turn in humanities and the social sciences. We then introduce a case study of instances in which ostensibly jocular use of racial slurs or mentions of race lead to subsequent public denunciations of the user in question (cf. Haugh and Culpeper 2018: 223-228; Haugh and Kádár 2017: 618-621). Building on this analysis, we illustrate how a pragmatics perspective can make a useful contribution to the broader moral turn in the humanities and social sciences. We conclude with a brief overview of the papers that feature in this panel.

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The Interpersonal and Metalinguistic Functions of the Discourse Marker ‘you know’ in ELF Discourse

Panel contribution

Dr. Hatime Ciftci¹, Mr. Burak Uzumculer¹

1. Bahcesehir University

The pragmatics of English as a lingua franca has been well documented by previous research in this strand. A bulk of studies have demonstrated that ELF discourse prevalently involves mutual understanding (Pitzl, 2005; Firth, 1996; Meierkord, 1996), effective communication (Pickering, 2009; Pickering and Litzenberg, 2011), misunderstanding (House, 1999; Mauranen 2006), pragmatic fluency (Bordieu, 1996; Pölzl & Seidlhofer, 2006), cultural identity (Cogo, 2010; Klimpfinger, 2009), and turn taking (Kaur, 2011). One such pragmatic aspect of ELF discourse is the investigation of discourse markers predominantly examined in English native discourse (Fraser, 1993; Schiffrin 1987, 1994; Schourup 1985). Even though discourse markers are omnipresent in any type of interaction, only few studies have examined these pragmatic particles in ELF discourse (Fung & Carter 2007; House, 2009, 2013; Muller 2005). In this study, we demonstrate how *you know*, a specific discourse marker, functions in working group discussions among non-native speakers of English.

Even though the multifunctionality of the discourse markers and the wide range of approaches are encompassed in the previous research, only a few studies (Buysee 2017; Fung & Carter, 2007; House, 2009, 2013; Müller, 2005) have investigated the way interactants of English as a Lingua Franca (ELF) employed *you know*. To contribute to research in this line, this study presents empirical corpus-based evidence of the interpersonal and metalinguistic functions of *you know* employed by ELF speakers through a data set of 11 working group discussions. Four functions under the interpersonal domain and two functions under the metalinguistic domain were examined in this study. The qualitative analysis presents a more in-depth understanding of the way and the reasons ELF speakers employ *you know*. Finally, in alignment with previous research (Buysse, 2017; Müller, 2005), this study demonstrates that ELF interactants utilize *you know* intersubjectively to negotiate meaning. Although the frequency of such instances stands low, the findings assert a strong hypothesis that *you know* functions in metalinguistic domain to comment on the discourse in non-native discourse, which is traditionally associated with native speaker use.

The interplay of evidentiality and epistemic modality in the uses of American Spanish *dizque*

Panel contribution

Dr. Begoña Sanromán-Vilas¹

1. University of Helsinki

This paper will address American Spanish *dizque*, a discourse particle originated from the verb *decir* ‘to say’ plus de complementizer *que* ‘that’. Bibliography about this particle is as extensive as discordant. Although it is generally assumed that *dizque* became an evidential reportative marker to mostly indicate hearsay information, there is little agreement about its current values and their nature (either semantic or pragmatic). While some authors defend that *dizque* shows a wide spectrum of uses ranging from those of a purely evidential marker to those of a purely epistemic marker (Travis 2006), others claim that, at least in some varieties, it has completely evolved into a marker of epistemic modality (De la Mora & Maldonado 2015). For a third group, *dizque* can fulfill both functions in different proportions (Olbertz 2007).

This diversity of positions raises questions concerning the interplay of evidential and epistemic values in the range of use of this particle:

- Is *dizque* an exclusive marker of either evidentiality or epistemic modality?
- Can *dizque* be used to express both values? If so, in the same or in different occurrences?
- Are the evidential and the epistemic values of *dizque* of the same nature, codified in the meaning of the particle or pragmatically extracted from the context?
- Can other values of *dizque*, such as the expression of mirativity or falsity, be explained with the notion of evidentiality and/or epistemic modality?

The aim of this paper is to answer these questions by proposing a classification of the values of *dizque* that can explain the relationship between its evidential and epistemic uses, as well as other related uses. In line with previous studies about the interaction between evidentiality and epistemic modality (Dendale 1993), I will defend that all the uses of *dizque* can be explained through its basic evidential reportative value. Thus if *dizque* primarily indicates that the speaker is not the information source, the epistemic value can be derived from the fact that, not being the information source, the speaker can take position about the reliability of the communicated message calling it into question. The study will also address the relationship of the mirative and the falsity values of *dizque* with the evidential one. Moreover, the semantic and pragmatic nature of these values will be also discussed trying to make some generalizations that can be valid to better understand the semantics of evidentiality and its interface with modality and other notions.

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The Korean ‘Topic Marker’ -Nun Revisited: Invoking a ‘Safe’ Membership Category for Pursuing Enhanced Reciprocity

Panel contribution

Prof. Kyu-hyun Kim¹

1. Kyung Hee University

From a conversation-analytic perspective, the ‘domain-setting function’ of the Korean ‘topic marker’ *nun* (Lee 1987) is explicated as a categorially-sensitive ‘domain-shifting practice’ (Kim 2017). On the basis of examining audio-recorded face-to-face conversations, various action-formational aspects of this practice are analyzed in terms of their imports for sequence organization and face/epistemics management.

In assessment contexts, categorially operating on the *nun*-invoked domains enables the speaker to disagree obliquely or mitigate his/her claim of knowledge. This may be accomplished through *nun* marking an ‘overly-expanded’ or ‘narrowed-down’ domain delimitedly indexed by a referent or a descriptive feature (Yang 1973), which invites negation/correction (Sacks 1992; Couper-Kuhlen & Thompson 2005) or warrants a claim of epistemic authority or lack thereof (Raymond & Heritage 2006) (*At least here-nun he was beautiful.*).

The *nun*-marked referent/feature often exhibits the membership characteristic of being ‘marginal/peripheral’ (e.g. *At least here-nun*), a trait also noted in the case of Japanese *wa* (Takagi 2001; Tanaka 2015). In itemized news enquiries, the often marginal or topically-extraneous category-membership of the *nun*-marked referent is designedly invoked to mobilize the interlocutor as a territorially-invaded yet epistemically-privileged party (Goffman 1967; Button & Casey 1985) (*By the way are your parents-nun well?*). The practice of invoking a referent with marginal membership is observed in a starkly bare form in children’s use of *nun* (Takagi 2001) (Father: *There is no one outside (you can play with).* Child: *What about the janitor-nun?*). Situated in the context where the adult’s response has been secured through prior enquiries, this practice embodies the child speaker’s orientation towards continuing to implicate the adult as the recipient of his/her action (*What is this-nun (then)?*) (Kwon & Rim in progress).

In adult conversations as well, itemized news enquiries, as a device for social control, may be deployed to ‘entice’ the interlocutor’s endorsement by targeting a ‘marginal’ member (*And coffee-nun isn’t included?* – produced as a pessimistically-formulated pre-assessment, with the availability of the other ‘more central’ items included in a combination meal having been affirmed). In a ‘contrastive device’ where two items are linked through *nun*, the invocation of marginal or ‘deviant’ membership/identity is often rhetorically-motivated to appeal to the co-membership of the interlocutor (e.g. through self-degradation – *Americans-nun can finish the whole combo meal, but I-nun can’t.*).

The *nun*-mediated categorization practice invoking ‘marginal’ category membership embodies the speaker’s orientation towards sustaining the sequence underway by pursuing/exploring a ‘safe’ domain in relation to which the interlocutor’s uptake or acquiescence can be readily recruited (Tanaka 2015). A significant action-formational aspect of this practice, geared to negotiating camaraderie and avoiding conflict, involves *nun* operating on an empirical domain whose ‘topical/categorical’ relevancies can be ‘safely’ subjected to the ‘structural/sequence-organizational’ interest of sustaining talk through enhanced reciprocity. Meta-pragmatically extended at the level of ‘categorizing the categorizer’ (Whitehead 2009), this practice furnishes the *nun*-speaker with a resource for positioning him-/herself as a marginally- or distantly-located ‘external observer’ vis-à-vis the *nun*-marked domain, thereby engaging the interlocutor collusively as a ‘co-member/observer’ to reciprocally register the relevance of the invoked domain (Goffman 1981; Du Bois 2007).

The metapragmatics of a 'decent revolution': constructing decency/*slušnosť* in Slovak on-line discussion fora about 2018 public mass protests.

Panel contribution

Dr. Milan Ferenčík¹

1. University of Presov

The assassination of the Slovak investigative journalist Kuciak and his fiancée in February 2018 who wrote about alleged corruption of top-level Slovak politics led to a political crisis which resulted in the demise of the Slovak government and in a wave of massive public rallies which were held for several consecutive weeks and months. The grass-roots protests in the streets of many Slovak cities and in the Slovak communities across the world were held under the slogan *Za slušné Slovensko* (For decent Slovakia) in which the concept of *slušnosť* (decency) was chosen to represent the key moral value demanded of the political elite and of the style of their political culture. In the ensuing societal discourses about politeness, the concept of *slušnosť* (decency) from the conceptual space of politeness has proven to be highly contested across different socio-cultural groups whose members differ in their interpretations of what kind of behaviour counts as *slušný* (decent). The contestedness of the term figures prominently in Internet discussion fora where participants' social actions and meanings occasion im/politeness evaluations which are rooted in the moral order (Kádár and Haugh, 2013). Due to the anonymity, high emotional involvement and preference of disagreement, the fora represent convenient sites for investigation of how individual stances and identities are evoked, displayed and negotiated and where im/politeness often arises when the identities claimed are not verified (Bucholtz and Hall, 2005). The paper investigates thematically related fora accompanying on-line news articles reporting on the public protests and intends to explore, first, how *slušnosť* (decency) as a first-order concept is discursively negotiated in the course of unfolding discussions by participants' orienting to the layers of the moral order, second, how dis/agreements over its conceptualization incite tension and conflict, and third, how these conceptualizations are discursively negotiated vis-à-vis participants' individual- and group-based identities.

Key words:

decency, im/politeness, identity construction, on-line discussion forum, politeness as social practice

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The metapragmatics of a 'decent revolution': constructing decency/*slušnosť* in Slovak on-line discussion fora about 2018 public mass protests.

The Myth of Identity: Styling the Authentic “Hong Konger” in Tze-wah Wong’s Standup Comedies

Panel contribution

*Ms. Alice Fengyuan Yu*¹

1. University of Arizona

In July 1997, Hong Kong was reverted to the PRC, which caused turbulence on various levels in the Hong Kong society. Now, 20 years passed, how is the power dynamic between Mainland China and Hong Kong changed and how does it create a sociocultural myth which profoundly affects Hong Kongers’ identity in the two decades? Being attentive to these questions, the study delves into the stylization of a unique and dynamic Hong Kong identity through examining a series of Cantonese standup comedies performed by the Hong Kong comedian, Wong Tze-wah, from 1993 to 2003. To this end, the paper is attentive to the metaphors and parodies sophisticatedly used by Wong to discuss the processes of shaping the authentic Hong Kong identity— “Hong Konger”—during the two decades. This study explains the ways that Wong’s standup comedies become the stylistic and semiotic resources which not merely iconically and symbolically represent the reality of Hong Kong society; rather, they index many modalities of Hong Kongers’ questioning of authenticity and the relationship between China and Hong Kong. It suggests that the comic performance, as a meaning-making process, helps to shape and reproduce the local ideologies of identity, and to challenge the hegemony underlying the discourse of China-Hong Kong relations.

In this study, I propose to treat Wong’s Hong Kong-based standup comedy as a lens, through which one can evaluate the sociocultural knowledge and identity in terms of their signification in the Hong Kongers’ life. Precisely, the study intends to address the following questions: 1) How does Wong’s performance discursively construct the authentic identity of “Hong Konger”? 2) How do the Hong Kongers confront with the conflicts and struggles in the Britain-Hong Kong and China-Hong Kong relationships? 3) How do the Hong Kongers (re)evaluate their language, identity, and locality over the decades before and after the Handover? To address these questions, this study will treat Wong’s performance as a discursive speech act to investigate the construction of Hong Kong identity through analyzing metaphors and parodies, and examining the process of stylization. Eventually, this study aims to engage with the stylistic and semiotic study of comic discourses by demonstrating how the comedian’s languages become the meaning-making resources to construct the innovative linguistic style which is further used to index social identity, as well as effect changes in social identities and ideologies.

The news they're not telling you: allegations of deception in the Brexit debate and their consequences for public discourse

Panel contribution

Dr. Martin Gill ¹

1. Åbo Akademi University

Few events in modern British political history have proved to be as divisive as Britain's decision in the June 2016 referendum, by a narrow margin, to leave the European Union. Far from settling the issue of Britain's relationship with the EU, the 2016 vote initiated an extended period of bitter public controversy, not only over the terms of the divorce, but over the nature and conduct of the Brexit debate itself. In this controversy, a notable feature of the argument on all sides has been the allegations of deception levelled against opponents. Leave and remain campaigns, as well as the UK government and EU officials have been accused of lying, promoting false or misleading claims, disinformation, omission of inconvenient details, selective use of statistics, and the like. A widespread public reaction has been to regard all positions as equally compromised, "all as bad as each other", with scepticism over the role of expert commentary, and increasing disengagement from the arguments. As a result, in the overheated atmosphere of Brexit Britain, the likelihood of reaching any negotiated outcome acceptable to a majority has become ever more remote.

The Brexit debate has thus challenged the very idea of a deliberative public sphere. By repeatedly calling into question the motives and veracity of politicians on all sides, and questioning the factual basis of the discussion, participants in it seem to have yielded the floor to irrational populist forces.

This paper will examine the allegation of deception as an argumentative strategy. Drawing on news articles, opinion pieces and comments from British news media, it will consider the discursive contexts in which such allegations are made and how they are framed and supported. While allegations of deception – 'fake news', 'Project Fear', etc. – are often viewed as unsubtle means to discredit inconvenient facts, the paper will suggest that they are central to the discursive construction and positioning of a distrustful, undeceived 'counterpublic' (cf. Fraser 1990), whose identity is founded on allegiance to the 'real' truth. The legitimacy of their position is often reinforced by the implication that this truth is being deliberately ignored or suppressed by undemocratic forces. Whatever their merits, it will be suggested, these claims are thus not merely a symptom of irrational 'post-truth' populism, but serve to frame commitment to a supposedly more 'authentic' level of understanding. Hence, the most problematic aspect of this debate is not so much that its participants regard truth as irrelevant as that they differ profoundly over what counts as truth in this context. The paper thus aims to shed light on the discursive space in which the Brexit debate has been conducted and, more broadly, to assess the nature of the public sphere in a 'post-truth' era.

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The nominal address form “fratello” and its functions in migrants’ autobiographies in Italian

Panel contribution

***Mrs. Jovana Karanikikj Josimovska*¹**

1. Goce Delcev - Shtip

The results presented in this contribution are part of a PhD research project on Italian literature of migration that employs an innovative analytical approach to this cultural phenomenon in Italy. The interdisciplinary research entitled “Categorization and identity construction of the migrant through linguistic elements in the Italian migrant literature” examines three autobiographical texts belonging to the Italian migrant literature genre from sociolinguistic perspective. A primary aim of the study is to identify textual and linguistic elements by which categories emerge. These are intended as socially constructed realities, such as that of being ‘migrant’, and the sub-categories they can be divided into. The study applies ethnomethodological approaches to the construction of identity and the concept of membership categorization. The following works have been examined: *Il mio viaggio della speranza dal Senegal all'Italia in cerca di fortuna* (2006) by Bay Mademba, *Ama il tuo sogno. Vita e rivolta nella terra dell'oro rosso* by Yvan Sagnet and *In fuga dalle tenebre* (2007) by Jean-Paul Pougala.

This presentation focuses on the use of the nominal address form “fratello” as a category belonging to the membership categorization device “family”. The use of these forms in the texts has been found to go beyond simple categorization. Instead, they act as a conversational strategy for inclusion or exclusion of the person within or out of a group. Through the analysis of selected excerpts from the autobiographies, this presentation addresses the following research questions: 1) How is the nominal address form “fratello” employed? 2) Which strategies are put into practice by the authors through the use of “fratello”? and 3) What are the results of those strategies? The presentation also demonstrates how the same form could serve both as an inclusion as well as an exclusion factor within the same text.

The poetics of Hawaiian media talk: Performing L2 user identity in a Hawaiian language radio program

Panel contribution

Dr. Toshiaki Furukawa¹

1. Waseda University

Taking a discursive approach to the indigenous language of the islands of Hawai'i, I explore the performance of L2 Hawaiian user identity among a radio host, guests, and call-in listeners. This study is part of larger research on media talk (Hutchby 2006) in Hawaiian, which focuses on a Hawaiian language radio program, *Ka Leo Hawai'i* (The Voice of Hawai'i, hereafter KLH). The program, which was hosted by Larry Kauanoe Kimura, broadcast over four hundred shows in the 1970s and 1980s. It aimed at documenting, primarily, Native Hawaiian elders' talk, and made a significant contribution to creating resources for future generations and to the revitalization of the language.

Although the goal of the radio program was to document the talk of mainly L1 Hawaiian elders, L2 users of Hawaiian also played an indispensable role in the program. Ninety-eight of the 417 shows (23.5%) had main guests who spoke Hawaiian as their second language.

The research project has so far roughly transcribed thirty shows, or approximately thirty-three hours of audio recording. Based on these rough transcripts, I have produced detailed transcripts for further analysis according to the conventions of conversation analysis. Furthermore, I have expanded the project by transcribing another set of sound files of KLH that were broadcast in the 1990s under the leadership of Puakea Nogelmeier and other Hawaiian speakers. One of my long-term goals is to compare the poetic language use in the first (1970s and 1980s) and the second (1990s) periods of KLH, and I will present a rough sketch of these two periods in this talk. The findings show that L2 Hawaiian guests, who are multilingual, oriented to the norm of using Hawaiian, speaking predominantly in that language. This practice is unsurprising given the goal of the program, but is noteworthy when compared to the discursive practices on *Raidió na Life*, a radio program aiming at revitalizing Irish, on which Irish is mainly used while English is also used for supplementary purposes (Cotter 1999). It seems that KLH adopted a stricter policy of using the indigenous language.

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The post-truth age has come to Japan: Critical discourse analysis of the TV reportage of the anti-U.S. base protesters in Okinawa

Panel contribution

***Dr. Akira Satoh**¹*

1. Osaka

This paper investigates how media treats politically marginalized people in geographically peripheral area, or more specifically, how a Japanese TV news-entertainment program portrays the anti-U.S. base protesters in Okinawa, the westernmost and southernmost (except for desert islands) prefecture of Japan. This paper also covers how it was responded.

After WWII, while Okinawa was under the U.S. Military Government administration for 27 years, the U.S. established numerous military bases on the islands. Although Okinawa was returned to Japan in 1972, the U.S. Forces Japan (USFJ) is still present: Okinawa prefecture constitutes 0.6 percent of Japan's land surface, yet as of 2017, 70 percent of all USFJ bases are located on Okinawa, and U.S. military bases occupies 15 percent of the main island.

While the majority of Japanese citizens appreciate the mutual security treaty with the U.S. and the presence of USFJ, part of the population demands a reduction in the number of U.S. military bases in Okinawa. On the other hand, the majority of Okinawans opposes the presence of USFJ (according to a poll conducted in 2010, 43 percent of the Okinawan population wanted the complete closure of the U.S. bases, 42 percent wanted reduction and 11 percent wanted the maintenance of the status quo).

Against this backdrop, on January 2, 2017, Tokyo Metropolitan Television Broadcasting Corp. (Tokyo MX) broadcasted a program claiming that demonstrations against the construction of U.S. military helipads in northern Okinawa prefecture are "radical." The program also included comments like "The demonstrators are like terrorists" and "I hear that most locals are not against U.S. bases," without the actual coverage of the construction site and the interview of those opposing the bases (because it was "too dangerous" and "so violent"). In addition, the program repeatedly used a highlighted (using yellow) telop (subtitle) saying the demonstrations were at "kichi no soto" ("outside the bases"), which implies "kichigai" ("crazy") in the Japanese internet terminology.

The program sparked fierce criticism in Japan: in response to the broadcast, citizens groups submitted a petition demanding a correction and an apology from Tokyo MX; a TV documentary program offered a counterargument by interviewing the demonstrators and those who appeared on the news-entertainment program; Internal Affairs and Communications Minister told the House of Representatives Budget Committee that she would watch over the Tokyo MX's efforts to air politically fair programs; and a broadcast watchdog committee released a statement accusing the Tokyo MX for violating broadcasting ethics. I examine the controversy using the tools of the discourse-historical and a Foucauldian approach (Reisigl & Wodak 2016, Jager & Maier 2016) and argue that the post-truth age has come to Japan.

The pragmatic content structure of advice in old and new media

Panel contribution

Dr. Magdalena Leitner¹

1. University of Zurich

Modern advice columns and advice exchanges in other present-day contexts have received much scholarly attention in pragmatics and other fields (e.g. Couper-Kuhlen and Thompson 2017, Kouper 2010, Locher 2013, Locher and Limberg 2012, Morrow 2006). However, nothing is known about how the shift from print to online publication has changed the written communication in advice columns (Locher and Limberg 2012: 23). There are a few studies on the pragmatics of advice in historical contexts (e.g. Fitzmaurice 2002, Schrott 2014, Milfull 2003), but no analyses of advice columns in early news discourse. The tradition of readers seeking advice on problems in newspapers and magazines is more than 300 years old (Berry 2003, Hendley 1977, Kent 1979); thus, there is much potential for further research.

This paper is a first step in addressing this research gap. It investigates giving advice concerning love and marital relationships in two early 18th-century English print and two present-day British online advice columns. The focus is on the content structure of advisory answers in the context of the letter-like interaction between advice-seekers and advisors. Advisors' answers are examined with Locher's (2006) discursive approach to advice columns. According to this approach, the content structure works dynamically as a sequence of "discursive moves", that is, as a sequence of elements that contribute to the overall communicative task of giving advice (Miller and Gergen 1998 qtd. in Locher 2006: 51). Locher's (2006) coding system was adapted to the 18th-century data. Moreover, the method is embedded in more general theoretical reflections on discursive speech-act analysis (Kasper 2006). The research questions are as follows: are there elements in the content structure of present-day advisory answers that can be traced back to the early advice columns? Are there new pragmatic features that are potentially encouraged by the affordances of digital communication? The analysis will be based on 30 advice exchanges for each of the four selected advice columns: the Scandalous Club in Defoe's *Review* (1704-1705), the Q & A section in the *The British Apollo* (1708-1711), Dear Mariella in *The Guardian* online and Coleen Nolan in the *Daily Mirror* online.

Preliminary findings indicate that the types and sequentiality of discursive moves in 18th-century print and 21st-century online advisory answers seem to be fairly similar. This observation is inasmuch surprising as the content structure of news articles, another text-type that emerged in the 17th century, has changed dramatically over the last 300 years (see Jucker 2005). What appears to be different is the way in which 21st-century advisors discursively construct their roles as somewhat less asymmetrical vis-à-vis their readership. One of the factors behind the levelling of the 'expert advisor' might be the interactive comment feature of online news, which potentially increases readers' involvement as co-advisors on relationship problems.

Keywords: historical pragmatics, advice-giving, news discourse, speech acts

The Pragmatic Function of the third person pronoun *ta* in Chinese CMC

Panel contribution

Ms. Kerry Sluchinski¹

1. University of Alberta

Mandarin Chinese originally used the single character 他 (*ta*) to refer to the third person 'he', 'she', and 'it'. Chan (2011) extensively documents the historical transformation of 他 (*ta*) which reflects gender distinction due to social and cultural change, resulting in the three separate currently accepted written forms 他 (*ta* 'he'), 她 (*ta* 'she'), and 它 (*ta* 'it') which all have identical pronunciations (*ta*).

A fourth, non-standard, third-person pronoun has recently emerged in Chinese CMC and is written using the Roman alphabet script *ta*. As a linguistic device that appears to be transferred from spoken language and designed to maximize the unique advantages of CMC, *tais* at the forefront of understudied interpersonal dialogic practices showcasing innovation with only two preliminary articles (Zhan, 2013; Zhong, 2015).

The non-standard form *tathrives* on the ability to obscure the gender of the intended referent by transferring its oral properties to written discourse. The study of *tais* of particular importance with regards to its implications in Chinese CMC and advertising as its specific function and referent is defined through writers' usage and readers' interpretation.

This paper is part of the first systematic study which examines the textual and pragmatic usage of *ta* in Chinese CMC. It adopts qualitative and quantitative methods in analyzing *tain* context from Institutional accounts on Chinese CMC platform Sina Weibo. From a Critical Discourse Analysis perspective, the study employs a combined persuasive writing and advertising framework which incorporates the "three-move structure" textual analysis methodology (Sluchinski 2017). The research shows that the environments in which *ta* appears are associated with two main goals. The first goal is that of generating monetary profit for the Institution by persuading readers to become a consumer of their product, and the second goal is that of generating engagement with the Institution's service or ideology by persuading readers that they need the service or to align with the ideology. These goals are attainable due to the fact that the referent of *tais* left unspecified which creates situations where readers more actively engage with the text as they try to identify the referent partially based on their interpretations of the text.

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The pragmatics of humour in English as a lingua franca interactions

Panel contribution

Prof. Hermine Penz¹

1. University of Graz

Contexts where English as a lingua franca (ELF) is used are characterised by a lack of shared social and cultural backgrounds. For this reason speakers frequently employ pragmatic strategies which build common ground and facilitate the achievement of understanding (Penz, 2007, 2010, 2011; Björkman 2011). However, participants in lingua franca settings have frequently expressed difficulties in conveying humour and feel that their individual personality does not come across in settings where they do not use their native language. This is not surprising, as humour is particularly dependent on shared contextual knowledge, which is frequently absent in ELF contexts. Nevertheless, humour is used as an interactional resource in most ELF interactions.

The present paper analyses how humour is created in intercultural project discussions using English as a lingua franca and discusses the functions which humour plays in these interactions. The data for this analysis were collected at a European institution in which participants from over 30 different nationalities collaborate on educational projects. In the data at hand English as a lingua franca is used as a means of communication. Both small group discussions (4-10 participants) and plenary sessions (over 30 participants) will be analysed. The data were collected by means of ethnographic observations, were tape-recorded, transcribed and are analysed by methods of qualitative discourse analysis. The results reveal that humour in this study mainly serves three functions, i.e. speech organizational (opening and closing sequences), interpersonal (making fun of oneself), and metalinguistic (building rapport and common ground), and is multifunctional in many cases.

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The pragmatics of punctuation: Punctuating interactions as digital writing practice

Panel contribution

Mr. Florian Busch¹

1. University of Hamburg

This paper proposes a socio-pragmatic approach to punctuation as a resource for co-constructive meaning-making in digital interaction. In early research on computer-mediated communication (CMC) in the 1990s, the repetition and omission of certain punctuation signs is reported as a salient feature of digital language use (Bieswanger 2013). However, this research was mostly limited to charting punctuation features in terms of deviation from orthographic norms and/or as an emulation of spoken-language features. More recent research examines punctuation as an interactional resource in interpersonal digital writing, especially in text messaging and social media (Gunraj et al. 2016; Busch 2017; Androutsopoulos 2018; Houghton et al. 2018). Against this backdrop, this paper argues for investigating digital punctuation with regard to its emergent ‘interactional principle’: Whereas the rhetorical principle (i.e. marking intonational structures) and the grammatical principle (i.e. marking syntactical structures) of punctuation are well-known in the history of writing, digital punctuation operates in a new functional realm of writing, being deployed by co-constructing writers to organize their mediated interactional order.

Drawing on a corpus of WhatsApp chatlogs by German adolescents, the paper discusses this ‘interactional principle of punctuation’ by an in-depth sequential analysis of the usage of five punctuation signs, i.e. <.>, <:>, <!>, <?> and <...>. The findings suggest that even though the codification of these signs in descriptive and prescriptive grammars is based on syntactic criteria, they are actually deployed by writers to achieve interactional management and socio-pragmatic contextualization. Following on from this, we observe that writers tend to realize partly idiosyncratic, partly group-specific styles of digital punctuation. By including ethnographic data, the paper examines how writers reflect on these punctuation styles metapragmatically and how punctuation styles are enregistered with certain social values and situated identities.

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The Pragmatics of Shame: Modality, Pragmemic Triggers, and the Margins of Ba

Panel contribution

Prof. William Beeman¹

1. University of Minnesota and Stanford University

The term “modality” has been used to describe the attitude of a speaker toward the propositions expressed in an utterance. Lyons elaborates on this, stating that modality is “having to do with possibility or probability, necessity or contingency, rather than merely with truth or falsity.” (Lyons 1970:322). In previous papers I have explored the concept of modality to include expressions that demonstrate the attitudes of speakers toward other speakers and to their environment (Beeman 2015, 2017). In particular have proposed that modal expressions can be used to indicate empathy, community and interconnection. This is the essence of what has been explored in *Ba* Theory, as articulated in the philosophy of Kitaro Nishida and Hiroshi Shimizu. *Ba* can be thought of as cognitive space for developing relationships—both interpersonal and in relationship to shared environments. However, *ba* does not arise *sui generis*. It arises in social interaction, and for individuals to enter this state there need to be pragmatic signals—something I have termed “pragmemic triggers” in other publications—to initiate creation and sustaining of a *ba* state. There is another aspect to *ba* connectivity, and this is the expression of regret or shame regarding others. Conventionally, shame is interpreted as a negative feeling, but it is also a universal linguistic expression acknowledging disconnection with a community as a result of a behavioral transgression or improper social association. Shame is a marker for the margins of the *ba* relationship, and an expression of shame is treated in this paper as a realization on the part of the speaker that they are operating at or outside of the margins of *ba* relationship. In this paper I will suggest that expressions of shame reinforce *ba* solidarity with one’s social or cultural group. Expressions of shame are effected using modal linguistic structures and pragmemic triggers. Such expressions constitute a plea for forgiveness and reincorporation within the *ba* environment, so much so that an individual frequently cannot be included in *ba* solidarity after an event that creates dissociation without an expression of shame and regret. In this paper, I will explore this expression of shame in pragmatic terms, showing specifically the role that modal structures play to carry out this function in Japanese, Persian, German, Malay and English. The modal pragmemic triggers I will be exploring include not only specific indexical and deictic vocabulary, but also non-linguistic performative dimensions of discourse, including supra-segmental markers such as tone, pitch, emphasis and length as well as kinesics, including facial expression, bodily attitude, proximity and gesture.

The Pragmatics of Wayfinding in Mobile, Augmented Reality Games

Panel contribution

*Dr. Julie Sykes*¹

1. University of Oregon, CASLS

A foundational component of human interaction is person-to-person understanding through pragmatic behaviors, that is, the expression and understanding of meaning. Human connections happen every day, all the time, and in numerous contexts. However, patterns for communicating and interpreting meaning are increasing difficult to define, isolate, and teach. In recent years, digital technologies have expanded the possibilities for human interactions in ways that were never before imagined, further complicating the teaching and learning of interlanguage pragmatics (Taguchi & Sykes, 2013; Thorne, Sauro, & Smith, 2015). One such context is that of mobile, augmented reality games (i.e., the virtual overall of digital artifacts in analog spaces). Various features of augmented reality games make them ideal contexts for the development of L2 pragmatic abilities (Holden and Sykes, 2013; Sykes, Holden, and Knight, in press; Thorne & Hellerman, 2017). This study synthesizes work in the area of L2 pragmatics and digital games to examine how speech act associated with wayfinding are used and development by L2 learners when interacting with mobile, augmented reality games.

This presentation will report the findings of an empirical study investigating the speech act(s) of wayfinding for sixteen Japanese-speaking, learners of English while playing a mobile, augmented reality scavenger hunt game. Ten hours of gameplay data was collected and analyzed using mounted head cameras as learners played an augmented reality scavenger hunt game. All data were transcribed and coded to isolate wayfinding behavior as a critical element of game play. Results suggest fundamental differences in the speech acts used by each of the four learner groups. Key differences include the language used, the incorporation (or not) of game text, and the directness of the wayfinding behavior based on language and place in the game. These differences suggest the fundamental role both game design and group composition play in the L2 speech act realization of wayfinding behavior. The presentation will conclude with implications for future game design, research and teaching. [297]

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The pragmatics of ‘global centres’ and ‘peripheries’ in healthcare communication research: An introduction

Panel contribution

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1. The University of Hong Kong

In this paper we present an overview of health communication research from the ‘global South’ to initiate a discussion that problematizes the hegemonies of the Anglophone tradition of research with regards to its empirical, epistemological and theoretical foundations.

The paramount importance of effective communication in delivering successful healthcare outcomes has nowadays become an axiom. While ever emerging medical technologies and discoveries (e.g. novel genetic tests that lead to new knowledge about our genetic makeup) undoubtedly expand our understanding of health and illness, what ultimately matters is how the new knowledge generated by these technologies and discoveries is communicated to patients, and to and among healthcare professionals, as well as other involved parties, to improve healthcare outcomes. Through the primary interest in context-specific language use, pragmatics scholars have much to contribute to effective communication in healthcare. The ‘global South’, with its multiple cultures and languages, presents a rich and particularly complex research context for pragmatic investigations, and the number of studies emerging from this context has been on the rapid and steady incline in the last two decades. Paradoxically, while the pioneering role of Asia¹ in some major recent technological developments and discoveries has been widely acknowledged, when it comes to research on communication in healthcare, it is not uncommon to downplay the scope and the impact of the emerging research in the ‘global South’ in favor of a longer standing tradition in the Anglophone world. The empirical, epistemological and theoretical foundations of the majority of the studies also appear to be predominantly ‘borrowed’ from the Anglophone tradition. While the universal applicability of some pragmatics frameworks (e.g. politeness) has been questioned, other frameworks appear to be unquestionably adopted (and *not* adapted, or developed). The aim of this paper is to present some initiation meareflections on the empirical, epistemological and theoretical foundations of doing research outside of the Anglophone contexts. We will introduce some topics of relevance to this research, such as the specifics of handling the raw data (e.g. collection, transcription, translation), engaging with research participants, the linguistic, cultural, and social aspect of health communication in various research contexts, epistemological hegemony of the Anglophone research tradition, and doing empirical research on the ‘periphery’ or outside that tradition, and the heterogeneity of the research contexts in the ‘global South’. Ultimately, our aim is to problematise the dichotomy between the ‘global centers’ and the ‘peripheries’, and bring to the forefront and highlight the ‘global South’ with its rich research tradition in its own right.

The processing effects of stance markers and connectives in the on-line reading of subjective relations

Panel contribution

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1. Peking University, 2. Utrecht University

Background & Research questions Connectives such as *because* and *so* are considered processing instructors in discourse: they provide information on the type of coherence relation involved (e.g. temporal, adversative or causal), and in several languages they also code information on subjectivity, i.e. the involvement of a locutionary agent (Finegan, 1995). For example, the Dutch connectives *want* ‘because’ and *dus* ‘so’ and Mandarin Chinese *kejian* ‘so’ prototypically express subjective relations. On-line processing studies suggest that the processing effects of connectives are interfered by the presence of stance markers such as *John thinks*, *perhaps* and *according to Peter* (Traxler, Sanford, Aked, & Moxey, 1997). These stance markers all relate to the epistemic stance of the utterance, indicating – just like subjective connectives – that someone’s mind is involved in the construction of the coherence relation. However, stance marking is not restricted to epistemic stance; other dimensions can be distinguished: for instance, attitudinal stance (e.g., *fortunately*; Conrad & Biber, 2000).

This study aims to explore two research questions. First, how does the presence of stance markers affect the processing patterns at the connective region and at later regions in subjective relations? Second, do these effects of epistemic stance markers on the processing of subjective relations also hold for attitudinal stance markers?

Method We conducted an eye-tracking reading experiment in Chinese. The materials contained argument-claim relations with either the subjective connective *kejian* or the connective *suoyi*, which, like the English connective *so* is underspecified for subjectivity. We also varied the type of stance marking in the first segment (no stance marking, epistemic stance marker and attitudinal stance marker). A modal verb *may/must* was added in the second clause of the relation. The modal verb provided an unambiguous cue that the second segment contained a claim. The experiment was conducted with an EyeLink-1000 eye tracker.

Results & Conclusion The subjective connective *kejian* led to a processing delay at the connective region compared to the underspecified connective *suoyi*, irrespective of the presence of stance markers. However, both epistemic stance markers and attitudinal stance markers facilitated the processing at the modal verb. Thus, the stance markers did facilitate the processing of subjectivity, but the subjectivity of the connectives still led to increased processing times initially.

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The Representation of Political Interaction in the Official Transcripts of the Finnish Parliament

Panel contribution

Mr. Eero Voutilainen¹

1. University of Helsinki

In my presentation, I analyze the written representation of spoken interaction in the official plenary session transcripts of the Finnish Parliament. In addition to the agenda items and the decisions, the official plenary record includes transcripts of the individual speeches that are delivered in the session. However, the official transcripts are not identical copies of the originals. Instead, they are linguistically and textually edited in the transcription process in several ways. I examine the different types of editorial changes that are made in the Finnish parliamentary transcripts. I also analyze how these changes affect the written representation of the original plenary session interaction. Additionally, I will compare the parliamentary transcription practices of Finland with what is known about other parliaments (e.g. Slembrouck 1992; Hughes 1996; Mollin 2007; Cucchi 2013).

The nature of communication is inevitably altered when spoken discourse is transcribed into a written text artifact. This arises already from the fact that speech and writing are two different semiotic channels (e.g. Ong 1982; Halliday 1989; Linell 2005). Additionally, the transcribed speeches are detached from their original interactional context, and are inserted into another genre – the plenary record – with its own social functions and normative expectations. Because of these transformations, even the same linguistic features may activate different reactions and interpretations. In my theoretical treatment of the transcription process, I apply concepts such as *intersemiotic* and *diamesic translation* (e.g. Jakobson 1959; Gottlieb 2018) and *entextualization* (e.g. Bauman & Briggs 1990; Park & Bucholtz 2009).

My data consists of videotaped plenary sessions from 2008 to 2014, the official written records of the same time, and the professional transcription manuals used in the Records Office of the Finnish Parliament. Methodologically, I combine conversation analysis with linguistic discourse analysis and participant observation.

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The Russian metaphoric question *kuda* ‘where to’

Panel contribution

Dr. Alina Israeli¹

1. American University

The paper proposes to examine the metaphorical meanings of the Russian wh- question *kuda* ‘where to’ and its derivatives.

There are two major areas of its use: infinitive constructions and comparative constructions; the first was examined *inter alia* by D. N. Šmelev (1976), while the second was examined by Vorotnikov (1998).

D. N. Šmelev mentions *kuda* among other wh- words that “lost their meaning”. Those, however, should be subdivided into two groups: those that mean the opposite of the given wh- question (or the approximation of the opposite), as in (1), and those that have a totally different meaning, as in (2), in which he claimed (135) *gde* ‘where (at)’ and *kuda* ‘where to’ are used interchangeably.

(1) Da kto ego preziraet? (Turgenev/Šmelev-132)

ptcl who him despises

‘But who is despising him? [=no one]’

(2) Kuda tebe ženit'sja, za toboj za samim ešče

where-to to-you to-marry after you_{Instr} after self_{Instr} still

njan'ku nužno. (Dostoevsky/Šmelev-133)

nanny_{Acc} need

‘How can you get married, you yourself still need a nanny.’

Infinitives in constructions of type (2) can be replaced by Ø; the stressed vowel [a] in *kudais* lengthened in the case of ellipsis, as in (3):

(3) Kuda nam!

where-to to-us

‘We are no match.’

(4) Kuda tam kakim-nibud' masonam... (Zaliznjak. Lingvistika po ...)

where-to there some to-masons

‘Masons are no match...’

There is yet another infinitive type used with some verbs designating motion where *kuda* means ‘what for’, as in (5), which is disambiguated from (6) by intonation:

(5) Kuda spešit'? (/ means a rise in intonation)

where-to hurry

‘Why hurry?’

(6) Kuda \ spešit'? (\ means a drop in intonation)

where-to hurry

‘Where should I/one hurry?’

Vorotnikov examined some comparative constructions with *kuda* and some of its combinations with the particles *kak* and *už*. *Kuda* in this case means ‘more/much more’.

(7) Èto kuda interesnee.

this where-to more-interesting

‘This is much more interesting.’

Its opposite *nekuda* produces another metaphoric uses of a derivative.

(8) Interesnee nekuda.

more-interesting no-place-to

'It cannot be more interesting.'

These two areas will be examined in detail as well as the possibility of disambiguation of *kuda* 'where to' and *gde* 'where (at)'.

Lubensky (1995) has 36 entries with *kuda*, and 23 entries with *gde*; some are highly lexicalized, yet others allow variation: *Kuda NP_{dat} do...* (K-453), *kuda kak ...* (K-453), and also *kuda už* and *gde už* discussed together (K-456) are among the latter and warrant inclusion in this research. Addition, *kuda už* and *gde už* can be disambiguated and treated as quasi-synonyms.

In other words, constructions of *kuda* with infinitives and comparatives and the disambiguation of *kuda* 'where to' and *gde* 'where (at)' will be the main areas of this paper.

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The Shift in Honorifics in Contemporary Korean: A Focused Study of the Subject Honorific “-si- (시)”

Panel contribution

*Ms. Inkyung Jung*¹

1. Fukuoka University

In recent years, the usage of honorifics in Korean and people's consciousness about them have changed considerably in conjunction with shifts in social contexts. The referent honorific “-si- (시)” in particular, which was originally used to express the speaker's respect for human subjects, has begun to be used to address non-human subjects as well. This causes “-si-” to function as an addressee honorific, which shows a speaker's respect for his/her interlocutor. The above tendency is especially conspicuous in the service industry and is growing despite criticism from linguistic conservatives. This study aims to examine the shift described in sociopragmatic as well as grammatical contexts.

There are two major reasons to explain the shift. First, it can be accounted for by a social factor specific to the service industry, that is, the tendency for an excessive use of honorifics compared to other industries. In turn, this phenomenon reduces the respect in using honorifics, compelling staff to devise a novel way to express deference to their customers. The second factor is linguistic and related to the composition in which the term is used. Since “-si-” is a pre-final ending, it is grammatically “light” compared to sentence-final ending forms, or speech levels. As it can be freely combined with a variety of predicates, its usage is unexacting. In addition, there has been an overall shift in criteria for the use of honorifics in contemporary Korean, such as the collapse of “the principle of relativize respect (in vertical order),” according to which one reduces respect to a superior when addressing an even higher superior, as well as the simplification of the honorification system as a whole. As a result, the “*haeyo* (해요)” style, or the informal polite speech level, has been overused, lowering the degree of respect it is expected to convey. In order to compensate for this honorific gap, the “*haseyo* (하세요)” form combining “*haeyo*” and “-si-” has started to be used as an addressee honorific.

In conversations between a shop attendant as the speaker and a customer as the interlocutor, the non-canonical use of “-si-” referring to a non-human entity is interpretable only when the entity is regarded as the customer-listener's possession. By doing so, the attendant-speaker can maximize their consideration for, and deference towards, their customers (Jung 2016). Recently, this type of use of referent honorifics has expanded through the mass media to casual conversations among younger speakers.

In this presentation, I will discuss the mechanisms and extent of this shift in an empirical way, by utilizing a corpus, investigating influencing factors such as human relationships between interlocutors, either vertical or horizontal, and the contexts of conversation. I hope this study will shed new light on the sociopragmatic aspects of contemporary honorific usage.

The social and material complexities of interpreter mediated dentistry in Hong Kong: How do clinical interactants orient to language choice?

Panel contribution

Ms. Xinyue Xu¹, Dr. Susan Bridges¹, Dr. Olga Zayts¹, Prof. Colman McGrath¹, Prof. Cynthia Kar Yung Yiu¹, Dr. Hai Ming Wong¹, Prof. Terry Kit-fong Au¹

1. The University of Hong Kong

As a relatively new setting for micro-analytic studies of medical interactions, dentistry has the distinctive features of combining consultation and treatment often in multiparty formulations. In Hong Kong, the dental teaching hospital is highly internationalized due to the migration of healthcare professionals with issues related to language and culture contributing to the existing complexity of clinical communication (Walton-Roberts 2014; Martineau et al., 2002; Bridges et al., 2010; 2015). This project aims to uncover this complexity through examining how dental clinical and patients co-construct interactions in this setting.

The project adopts Conversation Analysis (CA). Drawing from a larger corpus of 199 dental consultations, a subset of 27 cases where English is the clinician's medium of communication were selected for analysis. The examination focuses on the openings of dental consultations (Robinson, 1998; Pilnick et al., 2009; Cheung, 2015). In this particular setting, the opening phase is not only the stage that patient present problems, it is also the stage that clinicians and patients negotiate the language of communication. The 27 selected cases are all multiparty formulations, for each case, participants include a dentist who is non-Cantonese speaking expatriate clinician; a patient who is Cantonese L1 Speaker and a dental surgery assistant (DSA) who is usually a Cantonese L1 speaker as well. In these cases, the DSA normally plays the role as the interpreter and mediator of the interactions (Bridges et al., 2015). This presentation focuses on how language issue was oriented to by participants at the beginning of the consultations, as from the observations throughout the data corpus, language is always the first thing that participants negotiate.

Findings of the analysis show that the choice of language was oriented to by all participants both directly and indirectly during the first turn construction unit (TCU) of the opening sequence. The patterns identified include both 'preferred' and 'dispreferred' formulations (Sacks 1987; Heritage 2013). Non-verbal actions such as gesture, eye gaze and proxemics were examined as complementary to preference formulations. Practice implications indicate how video-analysis may enhance clinician and allied health professions education.

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The Social Construction of Bedu Identity in Jazan, Saudi Arabia

Panel contribution

Ms. Julie Lowry¹

1. University of Essex

This paper looks at the discursive construction of the social category *bedu* as it is defined by the people in Harub, a marginalized rural mountain community in Jazan, Saudi Arabia. It explores how linguistic and cultural resources are used to marginalize the people in Harub and how they in turn reposition themselves using those same resources with their own negotiated meaning.

With the rise of globalization studies, attention has been directed to metropolitan areas away from rural communities, which are less ethnically diverse. However, this study follows the assumption that “people are always and everywhere caught up in a ‘politics of belonging’ driven by a centralization-peripheralization dynamics” (Cornips & Rooij 2018). This study seeks to advance research in sociolinguistic studies from the margins.

This is a qualitative study based on ethnographic fieldwork conducted between 2014 – 2017 in Harub. Data was obtained through participant observation and formal and informal interviews. Using discourse analysis of recorded conversations and interviews supplemented with ethnographic data, this paper examines how people in Harub engage with semiotic resources of place and language to develop feelings of belonging. Adopting Antonsich’s (2010) analytical framework of belonging, this paper looks at “place belonging-ness” and “politics of belonging” and how these processes interact with concepts of identity.

As forces of modernization have placed the mountain people of Jazan in the margins, the people of Harub construct and reinforce *bedu* identity as a way of resisting the marginal position imposed on them. Qualities of self-sufficiency and freedom are connected to the distinct mountainous landscape. As they draw on these resources, constructing and maintaining *bedu* identity, the people in Harub put themselves back in the “center” giving themselves a place to belong.

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The socio-technical network and the production of parliamentary proceedings in the National Diet of Japan

Panel contribution

Dr. Miyako Inoue¹

1. Stanford University

In 2011 the House of Representatives Records Department in the National Diet of Japan installed an automatic speech recognition system and, thus, ended a one hundred and twenty one year history of producing parliamentary proceedings through. The Diet stenographers no longer engage in capturing spoken language in the chamber with a few exceptions. Instead, they have become editors, editing machine-generated texts and turning them into official proceedings. While there was an established chain of editorial review and custody in operation when shorthand was used, the new system brought about a different process and focus, and required editors to attend to different types of errors and glitches from those in the shorthand system. Drawing on the linguistic database developed and compiled by Professor Kawahara Tatsuya of Kyoto University—the chief architect of the automatic speech recognition system—I will first discuss differences between the proceedings produced with the speech recognition system and proceedings recorded with shorthand. Then I will draw on ethnographic interviews with Diet stenographers to draw out how such differences do not result simply from the different techniques/technologies involved. Rather, they originate in different ways in which the socio-technical infrastructure for the production of proceedings is configured. Finally, I will consider the epistemology of accuracy and fidelity that endows the Diet proceedings with authority, and will that it is not enough to think in terms of social “constructed-ness” and focus simply on speech-to-text conversion. Rather, we need to extend our analysis into the socio-technical network of people and inscription techniques/technologies as the material condition of the epistemology.

The spill cries oops and whoops between interjection and speech act: A corpus-based socio-pragmatic analysis

Panel contribution

Prof. Andreas H. Jucker¹

1. University of Zurich

Spill cries are elements like *oops* and *whoops*, which some speakers emit when they momentarily lose control of what they are doing, as for instance when they accidentally spill some milk (Goffman 1978: 801). They can be analysed as primary interjections that show a high level of interjectionality (Stange 2016: 16), that is to say, they are primarily emotive and exclamatory, they do not require an addressee and are produced semi-automatically. They can also be shown to often function as apology IFIDs either together with *sorry* or on their own (Lutzky and Kehoe 2016). When they make up an entire turn, they can be analysed as speech acts in their own right, which poses important theoretical questions about the integrity and delimitation of speech acts.

A corpus analysis of spill cries reveals that they are sensitive sociolinguistic markers. In the *BNC spoken* (British English) and in the *Birmingham Blog Corpus* (BBC, International English), *oops* and *whoops* are equally frequent. In the *Corpus of American English Soap Operas* (SOAP), *oops* is about three times as frequent as *whoops*. In the *BNC spoken*, spill cries are used most frequently by speakers in the 25-to-40 age range and only rarely by older speakers. They are used by the highest social classes more than twice as often as by the lower middle class and three times as often as by working-class speakers. The difference between men and women, on the other hand, is only minimal with women using them at a slightly higher rate.

A collocational analysis along the lines suggested by Lutzky and Kehoe (2016) shows that these spill cries regularly occur together with apologies, as in the following examples (taken from SOAP): “Oops. Sorry.”; “Oh, I’m really sorry...oops!”. In SOAP and in BBC, the association with apologies is equally strong for both *oops* and *whoops*. In the BNC, it is much stronger for *whoops* than for *oops*.

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The spontaneous co-creation of comedy: Humour in improvised theatrical fiction

Panel contribution

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1. University of Zurich

In this paper, I study humour in improvised theatrical fiction. The data I analyse come from recorded shows by *TJ & Dave*, a professional and highly successful duo who have been performing improvised theatrical comedy for more than fifteen years. The study combines textual analysis of transcriptions with multimodal analysis of the video recordings. Audience laughter is used as an indicator of perceived humour. I will show how humour in their shows is co-constructed by the two performers, and, moreover, how audience reactions play a part in this co-construction. My findings contribute to a better understanding of the mechanisms of humour in fiction and, in a wider perspective, they shed new light on the relation between composed fictional texts and conversational interaction.

Research in recent years has studied humour in a range of different contexts, including spontaneous conversation (e.g. Attardo 2015; Chovanec 2016; Norrick 2003) and telecinematic discourse (e.g. Brock 2011, 2016; Dynel 2011, 2016; Messerli 2016). Conversational interaction and telecinematic discourse differ with respect to two dimensions, fictionality and composition; conversational interaction is non-fictional and spontaneous, whereas telecinematic discourse is fictional and composed. These factors are relevant to the creation and function of humour. In spontaneous conversation, humorous messages receive real-time responses by the addressee and humour can be co-constructed by the interlocutors. In contrast, telecinematic discourse has a two-layered participation framework, with communication taking place, on the one hand, between the fictional characters and, on the other, between the text and the audience. In addition, telecinematic discourse, like all fiction, fulfils aesthetic functions and aims to entertain the audience. Improvised theatrical fiction combines the aesthetic functions and the two-layered participation framework of telecinematic discourse with the real-time recipient response of conversational interaction. Thus, studying these data leads to new insight into how these different aspects influence the mechanisms of humour.

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The status of “Do you have X?” utterances in service encounters in Japanese

Panel contribution

Dr. Makoto Hayashi¹

1. Nagoya University

This study is part of a larger research project examining how assistance is recruited during service encounters in Japan. Using the methodology of conversation analysis (CA), the present study examines practices employed by customers to initiate courses of actions that address their concern with getting their wants and needs fulfilled. Data for this study come from 80 hours of video-recorded interactions between customers and store clerks at a PC service counter located in a university student union in Japan. The focus of this presentation will be on the customers’ utterances in the form of “Do you have X?” (*X tte arimasu ka?*, *X tte uttemasu ka?*, *X tte oitemasu ka?*, etc.).

In early CA work, utterances in the form of “Do you have X?” are analyzed as pre-requests, checking on a pre-condition (the availability of the item being sought) for granting a request (Levinson 1983). On this account, a canonical request sequence consists of a four-turn sequence as illustrated by the following constructed example:

T1	Customer:	Do you have Marlboros?	[PRE-REQUEST]		
T2	Seller:	Yes.	[GO-AHEAD]		
T3	Customer:	I’ll have two packs.	[REQUEST PROPER]	T4	Seller: Sure. ((turns to get))
			[RESPONSE]		

It has been noted that this canonical structure may be truncated to display a two-turn trajectory where a pre-request is responded to with a response to a non-overt request, such as seen in the following constructed example:

T1	Customer:	Do you have Marlboros?	[PRE-REQUEST]
T4	Seller:	Sure. ((turns to get))	[RESPONSE TO NON-OVERT REQUEST]

In recent years, several studies have challenged the analysis of “Do you have X?” utterances as pre-requests (Rossi 2015; Fox 2015). These studies have provided evidence that the four-turn sequence is better analyzed as an “expansion” of the default two-turn sequence, rather than as a canonical structure. The present study contributes to this debate by examining how the participants treat “Do you have X?” utterances in service encounters at a PC service counter in Japan. I show that, in an overwhelmingly majority of cases, a “Do you have X?” utterance is treated by the participants as an entire delivery of the requesting activity rather than as an action that projects a subsequent action. In addition, I demonstrate that, when a “Do you have X?” utterance is met with a go-ahead response only and a four-turn sequence results, there is evidence that indicates a lack of alignment between the participants, such that the seller has some problem complying with the request. These observations lead us to conclude that my data support Rossi’s (2015) and Fox’s (2015) claim that the two-turn sequence is the unmarked structure, while the four-turn sequence should be analyzed as a sequence expansion resulting from some interactional misalignment between the participants.

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The uncanny uptake of disseminating academic research on social media

Panel contribution

Dr. Jaspal Singh¹

1. The University of Hong Kong

After my ethnographic fieldwork in the Delhi hip hop scene I used Facebook to disseminate my academic findings in my own networks and in the networks of the young people I researched. My intentions for doing this stemmed from an ethical desire to inform my participants about what I have done with the 'data' that we generated collaboratively, seek their informal consent about how I represented them, and extend our ethnographic rapport beyond our spatiotemporally limited co-presence in the field, with the prospect of obtaining more 'data' from our potentially unlimited digitally-mediated interactions in the virtual worlds some of us chose to inhabit. My participants' interest in my academic findings was generally low, understandably perhaps because my technical writing and use of specialised jargon was hardly accessible to them and marginal to their lifeworlds. At times, however, when I posted images of my publications or talks at conferences, I received a few likes and comments from my participants. On a few rare occasions, they even shared my posts among their friends and followers, exposing my work to the ratification of the wider hip hop community in India. My paper critically explores these unpredictable uptakes and evaluations of my digitally-mediated attempts to disseminate my findings and seek consent among those I represented. I argue that the uptake of research in digital worlds is uncanny in at least two ways: it resembles both the disciplinary tenor of blind peer-review in the academic publishing industry and the congratulatory tenor of interpersonal offline interactions. The discomfort that befell me after seeing my research publicly hyped, critiqued and exposed on social media should not so much prompt other researcher to keep their findings to themselves or to their familiar audiences in the ivory tower, rather it should act as a reminder that our research must adapt - intelligently, carefully, mindfully - to the pragmatic regimes currently cultivated on social media and in virtual worlds more generally.

The Virtual Speaker of Your Behavioral Data: How embodied metaphor and blending instill imaginative beliefs

Panel contribution

*Dr. Kenny Chow*¹

1. The Hong Kong Polytechnic University

Latest technologies like mobile and wearable devices, motion and location sensing, Internet-of-Things (IoT), and data analytics, allow people to monitor their personal behaviors for wellbeing or sustainability, including physical exercise, sedentariness, sleep-wake patterns, food choices, transportation choices, energy consumption, tobacco use, and smartphone use. The tracked behavioral data is typically presented in numbers or graphs. Yet, some researchers in human-computer interaction (HCI) and design argue that users do not always act like rational data scientists (Rooksby et al., 2014) and many of them are not data-savvy (Wilson et al., 2015). Representation of “raw” data as feedback for user reflection becomes an important design issue (Rooksby et al., 2016). Non-numerical and figurative representations have been explored in a few studies (Lin et al., 2006, Consolvo et al., 2008, Froehlich et al., 2009, Chiu et al., 2009, Shiraishi et al., 2009, Chow, 2018). These representations map tracked data patterns to responses of on-screen virtual items or characters. This contribution argues that grounding figurative representations in embodied cognition ideas including metaphor and blending can make the system messages more persuasive by instilling imaginative beliefs in everyday experiences. Insights from social psychology indicate that people’s behavior partly depends on conscious intention, which is a result of one’s beliefs about the consequences, expectation of others, and perceived control of success (Ajzen, 1985). Behavior is also interfered by unconscious automaticity, which is formed after repetitions in daily life even though at times unintentional (Bargh & Chartrand, 1999; Verplanken & Aarts, 1999). To address these two intertwined threads of thinking, embodied cognition provides an insight suggesting that concepts like associations and imagination can be influenced by regularly co-occurring physical, bodily experiences (Lakoff & Johnson, 1999, Lakoff, 2012). In this contribution, I shall present research showing that we can make people believe in the virtual figures’ expressions and responses as their behavioral consequences through contingent experiences regularly co-occurred in their everyday lives. The imaginative beliefs are found correlated with traces of behavior change. The design considerations include mappings between behavioral and imagined scenarios, contingent responses of the virtual figures on users’ behavior, as well as the figures’ appearances, facial expressions, and gestures.

The visual construction of courier service staff images on social media

Panel contribution

Ms. Yan Xu¹

1. The Hong Kong Polytechnic University

Social media has reshaped the landscape of corporate communication (S. Kim, Kim, & Hoon Sung, 2014), thus corporate posts have drawn considerable scholarly attention. Previous studies of corporate posts primarily investigate linguistic resources, while visual resources are still unexplored despite their prevalence in corporate posts. To address the gap, the present study examines a corpus of corporate posts collected from Sina Weibo (one of the most influential social media platforms in China), updated by five top courier service companies in China, with the aim of explicating features and communicative functions of different visual resources.

It is found that over 90% corporate posts are multimodally constructed, and visual resources can be categorized into three major types, that is, photographic images, cartoon images, and synthetic images. Drawing upon Kress and van Leeuwen (2006) and van Leeuwen (2008), a visual analysis shows that a positive image of male courier service staff is strategically constructed from three dimensions. First, photographic images give the realistic representation of courier staff, most of whom are average-looking men in delivery uniforms, either being engaged in delivery work or posing for photo-taking in real work settings. Second, cartoon images depict the imaginary image of a cute young man dressed in delivery uniform, who is working as a courier staff and enjoying colorful activities after work, in either highly or totally decontextualized backgrounds. Third, synthetic images foreground the individual image of a courier man dressed formally, who is holding cartons and bearing a professional smile, in synthesized backgrounds which illustrate what values are created by courier service. Thus, the image of courier service staff is visually constructed by the mixture of three identities, a diligent frontline courier, an energetic and charming young man, and a professional delivery service provider, to uphold corporate credibility and build solidarity with online viewers. According to Matthiessen's (2009) register typology, photographic images can be identified as reporting activity, cartoon images as recreating activity, and synthetic images as recommending activity, making an equal contribution to corporate communication as linguistic resources.

This study not only explicates the visual construction of staff image, shedding light on the choice of visual resources for corporate communication on social media; but also deepens the understanding of the visual realization of socio-semiotic activities in register typology, placing visual resources in an equal position with linguistic resources in terms of meaning-making.

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The voice of the little man in translation

Panel contribution

***Prof. Jenny Brumme*¹**

1. Universitat Pompeu Fabra

The aim of my contribution is to connect a cross-linguistic case study to the research questions of the panel proposal, that is, spoken language in translation. On the basis of two successfully concluded research projects (2007-2010 and 2010-2013) it can be assumed that discourse markers belong to the universal features of orality and that they are used in literature as one of the most powerful and frequent means to evoke actual orality.

Consequently, my case study focuses on the discourse marker (traditionally described as an interjection) *i wo* in German and its translation in four of the novels by Hans Fallada (1893-1947): *Kleiner Mann, was nun?* (1932), *Wolf unter Wölfen* (1937), *Jeder stirbt für sich allein* (1947), and *Ein Mann will nach oben* (1953). The choice of the refusal *i wo* (English, *nonsense!*) is due to its idiosyncratic nature and low frequency in current German, but noticeable presence in Fallada's novels (48 occurrences in the four novels in contrast to 10 occurrences in the Datenbank für Gesprochenes Deutsch). Therefore, this feature of spoken language might be perceived as out-dated by a modern readership and/or a characteristic of the author's style.

After analysing *i wo* and its functions in the source texts, the target texts will be traced in two different ways: in the case of *Kleiner Mann, was nun?* (*Little man, what now?*), there are two translations available in several target languages (e.g. Spanish 1934/2009, English 1933/1996, French 1933/2007, Norwegian 1933/2013), which allows me to compare the solutions over time. A Special Issue of *inTRAlinea* (2013) on Fallada's retranslations may help to get insights as to how translators deal with the problem of fictional orality. In the cases of the three remaining novels where only one translation is available, the solutions are not only meant to describe current translation tendencies, but they also serve as a backstop to the conclusions drawn on the study of the retranslations.

The results will demonstrate that the translation of discourse markers does not necessarily depend on the idiosyncrasy of the marker in question, but rather on other factors such as translation traditions, reading habits and the elasticity of literary language in the target cultures.

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The ways of talking about cancer using Minimal English

Lecture

Ms. Magdalena Juda¹

1. University of Wrocław

There is a common opinion that cancer tends to be described with some sort of spiritual or pompous language. However, what we can observe is that people actually use very simple, concrete and precise vocabulary to talk about cancer. In every culture, in every country, cancer is perceived differently and it depends on many factors, e. g. economy, health care system and, the one most important to us, the way of understanding words such as *illness*, *patient* or *cancer*. Normally, when we think about cancer, we automatically associate it with words like *suffering* or *pain* (Goddard, Ye, 2014). However, cancer should not be considered only as a painful or shameful disease, but also as an opportunity to live one's life differently.

It is possible to consider Minimal English (see Goddard 2018) as a tool which can help us reflect on the ways of speaking about cancer. In the present paper we will use Minimal English to present different manners of speaking and describing cancer in three European countries (Poland, Spain and France). We argue that using Minimal English will let us see the discrepancies resulting from different cultural values and hence different *cultural scripts* of "speaking about one's suffering" in Polish, European Spanish and French. We will base our analysis on the material collected from the web pages which contain information from patients (or cancer survivors), doctors and all the world related to this illness. All of them focus on different aspects of cancer which we would like to analyze using Minimal English.

The goal of the present paper is, in the first place, to present the cultural differences in the ways of speaking and writing about cancer in a clear and precise manner, in order to foster a better, more communicative approach to inform people on how to deal with this difficult topic. We would also like to demonstrate that the use of Minimal English in the cancer information sources could improve communication between patients, their families and the medical environment by reducing the anxiety and unnecessary stress produced by unclear data about the illness.

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The writing of legal genres as an interdiscursive process

Panel contribution

Dr. Zhengrui Han¹

1. Jinan University

Abstract:

It is, traditionally, one of the finely ingrained legal ideologies that legal decision-making is largely an automatic process of logic-deductive process without the involvement of legal professional's agency, and also, there is evidence (Lasser 1995) showing that an adherence to legal stylistic conventions (including, among others, logic deductive processes, nominalization, passives, and objective connectives) is necessary for the maintaining of the "integrity" (Bhatia 1993) of legal texts and for the reproduction of the existing power relationships of legal profession. However, this simplistic product-based understanding of legal texts is recently confronted by researches focusing on the process aspects of legal writing, i.e. the production, circulation, and consumption of legal texts in specific situational and cultural contexts. These studies go beyond the traditional text-internal analysis of legal texts (Bhatia 1993; Swales 1990) and steer more of analysts' attention to the multi-dimensional examination of lexico-grammatical features, macro rhetorical/textual patterns, inter-text relationships, identity and ideology, and situations of text production and reception. Based on such broad ethnographic and contextual perspectives, researches (Candlin 2006; Candlin and Maley 1997; Conley and O'Barr 1990; D'hondt and van der Houwen 2014; Eades 2010; Han 2011; Han and Li 2011; Maryns 2014; Sally 1990) discover that legal texts are venues for the operation and mixing of a number of heterogeneous and even contradicting discursive values, i.e. legal, moral, politics, therapeutic, etc. In the present study, we take judges' and lawyers' opinions as example texts, draw on Critical Genre Theory (Bhatia 2007; 2008; 2010; 2012) and Systemic Functional Linguistics (Halliday 1994; van Leeuwen 1993), and conduct detailed linguistic analysis in order to reveal how Chinese legal professionals strategically incorporate their disguised agency and discursive innovations in the seemingly automatic process of legal writing, and how they take compelling moves to add dialogic elements to the traditionally monologue-dominated discursive sphere of legal communication.

The “Mediterranean diet” across different discourse traditions: a cross-linguistic and cross-cultural case study

Panel contribution

Prof. Doris Anita Hoehmann¹

1. University of Bologna

The paper investigates the ways in which the concept of “Mediterranean diet” (MD) and its health benefits are appropriated and recontextualised in different discourse traditions (“Diskurswelten”), i.e. in a cross-linguistic and cross-cultural perspective. The starting point of the empirical case study is the premise that the concept of MD will be appropriated to serve different functions in different contexts which will be aligned with distinctive cultural beliefs of what health is and how it can be improved through diet. This is illuminated by exploring in depth keywords and their linguistic variants and/or their translation equivalents. In order to obtain insights into how the use of keywords and their linguistic variants contribute to shaping divergences among different discourse traditions, a core set of near-synonyms used to express the concept of “Mediterranean diet” in Italian, German and English will be analysed with the help of qualitative-quantitative research strategies.

Alongside a selection of the major available online corpora, the data basis consists of self-compiled bi- and trilingual highly specialized subcorpora, whose corpus design takes into account both linguistic and extralinguistic variables (in particular language variety, text type, participants, level of specialisation). In particular, the subcorpora are composed of relevant scientific literature and texts drawn from diet and nutrition related websites run by public and private health agencies, profit and non profit associations or individuals. Most of the data, some parts of which have been annotated and analysed with the help of Sketch Engine, concerns the language pair German-Italian, but comprises to a lesser extent English texts, too.

Theoretical issues in the pragmatics of ELF discourse

Panel contribution

Dr. Eva Illes¹

1. Eötvös Loránd University

The paper argues that when investigating ELF discourse, a pragmatic conception of the notion should be adopted, where discourse is seen not as a linguistic unit larger than a clause or a sentence but as a concept referring to “both to what a text producer meant by a text and what a text means to the receiver” (Widdowson, 2007, p. 7). The main reason why this emic pragmatic perspective pertains to ELF discourse is that ELF has also been defined in pragmatic terms, that is, as a particular context where English is used as the common lingua franca in the communication of speakers who come from a variety of linguacultural backgrounds (Jenkins, 2009).

A pragmatic conception of ELF discourse then has, among others, the following consequences. One such consequence is that ELF discourse analysis needs to include the contextual as well as the linguistic components of the interaction (be it oral or written) under scrutiny. This means that apart from the text, the relevant features of the participants should also be incorporated in the analysis (see Pözl and Seidlhofer, 2006 for an example). Another implication for the analysis is that the investigation needs to be based on a pragmatic theory which adopts an emic perspective and can account for the inherent complexity of ELF communication (Baird, Baker & Kitazawa, 2014). In the paper I argue that among the theories in pragmatic studies, Grice’s Cooperative Principle fits the bill in that it is concerned with how interlocutors by engaging their own reality negotiate meaning online “for the current purposes of the exchange” (Grice, 1975, p. 45).

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Time is Space: maybe not always (if at all)

Panel contribution

***Dr. Ekaterina Rakhilina*¹, *Dr. Vladimir Plungian*²**

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Space-to-Time shift is considered a classic example of metaphorical extension from the physical world to the abstract unobservable one. The latter is treated as a target domain (Lakoff & Johnson 2003; Moore 2014) and is structured and semantically organized on the basis of the spatial concepts and oppositions between them. There are two well-known paths of such metaphORIZATION: static and dynamic, which correspond to simultaneous (*in January*) and sequential (*after the lessons*) patterns in (Haspelmath 1997).

The semantic interpretation of these shifts (or image schemas, in other terminology), however, is not trivial, since space is prototypically static and time involves change. Therefore, the pattern of static polysemy assumes that a timespan is conceptualized as a static object, like container where a certain event is “stored”. The dynamic metaphor differs in that it prototypically models contiguous temporal and spatial situations. Traditionally, this patterns are construed as matching motion in space and motion in time, presented in this case as Langacker’s “abstract motion”, cf.: *over the road* > *over months and years*, etc. However, Haspelmath 1997: 142 provides evidence for the development in opposite direction, witness French *depuis* with its original temporal meaning ‘after’. This is more characteristic of metonymic and not metaphoric relations.

The frame of “sequence” (*the dinner was served after the tea party*), though traditionally construed as semantically derived from spatial relationships (*the building was situated in front of the church*) obviously present some theoretical difficulties, especially in those cases when the spatial frame is stative, since the corresponding temporal frame is always dynamic. Typological data in Haspelmath 1997 show that is not as widespread as expected, and there is a sort of asymmetry between anterior and posterior meanings, most probably due to the additional semantic feature ‘hidden’ presented in the posterior contexts (as suggested by C. Vandeloise).

Meanwhile, there are many dynamic spatial frames that cannot be directly compared with dynamic temporal frames. They have productive metaphorical relations only to the domains of causation, reason, etc., due (as in the previous case) to some additional semantic components in their meaning. These frames remain beyond the straightforward pattern of space-time polysemy, cf. the analysis of spatial concepts UNDER or FROM BEHIND in (Kuznetsova et al. 2013).

This type of data point out that the structure of space is ultimately more sophisticated than that of time. Only some selective spatial features are called for while treating contiguity with the time terms, and only part of spatial contexts could be presented as directly related to the domain of time.

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Top-down meets bottom-up: Quotation in above-the-line Guardian online comments

Panel contribution

Prof. Sonja Kleinke¹

1. Ruprecht-Karls-Universität Heidelberg

As a public communication space, Web 2.0 environments have brought about new patterns of participation also in political discourse (Johansson et al. 2017). Above-the-line (Atl) online comments in public online news media such as *The Guardian Online* are part of a dense web of interconnected on- and offline public debates (Eller 2017). Produced by professional journalists, *Guardian online* Alt-comments invite public discussions by *Guardian Online* users, which may reach up to several thousand below-the-line (Btl-)comments. Thus, with their topical focus on institutionalized political discourse, Alt-comments take on a mediating role at the interface of official top-down- and user-generated bottom-up discourses. With a focus on user-to-user interaction, previous studies on quotation in Web 2.0 environments have stressed their complex cohesive and interpersonal functions as well as their practices of dis-/alignment, especially in online forum discussions (Bös&Kleinke 2015, Fetzer&Reber 2015). Work on quotation in other online genres such as the online encyclopedia *Wikipedia* has revealed complex hypertext-based structural quotation practices (Tereszkiewicz 2010). These go beyond well-established “traditional” patterns described for other discourse genres (Buchstaller& Van Alphen 2012, Fetzer 2015) both in terms of their structure as well as in their recontextualizing functions.

The present qualitative study analyses a set of 10 randomly selected Atl-*Guardian Online* comments on Brexit, compiled between October 2016 and October 2018, in terms of the structure and function of quotation in this specific discourse genre. It aims to show how Atl-commenters draw on both traditional and hypertext-based patterns when transferring official political discourse into the realm of broad public online discussions. Furthermore, it analyses how authors use quotation in complex processes of positioning by reframing, recontextualizing and (re-)perspectivizing previous institutionalized political discourse.

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Touch in the Management of Roles and Emotions: A Study of Pediatric Dentistry

Panel contribution

***Mr. Enhua Guo*¹, *Ms. Julia Katila*², *Prof. Jürgen Streeck*³**

1. Tongji University, 2. University of Tampere, 3. University of Texas Austin

If dentists are to do their work with the requisite precision, it is necessary that the patient stay still, at least not move the open mouth, or otherwise comply with the dentist's instructions. While it is enough to appeal to and rely on patients' self-control if these are adults, children are prone to act out their emotions and sensations, especially their fear and pain, and often require adult physical intervention to be guided or goaded into a state of outward calmness. This study investigates how dentists, parents, and other adults interact with child patients in pediatric dentistry practices in China, focusing on children who show reluctance, fear, or pain. We analyze how child, dentist, dentist's assistants, and children's guardians establish and maintain an intercorporeal ecology that facilitates the performance of surgical procedures. Our focus in this presentation is on how *touch* is deployed as a resource for managing the child's fear and fear-induced reactions. Specifically, we analyze the simultaneous and sequential order in which parent, dentist and dentist's assistant co-produce a control huddle (e.g. Cekaite, 2016; Goodwin, & Cekaite, 2014) within which the child is being attuned to appropriately presenting her body as an object of dental investigation (Heath, 2006). Preliminary results show that the participants have different epistemic and moral rights (e.g. Heritage, 2012) to touch the child. While the dentist mainly touches the child for purposes of examination and surgery, the dentist's assistant performs haptic actions that assist the surgery, such as moving the child's limbs away from the operation area. Guardians have the epistemic and moral rights to touch more intimate parts of the child's body to control her bodily reactions, but also to manage her emotional state. Different kind of tactile contact are involved here, ranging from light, comforting touch to controlling holds. Overall, the analysis suggests that touch in a child's dental visit can be deployed as flexible resource by which the institutional and filial roles of the participants are distributed and connected.

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Toward a communicative interaction in terms of *ba* theory

Panel contribution

Ms. Sachiko Ide¹

1. Japan Women's University

Discussions of language practices in terms of *ba* based thinking have been presented at IPrA conferences (2007, 2009, 2011, 2013, 2015, 2017) as well as at the Sociolinguistic Symposia (2010, 2014, 2016). In these conferences phenomena in language practice in Japanese that cannot be given appropriate accounts when applied in western originated theories were discussed in terms of *ba* based thinking.

Ba based thinking, which is now developed as *ba* theory, is a way of thinking that is fundamentally different from the so-called modern scientific thinking that is the basis of pragmatic theories. It does not have dichotomous, reductionistic, cause-effect thinking, nor subject-object distinction. On the other hand, *ba* theory assumes that the individual has dual domains, i.e. the egocentric domain and the *basho* (meaning *ba* + place) domain. It also assumes that the individual is embedded in *ba*, and views the world from the inside perspective. All elements in *ba* interact each other, and *ba* is constantly changing from moment to moment.

Ba is a pragmatic metalanguage designating the holistic field of interaction without assuming either the distanced subject or the egocentric context which is the basis of already established disciplines of pragmatics. *Ba* theory is an innovating approach in pragmatics that breaks away from the individual as the focus and conceives of interactive context as an integrated whole. By drawing on *ba* theory, this presentation will attempt to logically explain how and why such language practices that have been considered inscrutable when viewed from the established theories of pragmatics function in Japanese communicative interaction.

Towards a Pragmatics of Lying and Pretending

Panel contribution

Dr. Rukmini Nair¹

1. *Indian Institute of Technology Delhi (IIT)*

Lies are an attested discourse universal, occurring across cultures. This paper asks: what possible cognitive advantages might telling lies rather than ‘the truth’ give us in certain interactional contexts? What intentions, conventions, emotions and goals mark the process of lying, especially in an internet environment in which lies and liars are apparently so easy to catch out? My research seeks to answer these questions based on previous, classic work in pragmatics, as well as experimental results from detailed tests conducted on approximately a hundred participants on what does or does not ‘count as’ a lie. In the current research, we consider three intersecting sets of judgments concerning: a. the *type* of lie being produced; b. the *severity* of the lie in question; and c. the *affective, developmental and evolutionary* valence of lies.

Building on work by Paul Grice (1965) on violations of the truth-preserving ‘Maxim of Quality’; by J.L. Austin (1958) and L. Wittgenstein (1953) on acts of ‘pretense’; by J. Searle (1975) on ‘the logical status of fictional discourse’; and by S. Bok (1978) on the principles and introspective practices that could help untangle the moral ambiguity of lying across human societies, the paper suggests a pragmatic framework for the analysis of lying and pretense. It presents a limited set of criteria that appear to enable hearers to make systematic, contextually guided, inferences about *speaker intention* - widely understood to be one of the most difficult problems to resolve in human interaction. Specifically, the simple criteria we suggest, such as semantic contrast, social acceptability and overt contradiction, allow for systematic distinctions to be made between *types* of falsehood that are not necessarily lies (metaphor, hyperbole, paradox, etc.) but are still violations of the Maxim of Quality according to Grice, and what Goffman (1972) calls ‘the open, flat and bare-faced lie’. Then, a second set of tests we’ve developed assess judgments by hearers about the *severity* of lies as they are perceived in context. These tests rely on three basic features of the lie, namely: i) a lie must *assert* something false; ii) the speaker must *know* that she is asserting a falsehood; iii) she must *intend* to deceive. Given this definition and an assignment of ‘cognitive weights’ to each of these criteria by independent inter-coders (3 points for intention; 2 for knowledge; and 1 for the action of uttering something false), we find that the ‘on the spot’ moral judgments hearers make about lies ranging from most to least stigmatized are surprisingly convergent.

Finally, noting that most children have told their first lie by about age four, the paper looks at some of our recent research findings on the co-development of language and emotion in children that might explain not just why we lie but how we are deeply driven, even when very young, by emotions such as shame, guilt and desire when we lie. This last section explores some of the ethical and affective conundrums with which our unique evolutionary propensities for self-conscious and symbolic thought confront us.

Tracing life trajectories and discursive identities of women from western Japan

Panel contribution

Dr. Ikuko Nakane¹

1. The University of Melbourne

This paper discusses a study which examines discourse of ethnographic interviews conducted over 27 years with three women, who graduated from the same high school in 1989. The study is part of a large-scale interdisciplinary longitudinal research project that explores discourse of a group of 21 women from Kobe, Japan, over three decades. The interviews were originally conducted as part of Kaori Okano's social anthropology project on women's life transitions in Japan. The paper focuses on stylistic features of three women's interviews between 1989 and 2011 that changed or remained stable, and discusses negotiation of the women's discursive identities in their interaction with the same researcher who have interviewed them since their final year of high school into mature adulthood.

The study analyses the participants' use of negative forms, aspect markers and polite/non-polite forms in the 1989, 2000 and 2011 interviews using a combination of quantitative and qualitative approaches. While one participant shows a tendency towards standard Japanese, another towards regional Kansai, and specifically Kobe, dialect. The third participant's use of regional dialect is gradually replaced by standard Japanese. Additionally, not only can variation be found among the three women's orientations to politeness from the first interviews in 1989, but also the trajectories of politeness orientation in their discourse over the years are varied. Qualitative analysis also indicates the participants' different stances towards the researcher and the encounters, which shift, and in some aspects remain consistent, within and across the interviews. The study suggests that social, financial and regional mobility interact with local contextual factors in the participants' use of regional dialect and politeness orientation across time.

As the participants construct their life stories with the researcher, they perform and negotiate varying personae by utilising a range of linguistic resources in different stages of their lives. Although the three women could be considered to share a 'working class' background and regional affiliation in traditional language variation research, the degree and nature of stability and changes in their use of stylistic features are divergent. The study highlights the importance of investigating stance-taking processes at a local level of interaction in variation research, as well as the impact of key transitions in family life, employment, geographical mobility and social standing on individuals' discursive construction of identity over time.

Tradition, modernity, and Chinese masculinity: The multimodal construction of ideal manhood in a reality dating show

Panel contribution

Dr. Dezheng (William) Feng¹

1. The Hong Kong Polytechnic University

This article examines the multimodal construction of ideal manhood in 91 men participants' self-introduction videos in a Chinese reality dating show. We develop a theoretical framework to model identity as evaluative attributes and to explicate how it is constructed by linguistic and visual resources. We identify two versions of idealized Chinese masculinity: (1) modern masculinity, embodied by participants who won a date, highlights wealth, career achievement, sporting prowess, and work-related personality traits; (2) traditional masculinity, embodied by those failing to win a date, highlights Confucian virtues, class mobility, and skills in Chinese cultural heritages. The attributes are constructed through the combination of verbal judgments and visual depictions, which indicates the importance of investigating multimodal resources in studying identity. The outcome shows young Chinese women's preference for modern masculinity. Meanwhile, the inclusion of traditional masculinity reflects the show's educational agenda under the present moral and cultural reconstruction in China.

Transhuman digital language production: Performing gendered identities on social media through transnational linguistic effects

Panel contribution

Dr. Sender Dovchin¹

1. Curtin University

This study seeks to understand the notion of ‘transhuman digital language production’ through the complex relationship between gendered identities, digital space and transnational linguistic effects. The everyday digital practices of social media users can be understood as ‘transhuman digital language production’ because of the varied ways in which ‘machine and non-machine’ generated linguistic and semiotic resources, spatial repertoires, and online human activities are bound together to make meaning.

Drawing on linguistic (n)ethnographic studies across Mongolia, Japan and Australia, the paper seeks to show two main points. First, the paper aims to illustrate the transnational effects of linguistic and stylistic complexities involved within transhuman language productions created by social media users. It shows how Facebook users are engaged with extensive relocalizations of variable transnational linguistic, cultural and semiotic resources, including machine and ‘non-machine’ generated linguistic creativities. Second, the paper seeks to illustrate how these transhuman digital language productions also perform as a highly potent site and formula for the construction and performance of powerful ‘gendered (e.g., ‘masculine/feminist/gay) identities’. Facebook is a major site for reinforcing hegemonic gendered identities by its participants as they relocalize certain available resources to perform what it means to be, for example, ‘a masculine man’, ‘a feminist woman’, or ‘a proud gay man’ and so forth through their complex transnational linguistic effects. Transhuman digital language production’ thus should be understood by the interactions between the machine and the human digital practices as the social media users perform a range of gendered identities that are both part of but also adjacent to the transnational fabric.

Travelling Philosophy: Language, law and speech act theory

Panel contribution

Dr. Tarja Salmi-Tolonen¹

1. University of Turku

Crises and conflicts prevail in today's world. The only possibility to approach their resolutions is through language. By analyzing and understanding how language is used we can better understand the resolution mechanisms. Speech act theory is one that will help in this analysis, but first we need to analyze the theory itself and its interpretations.

Theories travel in time, disciplines, cultures, and languages. Whose voice is it that we hear, when we read classical and seminal works in philosophy, sometimes in translation and sometimes as interpretations, in another field of science? (Salmi-Tolonen 2017)

It is often said that language and law share the same epistemic roots (Candlin 1994). Both linguistic pragmatics and legal theory draw on J.L. Austin's seminal work on speech act theory. More than 50 years have passed since the publication of Austin's posthumously published Harvard lectures *How to Do Things with Words* in 1962. Speech act theory has found its way to a number of disciplines and languages all over the world not always in its entirety but in fragments or references. It is possible that many of those who find speech act theory useful for their research have not read the book itself despite of its modest size about 160 pocket book size pages, but have read fragments of it interpreted by the epistemic community.

In this paper I shall compare three types of data: first of all translations and recontextualization of *How to Do Things with Words*; secondly, a selection of scholarly works both in linguistics and law from the 1960's up to the 21st century. I shall also discuss the work of other Austin's contemporary language philosophers' work in relation to speech act theory.

The main research question is: What happens when the theory is recontextualized? My hypothesis is that while speech act theory has travelled to a number of disciplines it has travelled in fragments, quotations, summaries and references, and subsequently been modified by many interpreters.

As argued by the conveners' of this panel the theory has been under-used and many areas are overlooked in meaning-making in the law. I hope that my study will help us understand the similarities and differences between legal scholarship and linguistic pragmatics better and perhaps help operationalize speech act theory at their interface in a way that will be beneficial for both.

Trust me, trust my words: Trustworthiness construction in Chinese online medical crowd-funding discourses

Panel contribution

*Dr. Yansheng Mao*¹

1. Harbin Engineering University

The role of trustworthiness construction in an interactionally dynamic context in eliciting the expected perlocutionary effect has received substantial attention in prior researches. Despite the unanimous consensus of this assumption in assessing the causal relationship between trustworthiness and perlocutionary effect, how this works still remains an open question with regard to the ways in which trustworthiness is constructed by the vulnerable groups like financial help-seekers in online medical crowd-funding platform in China. Taking these into account, this article focuses on the pragmatic aspect of online help-seeker's discourse with regard to ways of construction of trustworthiness. In particular, it aims to investigate how the online help-seekers negotiate their trustworthiness discursively. Methodologically, data for analysis include 500 pieces of help-seeker's discourse on <https://www.qschou.com>, an official website for crowd-funding in China, known as "qingsongchou (青青)". As a result, it is found that three macro-discursive strategies are adopted by the help-seekers to construct their trustworthiness are detected, namely, experience-oriented strategy, evidence-oriented strategy and emotion-oriented strategy. To be specific, an online help-seeker's experience-oriented strategy is achieved through three various perspectives of reporters, evaluators and interactors. Besides, an online help-seeker's evidence-oriented strategy is constructed through self-justification discourse and other-justification discourse. Finally, an online help-seeker's emotion-oriented strategy is achieved through triggering potential donor's awareness of mercy and building emotional resonance. Detailed linguistic and para-linguistic means to realize these strategies are examined in great detail. Finally, the perlocutionary effects of the help-seeker's trust-seeking discursive behavior are also analyzed. The results above are conducive to offering online help-seekers' insight to choose an appropriate strategy to win the trust from the prospective backers in Chinese online medical crowd-funding platform. Future studies can also be conducted in the discussion concerning the theoretical framework of online help-seeker's trustworthiness construction since there is a lot of room in discussing each subsection. For instance, as for the evidence-oriented strategy, it can be studied through accommodating multi-modality since many non-verbal factors influencing the success of fundraising are always functioning in online medical fund-raising discourse.

Key words: trustworthiness, Chinese, medical crowd-funding, online discourses

Turn Constructional Units and their Extension

Panel contribution

Prof. K.K. Luke¹

1. Nanyang Technological University

In Sacks, Schegloff and Jefferson(1974), a system was proposed to handle conversational turn-taking. As is well known, that system consists of two parts: a turn construction component and a turn allocation component. While the broad outline of the latter is fairly well understood and generally accepted, the former is fraught with difficulties mainly because of the lack of a satisfactory definition of the basic unit, turn constructional unit (TCU), or a robust procedure for its identification. In SSJ's original paper, TCUs were described intuitively as 'any word, phrase, clause, or sentence'. Realizing that this was a less than rigorous definition, SSJ appealed to linguists for help in a footnote: 'How projection of unit-types is accomplished ... is an important question on which linguists can make major contributions.' (p. 703) A number of linguists have risen to the challenge and since the mid-1990s have attempted to find a solution to the problem (Selting 1996, 1998, 2000, 2005; Ford, Fox and Thompson 1996, 2002). And yet, in spite of this useful work, no satisfactory or generally accepted account is available to date.

In this paper, I revisit this fundamental issue and formulate a solution to SSJ's puzzle. It is argued that a generic and comprehensive definition of TCU can be derived by adopting the notion of a (linguistic) 'construction' in the sense of William Croft's Radical Construction Grammar. Croft's 'radical constructions' differ fundamentally from traditional notions like 'sentence' and 'clause' in that, unlike these latter notions, which are conceptualized as structures put together from smaller units ('words', 'phrases', etc.), 'radical constructions' are holistic structures made up of a form and a meaning, i.e., *gestalts* rather than composites. From this point of view, linguistic construction and turn-unit construction (and therefore turn construction) should, and do, run parallel to each other. In fact, they are two ways of referring to the same process.

Equipped with this new perspective, we are in a better position to understand a range of related phenomena that have been described in the literature under such headings as 'collaborative completion' (Lerner 1989, 1991, 1996) and 'recasting' (Fang 2012), as special cases of the general phenomenon of 'TCU extension'. This conclusion will be illustrated with evidence from Chinese and English conversational data.

Turn design and epistemic authority in adult-child Murrinhpatha conversation

Panel contribution

Dr. Barbara Kelly¹, Dr. Lucy Davidson¹

1. University of Melbourne

Turn design and epistemic authority in adult-child Murrinhpatha conversation

This paper examines the design of turns in adjacency pairs across adult-child spontaneous conversations in Murrinhpatha, a language of northern Australia.

For young children, the timing of questions in a turn and their treatment by adults play an important role in cognitive and social development. Socially-motivated studies of adult questions to children often focus on the uneven status of participants (Moses & Yallop 2008). While this is important, of equal relevance is how children are encultured into local practices of knowledge display and epistemic stance-taking through dialogic exchange. The current study focuses on ways that carers perform and model epistemic management strategies through turn management in conversation with children, addressing the following research questions (RQs):

1. What turn-taking epistemic management strategies are evident across each of the caregivers?
2. What strategies do caregivers favour to encourage children in knowledge display?

Data comes from forty hours of carer-child interaction. Six primary carers and six children aged 2;7–6;0 were recorded across multiple time points over a two-year period.

Extract (1) shows Casimira (3;5) and her cousin Tabitha (3;7) sitting with an adult relative Bernadette who notices a hawk in the sky and quizzes the children on the *kardu thipmam* 'Aboriginal person' category of *ngakumarl*, 'totem'. This stretch of talk is illustrative of some key findings across the dataset.

(1)

1 Bernadette: pulu pulu:: nangkai **ngakumarl** nukunu pulu pulu-yu

ha-a::wk. Who has the hawk for a totem?

2 Casimira: [ngay!]

me!

3 Tabitha: [ngay!]

me!

4 (0.6)

5 Bernadette: wu-rda?

no-o

6 (0.8)

7 Casimira: ngay!

me!

8 (1.7)

9 Bernadette: manangka nangkai nukun

That's not whose it is

10 (1.0)

11 Tabitha: ngay!

It's mine!

In extract 1 Bernadette focuses on *kardu thipmam* 'Aboriginal person' category of *ngakumarl*, 'totem' (line 1) posing a display question as to whose totem the hawk is. When both children claim the *kardu thipmam* connection

for themselves, Bernadette, as the person with epistemic authority, informs them that this is incorrect (line 5). Rather than supplying the answer, through her turn design, Bernadette encourages the children to take another turn at guessing (lines 7,10).

Findings for RQ 1 indicate that caregivers manage turn allocation through question-answer adjacency pairs (line 1) and prompts (line 9). RQ 2 findings indicate that caregivers use questions, in this case display questions with a known answer, (line 1) and silence (line 6) as a strategy for encouraging knowledge display. Through the design of turns across adjacency pairs adults manage and model knowledge and epistemic rights in conversation. Caregivers invite responses from children across different ages, monitoring both their organization and epistemic knowledge displays.

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Turn design and ‘rights to know’

Panel contribution

Dr. Ilana Mushin¹, Dr. Joe Blythe², Dr. Rod Gardner¹, Prof. Lesley Stirling³

1. University of Queensland, 2. Macquarie University, 3. University of Melbourne

This paper outlines the focus of the panel which is on how turn design reflects the management of ‘rights to know’ in ordinary conversation. The papers presented in this panel will expand our understanding of which features of knowledge management are common to humans in general, and which are developed for specific social contingencies, and how linguistic design of conversational turns reflects these contingencies.

It is now well established that the linguistic design of conversational turns projects the ways in which knowledge differentials between participants are being managed (Kamio 1997, Heritage 2012a, DuBois 2007, Stivers et al 2011). The features of language most commonly associated with knowledge management include sentence types (declarative and interrogative) (e.g. Heritage 2012b), modals and evidentials (e.g. Nuckolls & Michael 2014), egophoricity (e.g. Floyd, Norcliffe & San Roque 2017), and forms of referring expressions (e.g. Clark 1996).

While there has been significant linguistic description and typological study of these language features, there has been considerably less focus on their deployment in ordinary conversation and what this can tell us about normative social practices around knowledge management. That is, while actual knowledge plays a role in turn design, displaying one’s knowledge or lack of knowledge is usually affected by the social relations between participants and their relationship to what is being talked about. As Kamio (1997) points out, typically people do not claim direct knowledge of other people’s internal states (eg. I am sad vs. ?You are sad), instead relying on external evidence to support a such a claim (You look sad). However claims about others’ internal states are possible if it is a parent talking to their young child, or an expert (eg. a psychiatrist) who is authorized to have knowledge of others’ internal states. The design of turns thus typically reflects the epistemic stance of participants, taking these factors into consideration, rather than actual knowledge (what Heritage called ‘epistemic status’).

Most of the recent empirical research on the intersection between social relations and epistemic stance taking has examined data from major world languages, typically with participants living in urban centres. To this extent, research on epistemics reflects normative practices of the mainstreams of higher socio-economic strata of large industrialised societies. The papers in this panel include data from a range of ‘small’ communities, including those in remote Australia, Ecuador, Tanzania and Papua New Guinea.

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Turn structure and interjections

Panel contribution

Dr. Christoph Rühlemann¹

1. Marburg University

The structure of turns is still poorly studied empirically. Sacks et al. (1974) noted that turns “regularly have a three-part structure: one which addresses the relation of a turn to a prior, one involved with what is occupying the turn, and one which addresses the relation of the turn to a succeeding one” (Sacks et al. 1974: 722). That is, a turn often does not start with its main business—the turn-constructive unit (TCU)—but rather with a pre-start, whose main function is to relate the current turn to the previous turn. Pre-starts have crucial sequential and interactional implications as they indicate the kind of movement the new speaker is going to make vis-à-vis the movement performed by the prior speaker be it “congruent with the understandings, expectations and projections of the previous turn” or as a departure “from some of these understandings, expectations and projections (Heritage 2015: 89). Pre-starts thus are early indicators whether, and how, the new turn will align with the trajectory for joint action set up in the prior turn and are also likely key signals in listeners’ processes of action ascription (cf. Levinson 2013; Levinson & Torreira 2015)

The aim in this talk is to examine Sacks et al.’s observation of the “three-part structure” (Sacks et al. 1974: 722) based on large amounts of representative empirical data, specifically 10-word turns (ten words being the average number of words in turns; cf. Rayson et al. 1997; Rühlemann 2018) extracted from the conversational subcorpus of the the British National Corpus (BNC) (cf. Hoffmann et al. 2008).

The analysis proceeds in three major steps. First, based on the BNC’s mark-up for interjections I investigate how interjections are positionally distributed in large amounts of turns of varied lengths. The analysis shows that interjections are overwhelmingly attracted to turn-first (and turn-second) positions, the likely location of pre-starts. Second, a subsample of 1,000 10-word turns is manually coded for items performing a pre-start function. This analysis discovers that 86% of all interjections in the whole subsample perform such a pre-start function: interjections have their habitat in pre-starts. The third step is to focus on one such pre-starting interjection, the pragmatic marker ‘well’ used to foreshadow disagreement with the bias of the preceding turn (Heritage 2013; 2015). In particular, I examine the phonetic design of ‘well’ in larger sequential contexts and present evidence to suggest that phonetic parameters such as duration, articulation, and pausing directly correlate with the level of disagreement expressed in the ‘well’-prefaced turn, with long, fully articulated, and pause-separated ‘well’ prefacing strong disagreement and short, reduced, and non-separated ‘well’ introducing weak disagreement. The marker ‘well’ thus showcases the remarkable versatility of interjections in implementing the ‘front-loading bias’ (Levinson 2013: 112), a fundamental bias toward inserting cues to action type early in the turn to facilitate action ascription.

Turn-initial and turn-final Korean discourse particle *kulssey* ‘well’

Panel contribution

Ms. Hye Young Smith¹, Dr. Mary Kim¹

1. University of Hawaii at Manoa

This paper explores the interactional uses of the Korean adverb *kulssey* in turn-initial and turn-final positions. The prototypical translation of *kulssey* when it occurs turn-initially or standing alone is “well”, indicating the speaker’s uncertainty or hesitation. *Kulssey*-prefaced responses occur when the speaker is unable to provide the response to a question while treating the terms of the question as valid (Kim, 2018). *Kulssey* can be also used for agreement marking and negative emphatic functions (Rhee, 2015). The meanings and functions of *kulssey* have been underexplored especially when it comes at different turn positions. In this paper, how *kulssey* serves to convey the speaker’s epistemic and/or affective stance at different turn positions in naturally occurring conversations will be elucidated within a conversation analytic framework.

In turn-initial position, *kulssey* provides the speaker’s aligning, albeit passive, response to the preceding utterance, by displaying the speaker’s epistemic instability and deferring immediate stance-taking (Excerpt 1). This demonstrates a similarity with English *well*, which predominantly occurs turn-initially to index a departure from the expectations established in the previous turn or sequence (Heritage, 2018).

Excerpt 1

- 1 A: Delaware ka-myen-un mwe
‘If I go to Delaware, um...’
 2 (2.1)
 3 A: e hyenju-lang kulehkey ssawu-l il iss-ulkka?
do you think I would be fighting with Hyunju?’
 4 (1.7)
 5 → B: ***kulssey***: ((sigh)) molu-ci
 well not:know-comm
 ‘Well, I don’t know.’

On the other hand, *kulssey* used in final position functions to display the speaker’s negatively valenced stance toward the referent or the recipient in talk. The turn-final usage of ‘well’ has not been discussed in Korean or English. In Excerpt 2, the speaker completes the turn constructional unit (line 5) in reported speech with *kulssey* while expressing her negative affective stance (i.e., appalled, outraged) toward the reported speaker and his remarks.

Excerpt 2

- 1 A: >kulaykaciko< ka-ss-e::
 ‘So we went (to his house).’
 2 B: ung.
 ‘Mhm’
 3 A: kyay dongsayng-i iss-ta, mak yayki-lul ha-nunten mwe
 ‘His sister is there, (and) he is talking to her...’
 4 (0.7)
 5 → A: >dongsayng-hanteu ilenun keya ***kulssey***.<
 sister-to say:this kulssey
 *‘He said this to his sister, **kulssey**’*

6 yay-ka na- yay-ŋka ŋna cohaha-ŋcanha:: =mak ile-ntaʒ
 'He was like, "She- she likes me, you know"'

7 (0.6)

8 A: cayswueps-ci.
 'He is a jerk, right?'

Turn-final *kulssey* tends to be contiguous to indirect, direct, or self-quotation. The structural constraints of reported speech promote the use of *kulssey* as a turn-final stance marker which effectively adds the current reporting speaker's stance.

The discrete distribution of *kulssey* within the turn and interactional functions of each occurrence will be further discussed.

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Turn-initial linguistic forms in turn-final Chinese turn-continuations

Panel contribution

Prof. Ni-Eng Lim¹

1. Nanyang Technological University

While this panel talks about identical linguistic forms in turn-initial and turn-final positions, this topic has traditionally already been discussed under “right-dislocation” of “displaced constituents” in formal grammar (Chao 1968, Packard 1986, Tai & Hu 1991), or left versus right periphery in grammaticalization studies (Haselow 2015, Mulder & Thompson 2008; Traugott 2012). Within conversation analysis (CA), a phenomenon closely relevant to this topic is increments, or turn-continuations. These are linguistic elements that appear as further talk after a possibly complete utterance, where the additional element is fashioned not as a new turn-constructive unit (TCU) in itself, but is seen as a continuation of the preceding TCU. Hence, by definition, **all turn-continuations are linguistic forms in turn-final position.**

A significant finding in Chinese turn-continuations (Lim 2014), as opposed to English, is that these forms are mostly appended to the prior TCU in a syntactically discontinuous manner. Much of these forms turns out to be various sorts of adverbials and modifiers that under ‘normative syntax’ in Chinese would usually be placed before (or to the left of) the clause (Lim 2018). **In other words, these turn-continuations are normatively in turn-initial position.** The examples given below would normatively be *haoxiang* *xianzai mei-le ba*, *zai zhebian bu leng a*, *erqie shi ni bi wo zao yi nian maiandqing wen* *xianzai nali kan a* respectively, but are in turn-final position as turn-continuations.

Singular Adverbs (NTU-1 [41:12-41:19])

Lin: *xianzai mei-le ba. haoxiang.*
 now NEG-CMP SFP. **seem.**
 ‘Not anymore now. (it) seems.’

Prepositional Phrases (Graduate Dilemma [21:38-21:43])

Matt: *bu leng a. zai zhebian.*
 NEG cold SFP. **at DEM-side**
 ‘It’s not cold. over here.’

Adverbial Conjuncts (Graduate Dilemma [22:52-23:44])

Matt: *n- a ni- bi wo zao yi nian mai. <erqie shi.*
 2SG INJ 2SG compare 1SG early one year buy. <**furthermore COP**
 ‘y- oh you bought it a year earlier than me. as well.’

Adverbial Disjuncts (NTU-2 [39:57])

Tao: *xianzai nali kan a. qing wen.*
 now where-LOC see Q. **please ask.**
 ‘Where to find that out. if I may ask.’

Given that Chinese speakers regularly produce “asyntactic” turn-continuations as an interactional practice, it is thus unsurprising that a plethora of turn-initial linguistics forms will be available for use as turn-final turn-continuations. As it turns out, adverbials of various sorts (e.g. to clarify time, location and topic; to qualify

stances; to inject subjectivity), which are usually placed before the predicate, turns out to be a highly prolific group of items that Chinese speakers often append as “continuations” (Couper-Kuhlen & Ono 2007). The general illocutionary force of adverbials (i.e. subjective stance-taking) also seem to be most suited to accomplish the sort of interactional work that turn-continuations do (i.e. retroactive stance modification of the just completed turn).

As such, I hope to argue that understanding identical forms in both turn-initial and turn-final positions is really premised upon the linguistic structures afforded by the language, and how even that is organized around an emergent state of interactional needs, and not founded upon any pre-determined system of intrinsic rules.

Understanding as an interactively oriented, embodied resource in rehabilitation settings

Panel contribution

***Dr. Ryosaku Makino*¹, *Dr. Kentaro Kodama*², *Dr. Takayuki Yagi*³, *Mr. Yu Takada*³, *Dr. Kazuhiro Yasuda*¹**

1. Waseda University, 2. Kanagawa University, 3. UNO Hospital

The current presentation reports a study focused on social interaction between a patient and a physical therapist during rehabilitation in Japan. Generally, rehabilitation is aimed at recovering, improving, or maintaining patients' body functions and physical abilities. As professionals, physical therapists assess the patients' body states by touching patients' bodies and observing their body movement. Their intervention (which is technical term of rehabilitation and index therapists' some practice at rehabilitation) and guiding patients' actions also be conducted with touching patients' bodies and showing their own actions for the above purpose.

These processes of their assessment and intervention are not conducted separately; instead, professional therapists assess patients' body states and conduct rehabilitations simultaneously or consequently through such multi-sensory interactions with patients. Recently, it has been reported that such a communication between therapists and patients is important for rehabilitation (Higuchi, 2013; Takamura, 2017).

In general, therapists touch patients' body for clinical assessment or intervention during social interaction in rehabilitation settings. Related studies have been conducted in Conversation analytic studies: Heath (1989) analyzed a medical diagnostic scene in which doctors and patients demonstrated their roles as professionals and subjects respectively; they participated in a social interaction, and the medical diagnosis was made. In this scene, by touching patients' bodies, doctors *understood* patients' body states or conditions. According to their *understanding*, a social interaction as a medical diagnostic was proceeded by participants.

In the study of *interaction analysis* or *conversation analysis*, Parry (2004) focused on the negotiation about the purpose of rehabilitation between professionals and patients. In contrast, there is no study investigating the therapist's *understanding* of patients' body states in rehabilitation settings in terms of *conversation analysis*. Then, the present study focused on a rehabilitation scene among a physical therapist conducted rehabilitation (by applying the *ecological approach*, a kind of physical therapy based on ecological psychology) and patient(in the 80s). It examines how the therapist's understanding of patient's body state is utilized as an interactional resource and how understanding is collectively co-produced and sequentially organized. In other words, we demonstrate how the therapist displays his understanding of the patient's body state publicly and how the patient responds to the understanding.

For example, we focused on rehabilitation scenes where the therapist interacted visually and haptically with the patient as follows: touching the patient, demonstrating certain actions visually, and displaying the appropriate motion by touching patients' body. Ultimately, the paper highlights that understanding of such apparently personal and subjective matter is accomplished and co-produced in a multi-sensory way through the convergence of participants' vocal-auditive, visuo-spatial and haptic perceptions.

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Understanding Conversational Strategies in Japanese Geriatric Setting: Towards Better Dementia Care in Super-Aged Society

Panel contribution

Prof. Toshiko Hamaguchi¹

1. University of the Sacred Heart

With 27.7% of the population aged over 65, including about 70,000 centenarians, Japan is considered a “super-aged” society, according to the WHO’s definition. Moreover, one in four persons over age 65 is said to have dementia or mild cognitive impairment, which suggests that communication with the older people in everyday situations is inevitably intergenerational and highly challenging. In order to make a better community-based environment for people with dementia, the Japanese government has set up ‘New Orange Plan’ in 2015 which promotes comprehensive strategy for dementia care measures. Given that the aging population will be expected to rise continuously vis-à-vis the decline in youth population for the next few decades, collaboration among policy, practice, and research is imminent. In particular, long-term involvement of healthcare professionals with diverse expertise as a team is a key to improve the quality of living of those with dementia as well as that of their family members. Needless to say, acquiring necessary communicative skills on the part of the professional (and lay) caregivers is as important as understanding communicative skills of the older people with diverse physical and cognitive status. Nevertheless, to date, few studies have provided empirical and close observation of interactional strategies used by the younger caregivers and older people in geriatric context.

Using conversational data taken at a geriatric hospital in Japan, this interactional discourse analytic study addresses methodological issues in understanding communicative abilities of people with dementia or Alzheimer’s disease on the one hand, and demonstrates discourse features used by the care staff which serve to reconstruct and enhance personhood of the elderly residents on the other. For the analysis, I will focus on a weekly activity called Tea-Time Talk which is a 30-minute conversational activity in which the residents gather and participate in a group conversation moderated by a clinical psychologist or a care worker.

During Tea Time Talk, each participant’s personal experience is often presented highly fragmentally due to dementia. However, a collection of stories becomes a collective memory of a historical event (e.g. war), enabling both the younger hospital staff and themselves to access to personal and social experiences that are otherwise unavailable or forgotten. I will claim that the sharing of fragments of personal lives will help those with dementia and Alzheimer’s disease regain their normative selves they want to portray and situate themselves again in a community they have once lived. Also, I will argue that ways in which the younger participants validate what seems fragmented, incoherent, or repetitive contributions to an ongoing talk normalize such interaction as mundane discourse between those residents and the care staff. It is hoped that analyzing discourse with the older population helps understand communicative abilities of those with dementia, particularly of those with Alzheimer’s disease, and provides ways to improve communicative skills of health professionals, particularly those who engage in end-of-life care in Japan.

Understanding the co-construction of medical consultation in Traditional Chinese Medicine: A discourse structure analysis

Panel contribution

Mr. Jesse Wai Chi Yip¹, Mrs. Chenjie Zhang¹

1. HKBU

Very little research has been done regarding doctor-patient interactions in the Traditional Chinese Medicine (TCM) context (Ho & Bylund, 2008). Drawing upon the broader framework of discourse analysis, this study examines the move structure and IER (Initiation-Extension-Respond) exchange involved in 28 TCM consultations (4 doctors and 27 patients) in the out-patient department of a hospital in Zhengzhou, China. Based on a close examination of our consultation data, five moves have been identified: 1) Opening, 2) Information Elicitation, 3) Diagnostic Examination, 4) Treatment Planning and 5) Closing. The side moves of Explanation and Small Talk play important roles in TCM consultations, reflecting the core values of 'holism' in TCM. It is argued that the medical consultations are co-constructed by both of the TCM practitioners and the patients, rather than singly dominated by the practitioners concerned. A statistical test also shows that the frequencies of the major speech functions between the TCM practitioners and patients were not significantly different, implying that the relationship between the TCM practitioners and the patients was to a large extent symmetrical. Particularly, patients produced more declarative statements to share their opinions with doctors; they do not just answer questions in the consultations. The findings seem contradictory to the conclusion of obvious asymmetrical doctor-patient relationship as reported in most previous studies (Pilnick & Dingwall, 2011; Zhao, 1999).

Understanding the complexity of effective nursing handover communication in a bilingual Hong Kong hospital

Panel contribution

Dr. Suzanne Eggins¹, Dr. Jack Pun², Prof. Diana Slade¹, Dr. E. Angela Chan³

1. Australian National University, 2. City University of Hong Kong, Department of English, 3. The Hong Kong Polytechnic University

Clinical handover – the transfer between clinicians of responsibility and accountability for patients and their care – is a pivotal, high-risk communicative event in hospital practice. Studies focusing on critical incidents, mortality, risk and patient harm in hospitals have highlighted ineffective communication – including incomplete and unstructured clinical handovers – as a major contributing factor.

In this paper, we detail the research and the *Better Handover* training we have now delivered to nurses at a bilingual hospital in Hong Kong. We first describe four identified areas where changes to handover practice are likely to improve patient safety and continuity of care: 1) Handovers would be safer and more consistent if nurses followed an agreed and systematic structure to sequence their presentation of handover information; 2) All incoming nurses need to actively engage with the handover by interacting to check, clarify and confirm information; 3) Outgoing nurses need to ensure the explicit transfer of responsibility by requiring confirmation and readback of key information, including instructions for the patient's ongoing care; 4) All nurses present need access to the relevant documentation at the time of the handover, and need to be trained to use the verbal handover to add value (not simply repeat) to written documentation.

We then explain how we developed our educational module in response to the communication problems we identified in a sample of audio and video recorded handovers collected. After briefly reviewing the interactional and informational strategies we recommend, we conclude by highlighting the differences between how the nurses conducted the handovers before and after the training.

Unpacking cereal packaging design: A multimodal discourse analysis

Panel contribution

Ms. Scarlet Poon¹, Ms. Wai Yan Wong¹

1. The University of Hong Kong

Cereal products are commonly packaged as ‘health food’ – appealing to consumers who look for ‘food for health’. To these consumers, starting their days with healthy breakfast deserves thoughtful choices. Amidst media concerns that not all cereals are healthy options as advertised, how do companies strategize the packaging of cereal products for marketing purpose? Applying a multimodal perspective, this paper analyses the discourse of cereal packaging design, focusing on how consumers are invited to co-construct meanings of the cereal packaging which may influence their purchase decisions as a result.

Empirical data of cereal product packaging are collected in supermarkets in Hong Kong and the U.K. based on the following criteria: i) metaphorically rich in text and/or graphics; and/or ii) forms (including the use of colour) suggest meanings. We first conduct textual and paralinguistic analyses of packaging across brands with a metaphorical lens. Apart from healthiness, recurrent themes emerge from packaging data include elements of fun, smart choice, exoticness and national/regional specialty. We then extend our analyses by adapting three aspects of Scollon’s theoretical framework of resemiotization (2008), namely, narrative, metonymization and re-modalization. We illustrate how selected multimodal texts from our data are ‘linked to multiple social actions, practices and material objects and people’, and consider ‘how understanding these linkages can help us to better understand the discourse’ (Bhatia, Flowerdew and Jones, 2008: 258). The identified recursive advertising strategies show how products are packaged to appeal to consumers’ senses and identities; and consequently, motivate their purchase. Findings of this study shed light on the dialogicality of the discourse of health food branding. Implications can raise consumers’ awareness of their multimodal criticality when unpacking the subtlety of ‘food for health’ communication in general. Limitations of this study and future research direction will also be provided.

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Use and non-use of *ga* in very young Japanese children's action design

Panel contribution

Dr. Emi Morita¹

1. National University of Singapore

This study observes how Japanese children, who have just started producing two-word constructions between age 2;0 – 2;11, are using the so-called subject marker *ga* in talk-in-interaction. Japanese speaking children start using *ga* as soon as they start constructing meaningful utterances around 2 year old, but some studies claim that young children's acquisition of *ga* in terms of both the frequency and understanding of discourse-pragmatic functions takes time to reach to the adults' level (e.g., Ito and Tahara, 1985; Mayes and Ono, 1993; Nakamura, 1993; Uno, 2016).

Observing 2 year old children's natural conversation data reveals that for certain constructions (such as *X gaii* (I want X), *X no hoo ga~* (X is more ~)), nominals are always marked with *ga*, which suggests that such constructions are acquired as a fixed phrase. This finding supports Ono, Thompson and Suzuki's claim that these constructions are grammaticized expressions (2000). But for other constructions, my data shows that children mark the nominals with or without *ga* as shown below:

1) *Ponyo* *atta*.

(name of anime) exist

'Ponyo was there (I found Ponyo).'

2) *osakana ga otta koko*.

fish GA exist here

'There are fish GA here.'

In above two utterances, the predicates are both existential verbs, but in 1), the NP is marked with *ga*, and in 2) the NP is not marked with *ga*. This raises the following questions: 1) Is the use of *ga* at the early stage optional and random? 2) What kinds of actions are accomplished when children use *ga*?; And 3) How are *ga*-marked NPs understood by the participants in the unfolding interaction and how their activity is interactively organized by using *ga*?

Observing the interactional data between children (2;0-2;11) and care-givers, I find that children's use of *ga* is neither random nor necessarily depending on the type of the predicate. Children use *ga* when the recognition of the NP in that particular interaction environment is necessary. For example, when children want their care-givers to "see" certain object in their *Umwelt* in order to achieve their interactional goals, and when establishing joint attention and recognition of the referent itself is the interactional objective, they mark NP with *ga*. On the other hand, when joint attention for the specific entity has been already established, or the entity has been talked about so that recognition of the referent itself is not the interactional objective, they do not mark NP with *ga*. Thus, whether or not to mark an entity with *ga* is inherently connected to a particular social context in which it has its use and meaning.

Supporting Ono et al's study (2000), this study also confirms that children use *ga*, not because it is grammatically required as a subject of a sentence, nor because they are motivated to mark some referent as a new information. Rather, they display their understanding that participants of the talk need to perceive the situation in the way that the children themselves find is necessary for the accomplishment of an interactive activity.

Use of humor to create eating norms in Japanese Dairy Taster Brunches

Panel contribution

Dr. Polly Szatrowski¹

1. University of Minnesota

In this paper, I investigate how humor is used to create eating norms in a corpus of 9 Japanese Dairy Taster Brunch conversations. My analysis addresses the following: 1) What kinds of eating norms are created using humor in talk about food? 2) What triggers humor in the talk? and 3) How is humor used in sequences where eating norms are created, monitored, and accepted/resisted in the interaction?

Previous psychological studies on the quantity of food eaten, choices between food alternatives, and eating behaviors have investigated how eating norms are influenced by experimental conditions, the media, advertising, and marketing. With the exception of Wiggins' (2009) study of how patients and health advisors managed blame in turn-by-turn interaction during weight management meetings, there have been few studies on the influence of conversational interaction on eating norms. According to Fine (1983:164) humor is "socially constructed (or negotiated) in context", and reveals norms and contributes to group unification towards these norms, and Norrick (2009) claims that humor relies on recipients' responses to be effective. In this study, I will investigate the source of eating norms in conversations among peers, and will demonstrate how participants create eating norms using their language and bodies in temporally unfolding multi-modal interaction involving humor (C. Goodwin 1979, 2011, M.H. Goodwin 1997).

The data for this study come from conversations among triads of Japanese participants while eating a 7 course Dairy Taster Brunch. Participants used humor to create eating norms related to their food preferences, quantity of food to be consumed, and appropriate eating behavior both at the Taster Brunch and beyond. Humor was triggered by exaggerated uses of language (*syoppai* 'salty' with high pitch on the last 2 mora to show surprise while tasting butter, criticizing airplane food by referring to the bread served as *seemeesen* 'a life line', calling the liquid on top of the yoghurt *soitu* 'that guy' to integrate another participant's dislike), nonverbal behavior (taking off a jacket as if going into a fighting ring, raising glasses in a toast, covering one's mouth to be polite), etc. Some sequences involving humor started with an indirect expression of dislike, continued with co-construction and/or agreement by other participants, and ended with an exaggerated utterance and laughter. There were also sequences that began with nonverbal behavior, followed by another participant labelling the behavior and laughter. In other cases, participants' suggestions (e.g., to go get a second from the kitchen) and mock utterances in a soft voice (e.g., to request a beverage be brought to the table) were met by laughter that confirmed that these behaviors violated their eating norms for the Taster Brunch.

This research contributes to the study of humor by examining how it is used to negotiate and create eating norms moment-by-moment in multi-modal interaction in conversations over food. It also contributes to research on eating norms by demonstrating how they are socially constructed with humor in conversations over food among peers, and may suggest ways to help people change their dietary habits towards healthy eating.

Uses of Positive Assessment Prosody in Local Radio News

Panel contribution

Prof. Nigel Ward¹

1. University of Texas at El Paso

In American English, positive feeling can be conveyed with a specific temporal configuration of prosodic features, consisting of a high pitch, then a lengthened syllable, often relatively loud, and then a silence or pause (Ward 2019). The connection between this prosodic construction and the meaning of positive assessment has been experimentally demonstrated, and previous work data has categorized the pragmatic contexts where this construction, the "Positive Assessment Construction", is frequently deployed in dialog. These include showing respect to the conversation partner and positively assessing someone, something, or an aspect of the current situation. The present paper examines how this construction is used in local radio news. I computed a battery of prosodic features at each of several hundred thousand timepoints, sampled densely across 90 minutes of broadcasts, and then applied Principal Component Analysis to derive dimensions, each corresponding to one or two commonly recurring patterns. The negative side of Dimension 5 turned out to match the Positive Assessment Construction, with a pitch peak followed closely by a region of increased loudness and then a region of lengthened phonemes, with the entire configuration typically lasting about 1.2 seconds. Listening to places in the data which most strongly matched this configuration revealed that most did indeed involve positive assessment. (In the examples, the asterisk marks the word where the Positive Assessment prosody begins.) Listening again to identify the typical contexts and pragmatic functions revealed several common uses. These included positive assessments of situations, actions, or people, as in "[name of suspected criminal] is in *custody," "the homeowner and his family *apparently safe", much as seen in the dialog data, but also other uses:

1. During station identification, as in "this is Space Coast *Radio News".
2. When mentioning local cities, institutions and sports teams, as in "a resident of *Melbourne" or "Brevard County *Manatees today are on the road".
3. To nullify the usual negative connotations of some words, as in "now that tropical storm *Chantelle has fizzled" and in "medical marijuana".
4. When recommending locations and events to the listeners, as in "the *Bonefish Grill is now open" and in "enjoy the Wonders of Water event on Thursday".
5. When referring to victims of accidents or crimes, as in "**[name] was stabbed by [name]".

6. When winding up a broadcast or a topic, as in "the leak apparently caused by a generator; *investigation underway".

Interestingly this prosodic construction does not always occur on the words directly associated with the positive situation. For example for "arrested on ten counts of *producing child pornography", the positive prosody comes several words after the mention of the positive event, the arrest. This may reflect the fact that news announcers may read stories without having time to consider beforehand the meaning and significance, leading to a word-by-word delivery with appropriate prosody lacking or delayed.

This study illustrates how a prosodic construction can be adapted for functions beyond its core meaning.

Using and Translating the Pronoun ‘We’ in Chinese Political Press Conferences: Institutional Identities of Politicians, Journalists, and Interpreters

Panel contribution

*Ms. Ruey-Ying Liu*¹

1. UCLA

Language use in political press conferences has proven to be a revealing window into numerous aspects of the political communication system, including the institutional roles of politicians and journalists (see, for example, Clayman & Heritage, 2002). Nonetheless, as prior research has mainly focused on the domestic context in libertarian press systems, little academic attention has been devoted to authoritarian press systems and the institutional role of interpreters. Drawing on a dataset of the annual Chinese Premier’s Press Conference (CPPC), the present study identifies how politicians and journalists use the first person plural pronoun *we*, a notable marker of speakers’ identity, and how interpreters translate *we*, and thereby shed light on the institutional role that politicians, journalists, and interpreters play in political press conferences.

Conversation analytic research on identity has shown that identity is an emerging and changing construct (Sacks, 1992). One prominent resource for exploring speakers’ locally produced identity is their use of pronouns (e.g., Brown and Gilman, 1960; Dyer and Keller-Cohen, 2000). Specifically, the pronoun *we* is of significant relevance in political discourse since it is central in the construction of politicians’ institutional identity and can be used to invoke a particular group membership that politicians want to make salient at a given moment (Fetzer & Bull, 2008; Ho, 2013; Maitland & Wilson, 1987). The present study also uses the pronoun *we* as a marker to explore speakers’ institutional identity. It is worth to note that although interpreters do not speak on their own behalf and therefore do not directly enact their identity in interaction, the way they translate *we* still reveals their orientation to aligning with or distancing themselves from the speaker.

The analysis of *we* usage in CPPCs shows that the Chinese premiers always speak as representatives of the state, whereas journalists mostly use *we* to index their identity as members of the press. Some state-owned media journalists, however, also use *we* as members of the state, thereby blurring the distinction between the press and the states.

The analysis of the translation of *we* indicates that interpreters distinguish between the state and the press and apply different interpreting strategies accordingly. While interpreters tend to render the premier’s use of *we* into the literal, corresponding form in the target language (i.e., translate “我們 *wo-men*” in Mandarin into “we” in English), they repeatedly delete *we* when speaking in the first person on behalf of journalists, displaying an inclination toward disaffiliating with the press. In other words, although interpreters are generally expected to act as neutral facilitators, interpreters in CPPCs may actually take up a partial stance that aligns with the state. As the first research study to systematically examine the usage and translation of *we* in political press conference, this study reveals state-owned media journalists’ dual identity as representatives of both the state and the press in an authoritarian context. Moreover, while interpreters do not explicitly do identity work, their institutional identity may still be invoked and their practice may profoundly impact the ongoing interaction in CPPCs.

Using DART to investigate speech acts in large corpora

Panel contribution

Prof. Martin Weisser¹

1. Center for Linguistics & Applied Linguistics, Guangdong University of Foreign Studies

In this paper, I want to present the possibilities afforded by using the Dialogue Annotation and Research Tool (DART) in the construction and analysis of large-scale pragmatically annotated corpora. DART (Weisser 2016) is a tool that allows the user to create easy-to-use XML annotations of dialogue corpora on a number of different pragmatics-relevant levels including syntax, semantics, semantico-pragmatics, polarity, information status (i.e. state of completion/interruption), and last, but not least, that of speech-acts. Although the overall corpus creation process requires a fair amount of time in terms of pre-, and an even more extensive effort in post-processing of the annotated data to ensure high-quality annotations, the annotation process itself runs fully automatically and now reliably and consistently assigns speech acts from a taxonomy of some 130 categories to every functional unit. Furthermore, the speech-act annotation (see Weisser 2015) may also assign multiple speech acts to those units that constitute responses in adjacency pairs, e.g. marking responses to requests for information as *answer*, but with an additional speech act indicating the nature of the answer, e.g. *state* in its simplest form. This feature not only makes it possible to investigate the form and function of 'local' speech acts, but also their interactional potential within and across larger corpora.

I will begin the talk by briefly outlining the methodological steps required to create corpora in DART. Following this, I will move on to illustrate how DART assists the user in investigating speech acts and related features in various ways through its built-in functionality (Weisser 2018) for creating speech-act statistics, including appropriate frequency norming and indications of dispersion, or the extraction of user-defined features per file. Finally, I will demonstrate how these features may be used in building up communicative profiles for speakers, speaker groups, or whole corpora, drawing on data from the Switchboard Corpus (Godfrey & Holliman 1997).

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Using verbal report in pragmatic competence research

Panel contribution

Prof. Wei Ren¹

1. Beihang University

This study reviews studies that have used verbal report methodologies to explore learners' pragmatic competence. The review intends to identify its major contributions and key methodological concerns related to the use of verbal report, consisting of both think-aloud protocol and retrospective verbal report, in pragmatic competence research. It addresses the following three questions: 1) what does verbal report (think-aloud protocol vs. retrospective verbal report) enable researchers to learn about pragmatic competence?; 2) what methodological concerns do researchers have when using verbal report (think-aloud protocol vs. retrospective verbal report) to explore learners' pragmatic competence?; and 3) how can these concerns be addressed when designing verbal report protocol for pragmatic competence and L2 pragmatics research? Based on the analyses and comparisons with critical reviews on this methodology in the broader second language acquisition studies, suggestions are provided for further discussion on methodological issues in L2 pragmatics research. Such discussions will inform L2 pragmatics or more general pragmatics researchers' efforts to use verbal report protocols in pragmatic competence research.

Using visual analytics explore health: A comparative study of discursive and visual constructions of health and ageing in Australia and Hong Kong

Panel contribution

Dr. Margo Turnbull¹, Dr. Daniel Angus²

1. The Hong Kong Polytechnic University, 2. Queensland University of Technology

Population health and particular concerns associated with demographic ageing patterns have been key issues in international policy in recent decades. Concerns often centre around the social and economic costs derived from increased dependency, reduced financial independence and greater health care needs.

Recent research has explored the differences in perceptions of health and ageing between Asian, collectivist cultures and individualistic, Western societies such as Australia (Walker & Aspalter 2015). This paper adds to this discussion by drawing on the novel application of visual analytic software tools, Leximancer (Smith & The University of Queensland, 2005) and Discursis (Angus, Smith, & Wiles, 2012) in the comparative analysis of the construction of health and 'healthy ageing' in a selection of policy documents published in Australia and Hong Kong between 2010 and 2015. This visual analysis is undertaken alongside thematic exploration drawing on Critical Discourse Analysis (Fairclough 2001, 2003). Themes are identified through regularities in key words, phrases, sentences, metaphors and other semiotic features.

The findings of this research provide insights into how visual analytic software can be used to supplement other analytic approaches used to explore ideas of health across countries.

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Verbal aggression in social media from the participants' point of view: the example of a French discussion forum for youths

Panel contribution

Dr. Nadia Gauducheau¹, Dr. Michel Marcoccia¹

1. Université de technologie de Troyes

Several studies have demonstrated that aggressive communication practices (hate message, cyberbullying, etc.) are frequent in online discussions between youths. The limits of these works is that they are based on a normative conception of aggression, which does not necessarily correspond to that of the speakers observed.

To exceed this limit, the objective of this paper is to explore the way youths perceive verbal aggression. What types of messages do they consider aggressive? What do they say about these messages? What rules or norms do they use to evaluate them?

In this research, we propose two types of analysis, which belong to two distinct methodological frameworks.

First, we propose an analysis that falls within the scope of the Computer-Mediated Discourse Analysis, and more precisely, pragmatics of CMC. We analyze a corpus of messages extracted from a French-speaking forum known for its aggressiveness: *Blabla 18-25*, a multi-thematic forum accessible on the website *jeuxvideo.com*. We first identify a sample of 50 messages that give rise to reactions that include metapragmatic comments about their aggressiveness. The analysis of these messages allows identifying the specificities of these “aggressive” messages: do they contain Face-Threatening Acts? Hardeners (for example, insults)? Are they vulgar? Do they address particular topics (politics, sexuality, etc.)? What are their reception formats? Moreover, the analysis of the metapragmatic comments highlights the norms and the rules used by the speakers for their evaluation: rules of politeness, general or local norms, legal framework, etc.?

Finally, we complete this corpus analysis with an experimental study. In this study, we administer a questionnaire to young people of similar age to the users of the *blabla 18-25* forum. We submit a sample extracted from the corpus and ask them to evaluate these messages (are they scandalous, funny, etc.). In addition, we analyze the effect of some contextual variables on this evaluation: gender, knowledge of the forum, digital practices.

Thus, this work makes it possible to analyze the participants' point of view on online aggression, and proposes to renew this issue by adopting a folk pragmatics approach.

Very simple, though, isn't it? Pragmatic marker sequencing at right periphery

Panel contribution

*Dr. Mitsuko Izutsu*¹, *Dr. Katsunobu Izutsu*²

1. Fuji Women's University, 2. Hokkaido University of Education

Recent studies have pointed out that pragmatic or discourse markers have their own grammar (Kaltenböck et al. 2011, Haselow 2016), arguing that their combinations and orderings are regulated by the grammatical behaviors of their sources (Koops and Lohmann 2013, 2015), semantic specificity (Fraser 2015), and others. Yet, most of these studies focus on pragmatic marker sequences at left periphery (or utterance-initial position) with some exceptions such as Haselow (2016: 95), who remarks that “the serialization of units in the final field is often constrained [...] (e.g. **He's not invited I think then*).”

However, Japanese final particles, a type of pragmatic particle, are strictly constrained by an ordering principle: more intersubjective final particles follow more subjective or less intersubjective ones (cf. Saji 2001). For example, *-ne* ‘right?’, a particle used to seek an addressee’s agreement or confirmation, follows *-yo* ‘I tell you,’ a particle of information giving (*Ame futteru-yo-ne*. ‘It’s raining, I tell you, right?’), and the reversed order *-ne-yo* results in an ungrammatical sentence (**Ame futteru-ne-yo*). This fact is quite natural in light of the observation that “intersubjectivity entails subjectivity” (Shinzato 2007: 175).

This study demonstrates that English pragmatic markers (PMs) also exhibit a similar ordering tendency as attested in Japanese final particles. A preliminary analysis of the Santa Barbara Corpus (SBC 1-60) found that 20 different PMs were used in utterance-final position to form two-PM sequences (e.g., *It's two-story **though, right?***), which amounted to 27 combination patterns and 36 sequence tokens. Each PM was allocated to one of the three domains: subjective (e.g., *though, then, indeed*), intersubjective (e.g., *you know*, vocatives, question tags), and in-between (e.g., *I (would) think, I guess, I know*), and their combination patterns were examined. The ordering principle of Japanese final particles predicts the following ordering: [proposition] subjective PM > in-between PM > intersubjective PM. The corpus analysis supported this hypothesis: there were 12 sequence tokens within a single domain and 24 sequence tokens across domains, none of which contradicted the expected ordering.

The result of the preliminary analysis was then validated by a larger-scale survey of COCA (The Corpus of Contemporary American English), which investigated the total 380 combinations of the 20 different PMs found in the preliminary analysis. Again, this survey largely supports our ordering hypothesis; for example, question tags, more intersubjective PMs, followed *though* in approximately 97% (n = 247) of the sequence tokens (e.g., *That's not really true, **though, is it?***). The survey found eight counterexamples: e.g., *#It was a pretty good bad idea # **wasn't it though?**#*. Our prosodic analysis suggests that the reversed order is possible when the PM sequence has weaker prosodic integration into the preceding clause, i.e., when used more like a “freestanding PM sequence,” such as *Isn't it, though?*

Our discussion concludes that as with Japanese final particles, English pragmatic markers do not occur randomly in utterance-final position but tend to be sequenced so that more intersubjective PMs will follow more subjective or less intersubjective PMs, given their prosodic integration into the preceding unit of discourse.

Visual Representation of Shenzhen, ‘City of the Soaring Eagle’: A Multimodal Analysis of China’s Futuristic Mega-City

Panel contribution

Ms. Xinyi Yang¹, Dr. Foong Ha Yap¹, Dr. Yi Deng²

1. Chinese University of Hong Kong, Shenzhen, 2. Guangdong University of Foreign Studies

Numerous metropolises around the world are aggressively promoting their image as unique modern world cities, often producing documentaries with scripted narratives accompanied by creative visual images. This trend in city-branding is increasingly visible in mainland Chinese metropolises as well. Shanghai, for example, recently released an official video entitled “Shanghai, City of Innovation” in 2016, while Guangzhou soon followed with one entitled “Guangzhou, Flower City in Bloom” in 2017. In this study, we examine how Shenzhen, also known as “The City of the Soaring Eagle”, promotes its image as an ultra-modern hi-tech research-and-development hub and a highly sustainable futuristic green city. From the perspective of social semiotics (Halliday, 1978; van Leeuwen, 2004; Kress and van Leeuwen, 2006), we analyze how its official video “Shenzhen China” uses color, music, motion, graphics and camera techniques, to present various aspects of the city’s image. More specifically, we examine how combinations of semiotic resources are deployed in the 7 sections of the Shenzhen video, organized through the following headings: (i) introduction; (ii) pioneer city; (iii) green city; (iv) innovation hub; (v) cultural center; (vi) avant garde fashion center; and (vii) futuristic city.

Our analysis reveals that color schemes are used as an organizing principle for each section, with no visible color scheme in the introduction, but distinct uses of a soothing blue for the pioneering phase where Shenzhen is identified as a city growing in international importance in economic and ‘good neighbor diplomacy’ terms, a relaxing green for its eco-friendly emphasis, a bright orange for its leading role in innovative hi-tech industries, a golden yellow for its generous endowments in support of cultural activities, both traditional and contemporary, a pinkish purple for its experimentalist fashion styles, and a vibrant red for its ambition to be a world-class futuristic city.

In terms of music, the introduction phase is accompanied by a soothing melody, followed by a more upbeat tempo for the pioneering phase, then a meditational melody for the eco-friendly segment. The music then slips into a more jazzy beat as the next segment brings in scenes with innovative technology, followed by a medley of tunes reminiscent of its diverse cultural heritage, and a sudden blitz of catwalk music to announce its arrival in the world of haute couture fashion. The music ends with a crescendo as the final segment focuses on the futuristic visions of the city displayed through computerized graphics. Throughout the different segments of the video, the sequencing speed matches the tempo of the music. In terms of camera techniques, high angles and panoramic long shots are often used for the pioneering and futuristic phases, while eye-level and more intimate close shots are often allocated to the phases highlighting human innovative efforts and cultural activities. A mixture of panoramic and medium/close shots is used when depicting a live-able eco-friendly green city with lots of leisure activities. Together, these various semiotic resources converge to bring about a positive portrait of Shenzhen as a soaring eagle in China’s modernization and internationalization blueprint.

Vocative interjection *ya* in different turn positions

Panel contribution

*Dr. Mary Kim*¹, *Dr. Stephanie Kim*², *Dr. Sung-Ock Sohn*³

1. University of Hawaii at Manoa, 2. California State University Northridge, 3. University of California Los Angeles

Drawing on the framework and methodology of conversation analysis, this paper investigates the occurrences of the Korean vocative interjection *ya* ‘hey’ in different turn positions, namely turn-initial and turn-final positions. As a vocative interjection, *ya* is used for calling or summoning a fairly closely-related addressee of the same age or younger as the speaker (Chang, 1996). However, a recent study of *ya* in naturally occurring interactions has shown that this account is incomplete (Kim, in press). *Ya* appears even when there is no need to call or summon an addressee. For instance, *ya* occurs in dyadic telephone conversations where there is no ambiguity in whom the speaker is addressing as well as when the addressee is already engaged in the ongoing interaction and therefore need not be summoned, as seen below.

Excerpt 1

- 1 A: caseyhi alapwa-ya-ci. [hh hh]
 in:detail find:out-must-COMM
 ‘I must find out (the directions to your place) in detail. hh’
- 2 B: [ung ung]
 ‘Yeah.’ ‘Yeah.’
- 3 → A: †ya pwumonim-un cal kyeysi-nya?
 ya parents-TOP well do-Q
 ‘YA, are your parents well?’
- 4 B: ung.
 ‘Yes.’

Ya is also regularly observed in turn-final position or at the end of a turn-constructive unit, as shown in excerpt 2, line 2. Its position demonstrates that, here, *ya* is not summoning an addressee, as it would not be necessary to do so at the end of a turn.

Excerpt 2

- 1 A: ttokkathun kakey-eyse sey kay-lul sa-ss-ketung?
 same store-at three CL-ACC buy-PST-CORREL
 ‘(I) bought three (pairs of pants) at the same store.’
- 2 → B: hh manhi sa-ss-ta ya. hh
 many buy-PST-DC YA
 ‘Hh (You) bought many YA. hh’
- 3 A: ani paci-ka nemwu ttak pwuthe-se
 well pants-NOM too exactly stick-because
 ‘Well, my pants were too tight, so.’

Building upon prior studies, this study further shows that *ya* occurs in both turn-initial and turn-final positions for discrete functions. When *ya* occurs in turn-initial position, it serves important functions in the organization of turns, marking the relationship between the current turn-in-progress and that which precedes it. For example, *ya* marks disjunctive topic shift or activity shift, as seen in excerpt 1. On the other hand, *ya* in turn-final position serves to display the speaker’s negatively valenced stance. *Ya* marks the speaker’s surprise, disbelief, or disagreement, as shown in excerpt 2.

The findings of this study show that *ya* plays important roles in the organization of turn-taking and stance-taking; speakers deploy it in situations where they may be at odds or in competition with other speakers in terms of

topic, action, or stance. Ya affords and contributes in occupying both turn positions and implementing a wide range of actions due to its syntactic flexibility, original summoning property, and prosodic features.

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Voices from the Kazakhstani periphery: Constructing an identity of a village woman through a self-portrait in a mealtime narrative.

Panel contribution

Dr. Aisulu Raspayeva¹

1. Rice University

Numerous variation studies (e.g., Labov 1961, Schilling-Estes and Wolfram 1999, Schilling 2017) reveal a value of working with isolated or “peripheral” communities to explore the links between language use and identities of “periphery”. This study similarly focuses on the identities within a “peripheral” community in under-researched post-Soviet Kazakhstan taking up a process-oriented approach to identity in narrative discourse (e.g., Bamberg et al. 2007). Specifically, I integrate Bamberg’s (1997, Bamberg and Georgakopoulou 2008) model of three levels of positionings in narrative and Schiffrin’s (1996) work on *agentive* and *epistemic selves* in narrative to examine how the identity of a rural/“peripheral” Kazakh woman is achieved via a self-portrait of a wife in a personal story that is co-constructed with another Kazakh woman within the mealtime conversation.

I focus on one ten-minute story of a Kazakh woman about how she took care of a dying husband selected from the set of twenty mealtime narratives that were collected in an isolated village (approximately 300 residents) in rural Kazakhstan. Following the model of positionings in narrative, I analyze the characters’ actions and attributes in the narrative’s *story world* (level one) connecting the results to Schiffrin’s (1996) concept of *agentive self* (i.e., teller’s actions) and *epistemic self* (i.e., teller’s beliefs expressed via evaluative devices) in narrating. I then highlight how the *story world* serves the teller to create her interactional identity of a “proper” village Kazakh woman allowing the other Kazakh woman to validate this local identity via co-narrating in the *storytelling world* (level two).

First, the teller creates a strong *agentive self* by assigning the character of herself more actions (19 action and 4 stative verbs) than to the character of her husband (3 action and 2 stative verbs) in the *story world*. This *agentive self* presents the teller as fulfilling wife’s duties. Next, constructed dialogue (Tannen 1989) is employed to create the teller’s epistemic self, i.e., evaluation of her actions that reflects her cultural beliefs of what it means to be a proper Kazakh wife. Thus, the teller takes on the voices of male neighbors reveal what would be considered a success as a wife (e.g., keeping the body of a sick husband clean) and takes on the voices of female neighbors to reveal what would be considered a failure as a wife (e.g., letting a sick husband fall down).

In the *storytelling world*, the other Kazakh woman joins co-constructing the evaluative voices of the female neighbors thus validating the presented *epistemic self* of the teller and her interactional identity of a proper Kazakh woman. In addition, the primary story recipient aligns with the teller’s self-portrait through backchanneling supporting the teller’s self-portrait created in accordance with local “peripheral” standards of a proper wife.

This study demonstrates how specific narrative strategies (types of verbs and constructed dialogue) are employed to present agentive and epistemic selves that allow the teller discursively construct her identity of a “peripheral” village Kazakh. This further contributes to the theme of the panel by focusing on the rural peripheral community.

Weighing up Metrolingualism

Panel contribution

Prof. Alastair Pennycook¹

1. University of Technology Sydney

Emerging alongside related terms such as translanguaging and polylinguaging, the notion of metrolingualism brings together language practices and the city. It is about everyday language use and local language practices in relation to urban space. Metrolingualism focuses on linguistic and other semiotic resources in relation to the city, showing how everyday multilingualism operates in markets, cafes, streets, shops and other city spaces. Like related translanguistic notions, it questions traditional ways in which languages have been seen as discrete entities, suggesting instead that distinctions that have been made between languages and between languages and other semiotic modes can be usefully rethought from a more integrated perspective. While earlier use of the term focused on ways in which people of different and mixed backgrounds use, play with and negotiate identities through language, more recent work has shifted away from a focus on playful or wilful creativity towards an understanding of everyday language use in the city. It focuses on the use of mobile semiotic resources in relation to urban space, making central the relations between language practices and the city. Looking back over the use and development of this term, this paper will evaluate its usefulness, asking whether it problematically favours urban relations over other contexts, and whether it now adds anything to the now more common use of translanguaging. Above all, the paper questions whether the notion of metrolingualism can still usefully add to our understanding of language, diversity and the city, or whether it may be time to acknowledge the term has served its purpose by opening up certain channels of research but may no longer be useful.

What is a health claim? On the multimodal pragmatics of health messages on food packaging

Panel contribution

Dr. Sylvia Jaworska¹, Prof. Rodney Jones¹

1. University of Reading

Health claims (HCs) are short statements asserting health benefits of a food product. Although HCs inform about health benefits that might otherwise go unnoticed, research shows that many consumers do not understand or trust them. Part of the problem is that HCs are not just short scientific statements but complex discursive acts with both semantic and pragmatic dimensions. Both of these dimensions have to date been overlooked in research on health messages and their impact.

This paper reports on a large interdisciplinary research project which investigates the interplay of semantic and pragmatic information in communicating and understanding HCs. To explore the semantics of HCs, we investigated a large corpus of HCs sourced from food packaging, focusing on determining the prototypical lexico-grammatical properties of HCs and the ways in which food producers ‘translate’ the scientific language of approved HCs into health messages for public display. Subsequently, a sample of prototypical health claims was analysed in the context of food packages with different semiotic characteristics, focusing on the multimodal co-textual and contextual factors of package design such as the placement of HCs, colours, font and other visual elements (images). Finally, a selection of food packaging with HCs was used in a series of focus groups to understand how consumers understand the messages and how visual and linguistic cues affect their understanding. Our research suggests that HCs use a restricted set of lexico-grammatical features and scientific vocabulary. Yet, food producers often simplify the messages and use HCs strategically turning them into ‘promises’. Consumers understanding of HCs is aligned with their beliefs about what constitutes healthy food, as well as their understanding of and trust in the conditions governing ‘promises’ in marketing language. When interpreting the health benefits of food products, they focus not just on the wording of HCs but also the colour, font and other messages in the vicinity of HCs. Our research emphasises the vital role of a multimodal pragmatic approach when exploring health and other messages displayed for public ‘consumption’.

When economists become media experts: boundary work in a free trade blog

Panel contribution

Mr. Thomas Jacobs¹, Prof. Geert Jacobs¹

1. Ghent University

Postfoundationalist thought has started to be an important source of inspiration for media linguistics, shedding light on how foundations in news-making have become fluid and contingent. However, this perspective has so far rarely been used to assess the practices of the various stakeholders who try to manage the news. They often struggle to reconcile the postfoundational nature of news media and public debate as sites for contestation with the long-held foundationalist principles governing their own day-to-day professional activities.

In this paper we will focus on the activities of Brussels-based libertarian think tank ECIPE, which is dedicated to trade policy and other international and EU-related economic policy issues. In particular, we draw on an ongoing series of blogposts that have been published since 2015 on ECIPE's website around the topic of 'communicating trade' (www.ecipe.org/blog). In these blogposts, various trade experts give advice on how proponents of free trade can more successfully make their case in the public sphere and the media, a case which has recently come under significant pressure in Western Europe from popular mass mobilization.

Drawing on an analysis of the wide-ranging pragmatic and metapragmatic practices underlying these blogposts, we set out to demonstrate that the communication advice extended by the economic experts in our data is grounded in two fundamentally different and incompatible ontologies. The authors see themselves simultaneously as economists, and as communication advisers, spin doctors, media trainers. Their economic arguments are rooted in a foundationalist ontology and in a correspondence theory of truth, the implication being that their neo-classical/neo-liberal understanding of economics is scientifically true and empirically superior to any other theory out there. Yet their arguments about strategic communication and public engagement are based on a postfoundational ontology and a constructionist theory of truth. The postfoundational ontology attributed to news media and public debate is taken to explain why the public and the media fail to see that the economic arguments advanced by free trade's proponents are factually true and correct.

The conflict between the foundationalist ontology underlying economic expertise and the postfoundationalist ontology underlying media and public communication turns the ECIPE blogposts into an interesting example of what happens when professionals struggle to effectively negotiate the boundaries of the different identities they set out to assume (economists v. media experts). The appreciation of news media, communication, and high-visibility politics implicit in the ECIPE blogposts is a fairly simplistic one, in which "fake news" and facts-free debate are claimed to "distort" the objective truth about the societal benefits of free trade. It leads to a reductionist view of the public debate, thereby weakening the communication advice extended in these posts, as it prevents the authors from grasping the complexity of meaning-making in the public sphere and news production in the media.

When politeness meets impoliteness: Staged talk between celebrities aged 60 years apart

Panel contribution

Dr. Rika Yamashita¹

1. Kanto

Using the framework of discourse analysis and sociocultural linguistics, this paper analyzes the performative impolite communication in a popular one-on-one talk show. I analyze two episodes where the show hostess Tetsuko, an established female celebrity in her 80's, talks with Rola, a fashion model and TV personality in her 20's, who is famous for her non-use of polite forms. With their stark differences in age, upbringing, and career, the viewers would have expected the two to be on a staged battle with each other. However, despite their stereotypes and the expected roles as the imposer of the standard norm (Tetsuko) and the challenger of the norm (Rola), both mixed polite forms as well as 'impolite' interactional moves, especially non-verbal moves, and continued friendly conversation throughout the show. Tetsuko imitates Rola's eccentric facial expressions while Rola repeatedly self-corrects her speech to end with the polite form. Tetsuko also repeatedly makes metalinguistic comments that Rola can use polite forms to which Rola confirms in agreement. The interaction and the reception of these episodes suggest that the ambiguity of politeness and impoliteness exists in staged talk, especially where the roles they are expected to play are individualistic and stylized. What's more, the Japanese entertainment business was not only reversing but also re-reversing the ideology of the politeness and impoliteness in order to create an amusing show, which may be a reflection of the diversifying attitudes across the generations towards communication.

When referentiality doesn't matter and when it does: Referential practices as resources for social action in Indonesian conversation

Panel contribution

***Dr. Michael Ewing**¹*

1. University of Melbourne

This study examines referential practices in a corpus of colloquial Indonesian conversation. I take referentiality to be a multi-dimensional phenomenon involving (at least), whether referents are construed as generic or particular and whether they are tracked through discourse. I examine the extent to which speakers use the resources of Indonesian grammar to explicitly mark or allude to dimensions of referentiality during talk-in-interaction. These referential practices are then analysed in relation to the social actions being undertaken by interlocutors, in order to address the question: "Does referentiality matter to speakers?"

Examination of the data suggests that the answer is "It doesn't have to matter, but it can." In the first part of the presentation I demonstrate that, for Indonesian conversation at least, referentiality is not an independent property of referents or nominal expressions, but rather it emerges through interaction. Examples are presented to illustrate the intensely interactional nature of referring and to show that reference is cognitively distributed and interactionally co-constructed. There is also often a blurring between the general and the particular, referents are often indeterminate, and indeed referentiality as a discrete linguistic property is often not relevant to ongoing interaction. It is in this sense the referentiality doesn't have to matter to speakers. Yet clear referential practices also merge in the Indonesian data, including for example, reduplication to indicate generic categories, demonstrative determiners to indicate specific tracked referents, and the use of modality and diathesis to allude to referential properties.

The second half of this presentation explores how such referential practices are used by speakers as resources for social action. Specifically, I show that a shift in referential practices is regularly used to indicate a shift in alignments, understood in terms of footing and participation frameworks. A common shift in footing involves a two-part action sequence of framing and exemplifying. Other shifts in footing that involve the manipulation of referentiality include moving from narratorial to quoted speech segments of a story and the explicit expression of stance. In other cases, a lack of clear referentiality – that is, situations where referentiality does not appear to be relevant – can itself be used as a resource by speakers to deflect the need for a level of specificity that would go beyond current interactional purposes. Different kinds of referential marking, together with other linguistic and paralinguistic resources, pattern together and work to establish shifting perspectives. It is in this way that referentiality can matter – it can be an important resource for establishing shifts in footing and participation frameworks.

When to withhold a reference to a head noun: a study of turn-final use of the complementizer *toiu/tteyuu* in Japanese conversation

Panel contribution

***Dr. Daisuke Yokomori*¹**

1. Kyushu University

In Japanese, *toiu* (a compound composed of the quotative particle *to* and the verb *iu* ‘say’), and its colloquial form *tteyuu*, can serve as complementizers, which come at the end of a finite clause and constitute one type of noun-modifying construction, where the head noun provides a ‘label,’ or categorization or characterization, of the information content of the noun-modifying clause marked with *toiu/tteyuu* (Matsumoto, 1997). In example (1), the head noun *uwasa* ‘rumor’ works to label the type of information delivered in the *tteyuu*-clause, *kare ga yatta* ‘He did it.’

(1) *kare ga yatta tteyuu uwasa*
 he NOM do.PST TTEYUU rumor
 ‘the rumor that he did it’

While the noun-modifying clause [X *toiu/tteyuu*] is, in terms of ‘canonical’ syntax, supposed to be followed by its head noun, it sometimes stands alone as a complete utterance in conversation (Ohori, 1995). Ohori argues that speakers can “imply detachment or discommitment to the conveyed message” by ending an utterance with *toiu*. Taking Ohori’s observation as a starting point, this study further deepens the understanding of how the grammatical structure of *toiu/tteyuu* noun-modifying clauses and the absence of a head noun, which amounts to the lack of reference to the ‘labels’ named by the content of the *toiu/tteyuu* noun-modifying clause, are utilized by conversational participants.

The analysis of 53 cases of the *toiu/tteyuu* noun-modifying clauses without any head noun, collected from 30 hours of video-recordings of naturally-occurring conversation, suggests that they are overwhelmingly used when speakers refer to negatively assessed events; typically there is accompanying participant laughter. More specifically, turns ending with *toiu/tteyuu* tend to contain linguistic expressions with an intrinsically negative connotation, such as *kowareta* ‘(it) got broken’ or *naiteta* ‘(he) was crying’, and it is frequent that either the speaker of a ‘headless’ noun-modifying clause or its recipient produces laugh tokens around it. Based on the analysis on the examples, the present study argues that this tendency is rooted in the linguistic structure of the construction in question. The fact that the *toiu/tteyuu* noun-modifying clause is produced marks the speaker as not just reporting the event but also ready to attach a ‘label’ to it. Thus, by showing a stance that he or she is about to refer to a certain label for a negatively depicted event but leaving it unsaid, the speaker can indicate that he or she sees the event somehow skewed or deviant, which may result in laughter by him- or herself, or from the recipient.

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When your name just doesn't fit: Processes of marginalization surrounding the written representation of non-Japanese names

Panel contribution

Dr. Lisa Fairbrother¹

1. Sophia University

One form of linguistic marginalization is the (mis)representation of names originating from different language systems, which can, in some cases, lead to the denial of access to certain goods and services. On online forums in Japan it is common to see complaints from non-Japanese residents regarding being unable to apply for services, due to problems relating to the written representation of their names, often caused by advances in computerization. These include 1) being unable to register names online that include 'non-standard' characters, such as small 'っ' or 'ー', 2) being unable to input a particular name in hiragana only, 3) having multiple representations of their names in katakana at different institutions, 4) different institutions using different word orders and spacing conventions, particularly concerning middle names and 4) different institutions using different scripts (katakana, hiragana or Roman letters) for the representation of non-Japanese names. Particularly from a social justice perspective, it is important to investigate how non-Japanese residents navigate these instances of marginalization and attempt to overcome them, and how institutions respond to complaints and enquiries about such issues.

This study applies the framework of Language Management Theory (Jernudd & Neustupný 1987, Fairbrother, Nekvapil & Sloboda 2018) to examine how non-Japanese residents manage their experiences of marginalization relating to their names, particularly in their dealings with the institutional discourse of financial institutions. The data used in this study comes from ethnographic interviews with non-Japanese residents who have previously experienced problems relating to their names, and recordings of spoken and written interactions with institutions when participants attempt to overcome these cases of marginalization. I will argue that although apologies are frequently offered to mitigate the force of such marginalizing practices, rather than attempting to solve the underlying problems, the representatives of institutions use a number of discursive strategies that further marginalize those with non-Japanese names, such as denying the presence of inconsistency between different institutions, framing the issue as a problem of other institutions, and requiring the submission of extra documents that in some cases turned out to be unnecessary.

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Why is she mixing polite and impolite speech? - A trainer's conflicting identities in the new employee orientation in a Japanese company

Panel contribution

***Dr. Haruko Cook*¹**

1. University of Hawaii at Manoa

This paper explores why the trainer uses both polite and impolite speech styles in a new employee orientation in a Japanese company.

Due to scarcity of impoliteness occurring in everyday contexts, the number of impoliteness studies is smaller than that of politeness studies (Locker and Bousfield 2008). To date, there is no impoliteness research on Japanese society except for Nishimura's study on on-line communities (2010). In the Western scholarship, one of the contexts which impoliteness research examined is an institutional context where impoliteness is ideologically legitimized. For example, studies on US and UK army recruit training demonstrate that impoliteness formulae such as insults, criticism/complaints, and threats are used for "institutional mortification" (Culpeper 2011), the act that kills new members' old identity to rebuild a new one necessary for the new role (Bousfield 2008; Culpeper 1996, 2011). Apparently, in army recruit training, legitimized impoliteness is used to create tough soldiers, but how legitimized impoliteness is utilized in other institutional contexts has not been explored. This study focuses on the trainer's speech in a new employee orientation in a Japanese company and asks the following questions: (i) For what purpose is impoliteness deployed in a new employee orientation? and (ii) Why does the trainer mix polite and impolite speech when addressing the same participants in the orientation meeting?

The data come from eight hours of a new employee orientation of a Japanese business manner training company in Tokyo. The participants are a trainer and approximately eighty new employees, who are college graduates. The video-recorded data were transcribed and qualitatively analyzed.

The analysis finds that in a new orientation meeting in a Japanese company, impoliteness is deployed because of the same training philosophy (institutional mortification) as that of army recruit training in the West. That is, to rebuild a new institutional identity of new comers, impolite acts such as insults, criticism/complaints are utilized to tear down their old identity. However, unlike the trainers of army recruit training in the West, who are consistently impolite, the trainer in a new employee orientation in a Japanese company mixes impolite and polite speech. The paper finds that the mixing of impolite and polite speech is an outcome of two conflicting institutional demands in a Japanese company. On the one hand, the company adopts the training philosophy of destroying the old identity of new employees with impoliteness, but on the other hand, it needs to mould them into extremely polite business persons. The trainer plays a role of a tough disciplinarian as well as a role model of a polite business person.

The findings contribute to (im)politeness research by showing that legitimized impoliteness can be used to teach politeness.

Why teachers ask more questions than students in dyadic conversations: An interpretation of *wakimae* utterances using *ba*-based thinking

Panel contribution

Dr. Kishiko Ueno¹

1. Tokyo City University

This study analyzes questioning utterances found in Japanese dyadic conversations between new acquaintances of different social status and interprets the findings from a *ba*-based perspective, which assumes existential non-separation of self and other.

My observation reveals that teachers actively ask questions to suggest a topic to share or merge into a storyline which students tell. By doing this, teachers help students talk more easily. Students, on the other hand, play a complementary role by avoiding asking questions that would significantly affect the conversational flow. I characterize their questioning utterances as “role-oriented *wakimae* utterances,” since they can be attributed to *wakimae*, that is, to speakers’ sense of roles compatible with social convention, in which superior-subordinate relationships are characterized as “quasi-parent-child relationships”.

Unlike major theories of pragmatics which start from an assumption of existential self-other division, *ba*-based thinking assumes that human beings and other entities are inseparable parts of a whole. *Ba* is defined as a whole that is subjectively perceived as being emergent at a *basho*, a place whose constituents are inseparable yet interacting with each other (Shimizu 2003). This framework begs the question through what sorts of articulations the individual self can arise.

I interpret questioning utterances in teacher-student conversation as an outcome of the articulation of the self at a given *basho*. In conversation between a teacher and a student who are meeting for the first time, one of the pair is articulated as a self whose role is a teacher, and the other is articulated as a self whose role is a student in such a way that they are compatible with the conventionally defined teacher-student role relationships. This is possible because of one’s sense of *wakimae*, or sensibility to what is called for at the present *basho*. What is felt *asba* is the community they belong to, which is comprised of an overarching order of diverse conventional role relationships. Articulation of self according to the relevant role relationship makes communication stable and smooth, while arousing a feeling of unification among speakers, since it reminds them of their identity as parts of the common whole.

Reference: Shimizu, Hiroshi, 2003. *Ba no Shisoo*. (Philosophy of *Ba*). Tokyo Daigaku huppankai, Tokyo.

Writing sound: Stenography and Modernity in China, 1890s

Panel contribution

Dr. Dongchen Hou¹

1. University of British Columbia

For a long time, writing practices are subsumed under the authenticity of speech, reified in writing's faithfully recorded reflection of speech (Derrida, 1976). This techno-grammatological understanding of writing is especially conspicuous in transcription from speech to writing in institutional settings. However, transcription from speech to writing is not simple "veridical record of speech" (Linell, 2005: 116) but imbued with power dynamic at the interface between writing subjects, technology, and institutions.

This paper examines Chinese stenography, a writing technology firstly introduced to China in 1896 and soon adopted as an institutional and ideological technology in the name of national strength and prosperity (*fuqiang*), to illustrate the shifted locus of authorship and the construction of subjectivities in relation to technologies. In the 1890s China, techno-linguistic modernity echoed with the political agenda of national strength and the imaginary distinction between the "advanced" sound-based writing and "belated" ideographic writing. In this socio-political context, stenography, the sound-writing technology, was applied as a practical and semiotic tool in listening and writing "the modern." Paralleled with the upcoming literary reform of the May Fourth Movement (1919) on *what* to write was the politicized writing reform on *how* to write, the technique aspect of writing by using sound as the authenticating medium. Drawing on archival material and stenographic works appeared during this period, I argue that stenography showcases the negotiating process between writing subjects' embodied knowledge and labor and the grand ideological and institutional agenda of reforming Chinese writing with a sound-based technology. The secrecy of transcription was augmented due to the incommensurability of cross-modal translation from speech to writing; in addition, the embodied complexity happening on specific stenographers as sound-to-text interpreters precludes the perfect and complete representation of sound in texts. The "transparent" indexical tie between speech events and the textual "faithful" transcripts is thus collectively constructed by the institutional power, which exerted political and technological rationality onto writing subjects and practices, and the executive subjects. The taken-for-granted legitimacy within texts, therefore, needs to be reexamined by looking into the writing practices happening between stenographers and a network of the institutional and technological ideologies.

Yoshihiko Noda: The Prime Minister who knew ‘how to do modesty’

Panel contribution

*Dr. Yoko Yonezawa*¹, *Dr. Nerida Jarkey*²

1. Victoria University of Wellington, 2. University of Sydney

On 31 August 2011, Yoshihiko Noda became leader of the Democratic Party of Japan; three days later he was sworn in as the third, and last, Prime Minister in his party's short-lived term in government. *The Guardian* (2011) captured the essence of Noda's self-presentation perfectly with the caption ‘Yoshiko Noda: knows how to do modesty’.

In his bid for the party leadership, playing on the words of a favourite poet, Noda had ‘done’ modesty in a highly explicit way, characterising himself not as ‘a goldfish in a scarlet robe’ but rather as ‘a loach in muddy water’. He extended the metaphor many times during his brief tenure as Prime Minister, frequently talking of ‘smelling of mud’ (being unrefined) – a clear reference to his humble roots – and of ‘breaking a sweat’ and ‘getting his hands dirty’ working for the people. Noda also continued to portray himself as one who did not stand above others but focused on working as a team member.

Noda's self-deprecating rhetoric was strongly supported by his language forms and structures. This study analyses data from the Minutes of the National Diet Committee Meetings, both quantitatively and qualitatively, and compares Noda's language forms with those of two other politicians: a prominent female contemporary, Yuriko Koike, and his successor as Prime Minister, Shinzo Abe.

The most interesting findings of our study relate to Noda's use, or non-use, of forms that Koike employs. Koike uses a wide range of respectful and humble honorific verb forms, along with the ‘super-polite’ copula *degozaimasu*. Noda, on the other hand, favours only one of these types: humble honorifics. Like his male counterpart Abe, he uses respectful honorifics sparingly, and he employs the ‘super-polite’ copula even less often than Abe does. When it comes to humble honorifics, however, Noda is even more prolific than Koike. While Koike's use of these forms is just one component in her enactment of the macro-level demographic category ‘female’ (Bucholtz and Hall 2005, p. 585), Noda's relates clearly to his self-construction as a modest and unassuming team player.

When we compare Noda's use of humble honorifics with Abe's, we find that not only does Abe use these forms far less frequently, but also to very different effect. Abe's use serves primarily to align himself with a select ‘in-group’ of cabinet members (Shibamoto-Smith 2011, p. 3715). Noda, on the other hand, uses humble honorifics in order to identify himself with the government as a whole, with the nation and, of course, to present his own actions in a modest light.

Data Source

Kokkai Kaigiroku Kensaku Shisutemu[Retrieval System for the Minutes of the Japanese Diet Meetings]. Online at <http://kokkai.ndl.go.jp/>; last accessed 12 October 2018.

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Your politeness is my impoliteness: Variable understandings of the grammar of honorifics

Panel contribution

Prof. Shigeko Okamoto¹

1. University of California, Santa Cruz

In 2007, the Japanese government's Council on Culture submitted a report on honorifics (*Keigo no Shishin*) in which the grammatical categories of honorifics are divided into five categories: *Sonkeigo* (respectful words), *Kenjoogo I* (humble words I), *Kenjoogo II* (humble words II), *Teneigo* (polite words), and *Bikago* (beautification words). This categorization represents a significant departure from the previous three-way categorization—*Sonkeigo*, *Kenjoogo*, and *Teineigo*. This change is said to reflect the change in the usage of honorifics over the years that is in line with the ideological change in the way social relationships (e.g. vertical vs. horizontal relationships) are viewed in Japanese society.

Yet, “average” Japanese adults are expected to use honorifics in a socially appropriate manner, observing their rules, or grammar. And these rules are usually assumed to be known to them as common sense. If one does not know them, he/she is not a socially competent adult. However, in the historical context in which the change in honorific usage is ongoing, as noted by the aforementioned report, do all “average” Japanese adults have the same understandings of honorific rules? If not, what are its consequences?

In this paper, I address these questions by examining metapragmatic comments on honorific use. The importance of closely investigating metapragmatic comments has been increasingly recognized in recent years (e.g. Johnstone 2013), as they help understand speakers' sociolinguistic awareness, which in turn may affect actual language use and language change. I examine two kinds of materials concerning the use of honorifics: survey data and online blogs. The findings show that native speakers' understandings of “grammar” of honorifics vary widely with regard to the categories of certain honorific forms, the grammaticality of combining certain honorific forms, etc., which in turn brings about situations in which the use of the same honorific form in the same situation may be interpreted quite differently by different persons, for instance, as polite or as rude. Some people, for example, regard the same honorific form as a humble word I (*kenjoogo I*), others as a polite word (*teineigo*), and still others as a beautification word (*bikago*). Given the ongoing change in honorific usage, these different understandings cannot be treated simply as a matter of correct or incorrect understandings. Rather, the existence of such differences is quite reasonable, as I discuss in this paper. In sum, my analysis illustrates how grammars leak (Sapir 1921) and how grammatical rules are dependent on the sociohistorical context and hence variable.

‘...okay so, .. I’m not gonna sing I’m just gonna say it’ – The combination of ‘okay’ and ‘so’ in video-mediated English as a Lingua Franca and native speaker conversations

Panel contribution

Ms. Caroline Collet¹, Prof. Stefan Diemer²

1. Saarland University, 2. Trier University of Applied Sciences

This paper examines the combined use of the discourse markers (DM) ‘okay’ and ‘so’ in a corpus of video-mediated conversations (VMC) by English native (NS) and non-native speakers (NNS) using English as a Lingua Franca (ELF).

Both DM have been analyzed individually with regard to their use among NS (Schiffrin 1987, Fraser 1999, Bolden 2006). ‘So’ functions as action prompt (Raymond 2004) or other-attentive marker of emergence from incipency (Bolden 2006); ‘okay’ as pre-close (Schegloff & Sacks 1973), closing marker (Edmondson 1981) and topic changer (Carter 2011). While the same basic functions were documented in NNS interviews and ELF academic consultations, NNS speakers showed a higher frequency and greater variety in use, with the DM fulfilling self-attentive functions and signaling pragmatic competence and intersubjectivity (Buysse 2012, House 2013). Studies on DM combinations illustrate the complexity of their functionality. Schourup (2001) finds degrees of fixedness with new non-compositional functions. Vicher & Sankoff (1989) documenting an “emergent system” of DM placement, and Koops & Lohmann (2016) note that placement correlates with more diverse use, affecting discourse organization. These findings call for further investigation of their discursive functions. We are in particular interested (i) if NS and NNS speakers use the combination of ‘okay’ and ‘so’ differently and with different contexts, (ii) whether the combination fulfills a different function, and (iii) whether these uses reflect the differences documented for NS and NNS contexts.

The datasets we use for this study are ViMELF, the corpus of Video-mediated English as a Lingua Franca conversations (Diemer et al 2018) and TaCoCASE (Collet et al forthcoming) which includes NS data. Both corpora consist of informal Skype conversations by international students. Video data allows the consideration of the effects of multimodality and non-verbal elements (NVE) such as gesture, gaze, physical stance, and hesitation, as part of the verbal analysis, opening up new ways of DM research in context.

Quantitative results indicate a mutual co-occurrence with a relatively high frequency in both datasets (higher in conversations with NNS participants), arguably permitting its classification as lexical bundle (Biber 1999). Both NS and NNS speakers show a marked sequential preference of ‘okay so’ over ‘so okay’. A qualitative analysis of functions of DM combinations investigates whether these are different from the functions of their constituents, and whether the functions vary to the extent described in existing research. Examples from our dataset illustrate in how far the combined functions are more complex and contribute to a more versatile use in discourse. The analysis of NVE illustrates the role of multimodality in DM use.

Results indicate that while many of the basic functions of the DM combination reflect those of its constituents, the combination can take on additional meanings. NS as well as NNS frequently use ‘okay’ and ‘so’ to fulfill new functions, and the combination is both frequent and versatile in an ELF context. Additional functions can be found to a greater extent with NNS participants, and in particular the combination of DMs with NVE results in a greater variety in use.

‘Behind every fat child is a fat mum’: Gendered discourses of weight and eating in the UK press

Panel contribution

Dr. Gavin Brookes¹, Prof. Paul Baker¹

1. Lancaster University

This talk examines the gendered discourses (Sunderland, 2004) surrounding food and eating in UK press articles about obesity, comparing the ways in which male and female social actors are discursively represented in this context. The analysis takes a corpus-assisted approach to critical discourse studies (Baker et al., 2008), based on a corpus of approx. 44,000 newspaper articles (~36 million words) about obesity published between 2008 and 2017. This talk will demonstrate the tendency for press coverage of obesity to key into prominent societal attitudes about gender, the body and obesity to ultimately produce a decidedly gendered style of representation which not only focuses more on women than men, but also represents women who are obese in more stigmatising and problematic ways. This includes the focus on obese women’s roles as parents (i.e. ‘fat mums’) – an aspect of identity which is rarely if ever indexed in relation to men. Through the analysis, this paper will also make the methodological case for discourse analysts to base their findings on larger and more representative bodies of data (i.e. linguistic corpora) but that, crucially, the introduction of qualitative perspectives to quantitative analyses is not only beneficial, but in fact essential, for providing socially-informed and critical accounts of discourse.

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‘How can I help you?’: Framing offer-related actions as assistance

Panel contribution

Dr. Takeshi Hiramoto¹

1. Kyoto Prefectural University

Previous studies on assistance in social interaction mainly focused on cases where troubles or needs were publicly manifested or anticipated during the course of social activities in which participants engage, and thus, accountability for providing assistance had already been established (Kendrick & Drew, 2014; 2016; Drew & Kendrick, 2017). Yet assistance can be provided when there are no publicly accessible signs or indications of trouble or needs. For instance, sales persons may offer a service or a product to customers regardless of manifestations or anticipation of their needs to purchase them. Little is known about how participants in talk-in-interaction produce offer-related actions in these situations. In this presentation, I will demonstrate how offer-related actions are performed in situations where recipients have not expressed or revealed any concerns or needs.

The data we use in this presentation is video-recorded sales interaction between sales persons and customers at a jewelry shop in Japan. I focus on sales persons’ offer-related actions asking customers to try on the jewelries. Since trying on the jewelries sometimes proves to be a decisive move for customers to purchase them, sales persons are motivated to design their offer-related actions so that the customers accept them.

I introduce two types of offer-related actions that sales persons employ to ask customers to try on the jewelries: push-type and pull-type offer-related actions. While the former is concerned with offer-related actions without any manifestation or anticipation of troubles or needs on the customers’ side, the latter refers to offer-related actions that are designed to be responsive to troubles or needs. It is observed that push-type offer-related actions tend to be declined or rejected by customers. On the other hand, sales persons methodically produce pull-type offer-related actions as if there were troubles or needs on the customers’ side that need assistance so as to make their offer-related actions acceptable to them. This is achieved through employing various practices: asking personal questions, exhibiting an inference about the needs of customers, and so forth. I will demonstrate how sales persons frame their offer-related actions as assistance in producing pull-type offer-related actions.

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‘I personally wouldn’t want to eat the chicken in that taco’: Status and Authenticity in Brooklyn Food Discourse

Panel contribution

***Dr. Gwynne Mapes*¹**

1. University of Bern, Switzerland

Grounded in Bourdieu’s (1984) classic perspective on the cultural production of taste, this paper orients to recent work on language materiality and political economy (Cavanaugh and Shankar 2017), and elite discourse and the social semiotics of luxury (Thurlow and Jaworski 2012, 2017). Against this theoretical backdrop, I am concerned with the discursive production of class status and the management of distinction in contemporary eating practices – and more specifically, with the (re)framing of “good” or “healthful” food in particularly cosmopolitan contexts as somehow *authentic*. As empirical evidence, I present a multimodal, ethnographic discourse analysis of four renowned restaurants in Brooklyn, New York. Documenting a range of semiotic tactics (e.g. words, images, sounds, spaces, and corporeal actions), my analysis examines the inter-dependent frames by which these particular dining experiences are organized and understood. Across the aforementioned genres, modalities and venues, I demonstrate the key rhetorical strategies (e.g. “simplicity” and “locality/sustainability”) by which authenticity is produced, commodified, and promoted in food discourse. In this way I show how the material-symbolic economy of these Brooklyn eateries hinges on a careful (dis)avowal of privilege, alongside the construction of what I call *elite authenticity* (Mapes 2018); as such, this paper not only interrogates the ways in which food and health are deeply connected to cultural identity and social status, but also how food practices nowadays exemplify the “post-class” ideologies (see Thurlow 2016) and omnivorous consumption (e.g. Khan 2014) at the heart of contemporary class formations.

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‘Oh, I see’ in Greek talk-in-interaction

Panel contribution

***Prof. Theodossia-Soula Pavlidou*¹**

1. Aristotle University of Thessaloniki

Recent work in the framework of conversation analysis (CA) and/or interactional linguistics (e.g., Polak-Yitzhaki & Maschler 2016) has indicated that the use of the verb ‘to understand’ does not necessarily aim at epistemic convergence in discourse; rather, constructions involving this verb may be also employed for other (interactional, organizational) purposes. The present paper focuses on the emergent discourse marker *κατάλαβα* ([ka ‘talava]), meaning literally ‘I understood’ (less literally: ‘got it’, ‘I see’), in Greek and looks into its combinations with other pragmatic particles in talk-in-interaction.

My data are drawn from the Corpus of Spoken Greek (Pavlidou 2016 and <<http://ins.web.auth.gr/index.php?lang=en&Itemid=251>>). In the 40 everyday conversations, 145 telephone calls and 17 TV political interviews examined, *κατάλαβα* is found to occur more than 160 times. Excluding negative constructions (‘I did not understand’) and/or instances of reported speech, narratives, etc., the paper is based on the qualitative analysis from a CA perspective of some 80 cases of the affirmative construction (‘I understood’), which is found to overwhelmingly occupy third position, after a question-answer adjacency pair, or second, after an informing (Pavlidou in print). In the same sequential environments, not uncommonly other response particles – most prominently, the interjection *α* ([a]; ‘ah’, ‘oh’) – are encountered in connection with *κατάλαβα*.

It is argued that both *α* and *κατάλαβα* are tokens of information receipt (Heritage 1984), i.e., they function as discourse particles that mark the end of the sequence (initiated by the speaker or by another participant) and index that epistemic balance between the interlocutors has been achieved (Heritage 2012). However, while the interjection *α* foregrounds the ‘newness’ of the information provided, *κατάλαβα* additionally highlights that this information does not clash with the speakers’ cognitive stock. This is reflected in the restrictions on the placement of *α* with respect to *κατάλαβα* (the interjection always precedes the verb), rendering *α* the primary representative (Fraser 2015) of information receipt tokens. The different ways in which these response tokens pragmatically behave can be accounted for by the verb’s residue of cognitive meaning, which hasn’t been fully bleached in the particular environments, as opposed to the referentially ‘empty’ interjection. More generally, it is suggested that both semantic ladenness and range of sequential environments are at play in the ordering of discourse markers.

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‘Spatial categories in the perception of architectural spaces’

Panel contribution

***Ms. Zsófia Szántay*¹, *Ms. Fanni Patay*², *Ms. Anna Losonczy*³, *Prof. Andrea Dúll*²**

1. Budapest University of Technology and Economics, 2. Eotvos Lorand University of Budapest, 3. Ginkgo Architects

Investigations of our interdisciplinary research group of architects, linguists and psychologists focus on spatial perception, categorization processes and architectural meaning. In our experiment we tested how visitors categorise the built space, perceiving a balcony-like spatial situation from three different vantage points in a university building. Participants had to give written descriptive answers to the following open-ended questions at all viewpoints: “How would you define this?”, “What does this remind you of?”, “What would you use this for?”. Our hypotheses were the following: (1) Different spatial readings can emerge during perception, which are linked to dynamically changing representations of the space; (2) The representations of the same spatial situation can change when moving to different vantage points, affecting its categorization and labelling process; (3) The dominant processes in categorization are not only the recognition of spatial key elements (prototypes), but also the association of category labels of exemplars (Bybee 2010) based on memories of similar spatial experiences, creating a semantic network.

We analysed the written corpus (n=3554) the collection of the answers of 90 Hungarian participants using linguistic and Interpretative Phenomenological Analysis (IPA) methods. In the text 51 different category labels (e.g. *galéria* ‘gallery’) were found, and multiple labels were used in almost half of the answers describing one vantage point. A third of the labels were names of conceptual spaces, where the space is non-physical and defined by its affordance (e.g. *találkozóhely* ‘meeting place’). The IPA showed that multiple inner representations are used throughout the answers, and descriptions of ideal use are frequent even in the definition task (Beer 2014).

153 directional terms were found, coding the spatial characteristics of the vantage points. The most frequent preverbal modifiers used in the three viewpoints were *fel* ‘up’, *ki* ‘out’ and *át* ‘across’, respectively. This complementary distribution was also present in the disjoint behavior of labels: the same spatial element was never described as both *felüljáró* ‘above-pass-PRT, i.e. overpass’ and *kilátó* ‘lookout’ and the situation was labelled differently depending on the viewer’s position. Studying the 64 spatial reference frames (Tenbrink and Kuhn 2011) in the corpus, it turned out that mostly static external frames were used, where the relatum was a key element of the view (“there is a glass wall above it [the balcony]”) or the perceiver herself (“a gallery I can see down from”). Spatial descriptions never occurred in associative answers, but self-centered spatial concepts (*otthon* ‘home’) and exemplars of spatial memories (*MŰPA* [a concert hall]) were used frequently.

In conclusion, the borders of the category labels are undefined and the architectural situations can be read only gradually, depending on the viewer’s position.

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‘Total shambles’ #MuckyMerton: Collective aggression against the local council

Panel contribution

Dr. Dimitra Vladimirov¹, Prof. Juliane House²

1. Coventry University, 2. Hamburg University

Twitter provides a fertile arena for the immediate sharing of reactions to events and crises. These public responses often take the form of support and affiliation, but also disaffiliation, aggression and online abuse, targeting individuals, (micro)celebrities and political figures (e.g. Hardaker, 2016). Yet, collective acts of aggressive complaining against organisations and local authorities have received very little attention in the literature. This paper attempts to fill this gap by exploring the workings of disaffiliative tweets against the London Borough of Merton. The dataset consists of all tweets containing the hashtag #MuckyMerton, circulating during the period 1st Sept – 15th Oct 2018, immediately after the introduction of a new rubbish collection policy in the area.

We start by mapping out the complex frameworks of participation and attack observed in the dataset, focusing on individual and collective targets of attack, as well as the workings of addressivity. Drawing on the notions of entextualisation and resemiotisation (Leppänen et al., 2014), we examine how participants use a range of multimodal semiotic resources to construct themselves as active members of the community, often adopting a ‘ludic’ (Vladimirov & House, 2018) stance. While the #MuckyMerton hashtag functions as a resource of disaffiliation against the local authorities, at the same time it forges an online community of shared values (Zappavigna, 2011). We end by reflecting on the nature of online complaints (Vásquez, 2011) and their difference from face-to-face complaints. Finally, we open up the discussion to the linguistics of digital social mobilizing and digital activism.

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‘Two men get married?’: Japanese characters’ perception of a gay man in a TV drama

Panel contribution

*Dr. Junko Saito*¹

1. Temple University, Japan

This paper illustrates the discursive construction of the identity of a Canadian gay male character in a Japanese TV drama.

In recent years, LGBT issues have drawn extensive attention in Japanese society; among other events, two wards in Tokyo began to issue same-sex partnership certificates in 2015. Yet conservative perspectives on LGBT individuals still depict them as *ijōrhentai* ‘abnormal’, which is a word associated with sexual perversion, and such perspectives are often reinforced and perpetuated through mainstream media (Maree 2013; Tamagawa 2018). Previous research on LGBT individuals in Japanese media, particularly TV variety shows (e.g., Maree 2013; Maynard 2016), has focused on their identity construction through the use of *onē kotoba* ‘queer/queen’s language’. The ways in which TV dramas portray non-LGBT people’s construction and perception of LGBT identities are under-investigated. In this presentation, I explore how non-LGBT characters identify and perceive gay characters, based on the categorizations they construct in the drama. “[B]ecause of the centrality of family in Japanese society, the Japanese family is the context where negative attitudes and feelings toward homosexuality are most often expressed” (Tamagawa 2016: 176). Building on Tamagawa’s arguments, this study examines interactions between the characters of parents and their children to understand how the media draw on and replicate stereotypical attitudes and feelings toward LGBT individuals, in this case, homosexual men.

The data for this study derive from all three episodes of the 2018 TV drama, *Otōto no otto* (My brother’s husband); each episode runs approximately 50 minutes. In the drama, categories of homosexuality and same-sex marriage emerge in various interactions that usually center on a male protagonist, his third-grade daughter, and his twin brother’s Canadian husband. The analysis describes the membership categories constructed by the adult and child characters in interaction, and the identity they assign to the Canadian character based on their categorizations, which are closely related to their worldviews and commonsense knowledge. The study also touches on how heteronormativity is taken for granted by the Japanese characters in this drama.

In heteronormative societies, it is worth understanding how categorization impacts heteronormative individuals’ perceptions of others, particularly LGBT individuals. This study contributes to research on LGBT issues by illustrating how a society’s marginalization or non-marginalization of people and things in certain categories stems from categorization practices.

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‘Where are you really from?’: Or how a mundane question becomes a Deleuzean ‘scream’ from the edges of punctuated chronotopes in narratives of transmigration

Panel contribution

***Dr. Agnes Bolonyai*¹**

1. North Carolina State University

“What to do? How to act? Who to be? These are focal questions for everyone living in circumstances of late modernity” (Giddens 1991:70), an increasingly complex time-space characterized by tensions between mobility and moorings, fluidity and fixity, continuity and disjuncture. Transnational movement of people and semiotic resources has resulted in restructuring our social worlds and unsettling the ‘natural’ order of fixed linkages of language, place, and identity, and presupposable patterns of indexicality. By living in a place they do not “come from” and speaking with a foreign accent that doesn’t belong where they “are at”, transmigrants disrupt normative structures of belonging. Their foreign accent, a diacritical ‘ideologeme’ of perceived difference, gives them away as being “not from here” and generates interrogation into their otherness: ‘Where are you (really) from?’ (WAYF). These mundane rituals not only mobilize circulating migrant ‘figures of personhood’, but also position migrant ‘voices’ as indexical objects admissible for dissection and socio-moral evaluation. In this paper, I adopt a chronotopic approach (Bakhtin 1981, Agha 2005, Pereen 2006, Blommaert & De Fina 2017) to argue that WAYF encounters can be understood as Deleuzean ‘screams’ that reveal when ‘moralized behavioral scripts’ (Blommaert 2018) of presupposed sociocultural chronotopes are transgressed, challenged, or ‘punctuated’ (Deleuze 2003). I draw on a corpus of 70 hours of recorded conversational interviews with 50 first- and second generational Hungarian-American immigrants living in the U.S. The interviews were organized as small-group dinner-table conversations during which participants reflected on their life experiences as transnational migrants. I use discourse analysis to demonstrate how WAYF-inquiries, and the chronotopic clashes and disruption they make visible, mobilize particular sociocultural models of identity migrants rely on to make sense of their marginalized selves vis-à-vis dominant others. It is argued that while chronotopes “colored by emotions and values” (Bakhtin 1981:243) organize affective subjectivities, scales and modes of belonging along distinct, culturally-grounded normative scripts, “the scream makes the terrain of struggle visible” (Deleuze 2003), whereby punctuated chronotopes can become sites for meaning-making and the construction of new forms of transmigrant identity.

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“Addoil for your essay...”: (In)formality and Multilingual Face-work in Edu-social Facebook Groups

Panel contribution

Dr. Carmen Lee¹, Mr. Dennis Chau²

1. Chinese University of Hong Kong, 2. The Open University of Hong Kong

Informality “rejects stuffy orthodoxy to project a relaxed and approachable persona” (Hyland and Jiang, 2017, p.41). This paper explores the ways informality is achieved through multilingual resources and practices in publicly private or “closed” spaces on Facebook (Chau and Lee, 2017) – that of university course Facebook Groups, comprising students, teaching assistants, and the course instructor. Building upon an existing body of work in the digital discourse literature that scrutinizes “face-work on Facebook” (e.g. Locher, Bolander, and Höhn, 2015), we first expand traditional understanding of *face* and *face-work* with reference to interpersonal pragmatics (cf. Goffman, 1967; Brown and Levinson, 1987). We show that research on face-work on Facebook need not be confined to acts of (im)politeness; Rather, it is a result of constant negotiation, or design of context among the participants to create conviviality (Tagg, Seargeant and Brown, 2017). This paper draws attention to participants’ uses of code-switching as a resource for face-work to achieve informality within and beyond the course Facebook Groups. Adopting largely a discourse-centred online ethnographic approach with a focus on participants’ digital language practices (Androutsopoulos, 2008, 2018; Barton and Lee, 2013), data are drawn from screen-based texts (original posts and comments) in the Facebook Groups of three undergraduate linguistics courses offered to English majors in a university in Hong Kong, as well interviews with students, tutors, and the teacher.

In accordance with institutional policies, the sole medium of classroom instruction of the courses concerned is English. However, in the Facebook Groups, we have identified a considerable amount of code-switching to Chinese by students, tutors, and the course instructor. We argue that shifting to (stylized) Chinese or Cantonese in an English-medium academic community serves to signal the breakdown of the relatively formal academic student-professor participation frame and switch to an informal frame. The study also demonstrates the fuzzy boundary between formal and informal, between academic and social, and between online and offline. Multiple layers of action frames are designed collaboratively and continuously by the course participants, who together contribute to creating a ‘semi-institutional’ or an edu-social space online (Chau and Lee, 2017). Implications for understanding the increasingly informalized or conversationalized institutional discourses (Fairclough, 2003) will also be discussed.

“Because after he is eighteen years old, his comprehensive ability will be a bit different from today”: A Discourse Analytic Study of Professional-Parent-Child Interaction in Genetic Counselling Encounters

Panel contribution

Mr. Lok Chung Hui¹, Dr. Olga Zayts¹

1. The University of Hong Kong

In the last two decades an increasing number of discourse-oriented studies have studied genetic counselling (e.g. Pilnick & Zayts, 2012; Sarangi, 2013; Zayts & Sarangi, 2013). Most of this previous research has focused on dyadic interactions between medical professionals and adult clients, and comparatively little has been done on encounters involving minors, that is clients below the age of 18 years old (for exception, see Arribas-Ayllon et al, 2008, Clarke et al, 2011). Considering the familial nature of genetic counselling, children and adolescents are always to some extent involved in the process of genetic testing (either directly, that is when they are being tested; or indirectly, when the results of genetic tests performed on others are relevant to them); therefore, it is important to consider their involvement in process of counselling and decision-making. The starting point for investigation of the triadic interactions involving genetic professionals, adult clients and minors is that these encounters exhibit complex participation structure (Goffman, 1981), and an asymmetrical relationship among participants with regards to their knowledge and expertise.

This paper focuses on triadic interactions in the context of genetic counselling for Sudden Arrhythmia Death Syndromes (SADS), complex diseases that can lead to sudden unexpected death without an observable cardiac structural defect in childhood and adulthood (Vavolizza et al, 2015).

Drawing on a corpus of twenty video-recorded consultations and adopting theme-oriented discourse analysis (Roberts & Sarangi, 2005; Sarangi, 2010), we discuss the results of the structural, interactional and thematic mapping of these consultations that have revealed some fundamental differences between consultations for proband testing and cascade testing. These differences reflect various levels of participation of each of professionals, adult clients and minors. Overall, minors display a higher level of participation in proband testing, compared to cascade testing. The participation level is the highest during the stages of cardiac history taking and general lifestyle discussions. Possessing both institutional and adult authority (Aronsson and Rundström, 1989), the genetic professionals solicit the participation of minors, but, in return, often receive minimal responses. Adolescent clients take on a more active role in medical discussions compared to children, and may self-initiate their contributions. Most frequently this is observed in family history taking when adolescents add on to the information provided by their parents.

In the end this paper also addresses some methodological issues related to applying theme-oriented discourse analysis to Cantonese data, in particular the issues arising at different stages of research, including data transcription, translation, and mapping.

“Being uncertain” vs. “not knowing”: Multimodal gestalts of turn suspensions in Czech

Panel contribution

***Dr. Florence Oloff*¹**

1. University of Oulu

This paper investigates multimodal displays used in turn suspensions in Czech ordinary conversations. In conversation analytic terms, turn suspensions represent a break in turn progressivity, often indicated by the self-initiation of repair (Schegloff, Jefferson & Sacks 1977) before reaching syntactical completion. While such problematic turn suspensions (vs. unproblematic, smooth turn suspensions, see Iwasaki 2013) have been extensively described since Goodwin & Goodwin (1986) coined the notion of “word search”, there has been surprisingly little effort to systematize different existing practices and interactional outcomes of problem-oriented turn suspensions, especially regarding the use of visible resources. This contribution therefore suggests a contribution to the systematic study of different “searching displays” by relating specific combinations of multimodal resources to recurrent co-participant response types.

The most prototypical forms of problem-oriented turn suspensions have been subsumed under the category of word searches, a practice that involves the use of non-lexical resources such as sound stretches, delaying devices like “uh” or pauses, as well as the use of visible means such as gaze withdrawal from the recipient, “searching” gestures, or a “thinking face” (Goodwin & Goodwin 1986, Hayashi 2003). Moreover, participants can use meta-comments that explicitly relate to a turn suspension, such as “how to say that”, both in monolingual/L1 talk (Papantoniou 2012) and in L2/multilingual settings (Brouwer 2003, Gullberg 2011, Park 2007). Interactional studies have well shown the variety and the clustering of audible and visible means in problem-oriented turn suspensions and how this can lead to collaborative co-participant action in resolving the trouble (e.g. Goodwin 1987, Hayashi 2003, Lerner 2004, 2013), but a systematic study of different *multimodal suspension displays* with respect to “word searches” has yet to be developed.

Based on videotaped ordinary conversations in Czech and a sequential and multimodal approach to social interaction, this contribution will illustrate two typical forms of problem-oriented turn suspensions that could be glossed as a display of 1) “being uncertain” or 2) “not knowing”. Indeed, these suspension types correspond to specific *multimodal gestalts* (Mondada 2014); e.g. gaze to or back to the co-participant, vowel-lengthening, and gesture holds (display 1); long gaze withdrawal, clicks, rotating or baton gestures (display 2). The interactional relevance of these different ways of suspending a turn can be shown by considering the co-participants’ typical responses to these displays; i.e., response tokens, nods and facial expressions (display 1), or plain pre-emptive completions of the suspended turn with no or minimal embodied responses (display 2). Fuzzy suspension displays lead to co-participant responses that combine response-tokens and pre-emptive completions, illustrating the interactive management and negotiation of problem-oriented turn suspensions.

“Better leave ‘unutterables’ unelaborated or unsaid”: An analysis of *kunyang* as a marker of speaker detachment in Korean

Panel contribution

*Dr. Mikyung Ahn*¹, *Dr. Foong Ha Yap*²

1. Hankuk University of Foreign Studies, 2. Chinese University of Hong Kong, Shenzhen

Using an interactional linguistic framework, we investigate the pragmatic functions of Korean discourse marker *kunyang*, which is derived from an adverb meaning ‘as it is without change’. We focus on how *kunyang* encodes (inter)subjectivity – in particular, speaker detachment – in discourse. Data for our analysis come from the *Sejong* spoken corpus of contemporary Korean (approximately 4,204,082 words), which comprises 200 naturally occurring daily conversations collected from various settings, including college students’ conversations on campus, church parishioners’ gatherings, and dialogues in restaurants.

Our analysis reveals that speakers use *kunyang* as a hedge to reduce responsibility or commitment for their utterances (1). *Kunyang* sometimes appear as a stand-alone response token (2), or speakers may not complete their utterance but end with *kunyang* to avoid saying something unpleasant or something they do not wish to go into detail about (3). When giving orders, speakers also often use *kunyang* when it is neither useful nor helpful to reveal the reason for the request (4). *Kunyang* often collocates with the adjective *kulehta* ‘be so’, which shares similar avoidance functions, with the double effect in *kunyang kulehta* yielding a strong negative stance, e.g. dissatisfaction (5).

In Du Bois’ (2007) ‘stance triangle’ parlance, Korean discourse marker *kunyang* thus functions as an (inter)subjectivity marker as follows. Subjectively, the use of *kunyang* signals the speaker’s sense of detachment, psychological distance and disalignment from the content of his/her own utterance. Intersubjectively, the distancing effects conveyed by *kunyang* is often further used by the speaker to mitigate face-threats, in particular neutralizing his/her utterance(s) that could otherwise be construed as expressions of disapproval or disdain. The results of this study shed light on how interlocutors attend to the face needs of self and others, with special attention to how some pragmatic markers emerge that conveniently leave unutterable things unelaborated and unsaid.

Examples

(1) *Siin-lon-un kunyang, peykki-myen toy-canha*

‘As for the class assignment for Studies on Poets, it is **sort of** okay to copy a book.’
(*Sejong* Spoken Corpus #4CM00005)

(2) A: *khatu*,

‘A card.’

B: *a~ yeyppu-ta*,

‘Ah, the card is pretty.’

A: *twu kay sa-ss-e*.

‘I bought two cards.’

B: *ewuya, twu kay-na sa-ss-e*

‘Oh my! You bought two cards. (Why did you buy two cards?)’

A: *kunyang::*

‘Oh well.’ (Sejong Spoken Corpus #5CM00016)

(3) A: *amwulayto na-hanthey-n*,

ikey inyen-ilanun key com eps-nun ke kath-ay.

kulen nukkim-i tul-e.

nukkim-i kunyang –

‘Anyhow, to me, I think it is hard to have a relationship with a guy. In my view ...’

B: *ung.*

‘Yes.’ (Sejong Spoken Corpus #4CM00046)

(4) A: *swul-un mwe mek-ullay?*

‘What drinks would you like?’

B: *kunyanghophu sikhy-e ssa-n ke.*

‘Just order beer, cheaper one.’

(SejongSpoken Corpus #4CM00034)

(5) A: *kwaynchanh-ti?*

‘Was (the place) okay?’

B: *kunyang kulaysse*

‘So so.’

(Sejong Spoken Corpus #4CM00020)

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“Braid structure” conversations: Development of Informal Triadic Conversation in Japanese

Panel contribution

***Ms. Saeko Machi*¹**

1. Rikkyo University

This study analyzes triadic conversations that are taken from a Japanese TV talk show. Specifically, the study examines three prominent linguistic resources that are frequently observed in Japanese conversation: repetition and paraphrasing of another speaker's utterance, and co-construction of a sentence/story. The analysis shows that the three resources share some features in terms of their function in conversation: they connect speakers' utterances, ideas, and themselves while developing a story collaboratively. This is achieved by accessing each other's utterances and 1) incorporating them in their own speech (i.e., repetition and paraphrasing) or 2) supplementing or completing them with their own words (i.e., co-construction). It is also shown that these linguistic resources often take place contiguously and enhance the collaborative and bonding nature of Japanese conversation.

Analysis suggests that Japanese speakers develop a conversation by intertwining their utterances as if they were weaving strings into a braid. Developing this analogy, this study introduces “braid structure” models to illustrate how Japanese speakers carry out a conversation while intricately connecting their utterances, and by extension, themselves.

The braid structure models discussed in this paper are expected to supplement the concept of *kyowa* ‘cooperative speech,’ introduced by Mizutani (1993, 1995) and widely accepted as a helpful concept to explain Japanese conversational style. According to Mizutani, in Japanese *kyowa* style, speakers frequently send back-channels to and comment on each other's utterances, and furthermore, the phenomenon of speakers completing each other's unfinished sentences is frequently observed. This is why in the visual model of *kyowa*, Mizutani (1993) uses two parallel lines that are placed closely and sometimes overlap in representing *kyowa* style. While *kyowa* captures general features of Japanese conversational styles that are often characterized as cooperative, collaborative, and empathetic between speakers who relate closely to each other, the model seems insufficient in terms of representing how intricately and closely speakers' utterances are intertwined. Instead of two (or more) parallel straight lines, the braid structure models use flexible lines that cross one over another and fit one into another to effectively illustrate the intricacy and indistinguishability of conversation produced by multiple speakers.

In addition, the study briefly accounts for why the braid structure is a prevailing conversational style in Japanese, suggesting that this is because 1) speakers can establish a sense of connectedness, and 2) speakers enjoy the impromptu and unpredictable development of jointly created conversations. Building on previous research, this study hopes that braid structure models can contribute to comprehensive understanding of Japanese conversation.

“Brussels is proposing Canada, while Britain wants cake”: allusions, irony and ‘shared knowledge’ in political discourse

Panel contribution

Prof. Andreas Musolff¹

1. University of East Anglia

The British “Brexit” debate has created a web of intertextual figurative references that evoke a multitude of metaphors, metonymies, proverbs and quotations. Due to their high degree of mediatization these references are not spelt out each and every time; on the contrary, they are assumed to be widely known so that often even a partial hint suffices to remind the public of their pragmatic-polemical associations. The Brexit debate provides a test case of how allusions emerge and get entrenched in a discourse community – and how they historicise. The paper focuses on the phrase ‘have one’s cake and eat it’, which became a catchphrase of pro-Brexit campaigners in 2016 and served as a reference point for allusions, ironical and/or sarcastic dismissal and reassertions in the following years. It shows that ironical and/or sarcastic quotations provide a favourable environment for the emergence of allusions: these, in turn create a second-order discourse level that provides access to larger textual wholes such as narratives, arguments and discourse memories. Allusions thus not only rely on but also create shared discourse-historical knowledge, which has a ‘topicality index’ that may reduce quickly in response to new discourse developments and then requires ‘historical’ explanations.

On the basis of 150+ British media texts containing explicit or allusive applications of the proverb ‘You cannot have your cake and eat it’ to Brexit policy, the discourse career of this emergent catchphrase and of related allusive coinings (e.g. ‘cake on/off the menu’, ‘cakeism’) and figurative collocations (e.g. ‘cherry-picking’, ‘pie in the sky’) is charted. Using qualitative (discourse-historical) and quantitative approaches, we identify several stages of allusion-construction: 1) explicit introduction and explanation of the new proverb application, 2) entrenchment through repetition and variation, 3) renegotiated author-allocation, 4) meta-communicative topicalisation, 5) pragmatic saturation; possible decrease of allusive function. These stages are not discrete chronological phases but reflect a gradual shift in qualitative interpretations and distributional frequencies. The proposed multi-method analysis still requires further validation; the presentation focuses on presenting a preliminary model of allusion-emergence.

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“Hey [...] this is Australia and we speak and read English”: An analysis of impoliteness in relation to linguistic diversity on a local government’s Facebook page

Panel contribution

***Dr. Valeria Sinkeviciute*¹**

1. The University of Queensland

Computer-mediated communication (CMC) is considered to be “a fertile ground for conflict” (Hardaker 2015: 201). The use of more aggressive forms of behaviour as well as their frequency online might be explained by localised rules of interactional behaviours, where easily achieved anonymity (or the sense thereof), the lack of face-to-face contact and willingness to entertain others can play an important part (e.g. Bolander 2012). Social media, especially Facebook and Twitter, has become a rich source of multi-party interactional data where impoliteness-related practices manifest themselves in various ways ranging from sarcastic and condescending remarks to aggressive and violent behaviours and threats (Hampel 2015; Hardaker and McGlashan 2016; Parvaresh and Tayebi 2018, Sinkeviciute 2018). This paper examines two posts created on an Australian local government’s Facebook page. In the course of two years, a vast majority of daily posts have been written in English, with the exception of a handful that feature ‘minority’ (primarily Asian) languages. Incidentally, there is no official language in Australia, however English is referred to as the national language, which puts it on a higher level than other languages spoken in the country. The two non-English language posts in this analysis have been selected on the basis of having received most comments. The language of the posts was Korean, which drew the page followers’ particular attention to them, which, in turn, resulted in instances of impoliteness-related interactional practices targeting this minority language. Using discourse analysis, this paper explores (1) why, according to the users, posts in Korean (and, arguably, in any language other than English) could cause public dissatisfaction, (2) what impoliteness-strategies are used in order to shame a local government for posting information not in English and to repair the wrongdoing, and (3) how such impoliteness is perceived by the users having opposing views on the matter, i.e. verbally promoting multilingualism. As a result, this paper aims to contribute to the research into impoliteness and linguistic diversity in such a multicultural society as Australia.

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“hm” as a discourse marker in German WhatsApp dialogues

Panel contribution

Dr. Katharina König¹

1. Westfälische Wilhelms-Universität Münster

In almost all types of written CMC a message can only become relevant to discourse once it has been posted on the screen protocol. Recipients cannot monitor the process of message production, they do not have direct and synchronous access to text editing practices or hesitations (Schönfeldt/Golato 2003, Beißwenger 2010). However, hesitation and delay can be an important interactional practice as conversation-analytic studies point out (Schegloff 2007, Tottie 2016). By contrast, in CMC a time interval between two messages does not as such constitute a delay as it might be due to various reasons (ranging from problems with reception, diversion of attention, unavailability). It cannot straightforwardly be interpreted as a sequential practice relevant to the course of the ongoing action. In order to make use of hesitation or delay as an interactional practice, texters often deploy hesitation particles as parts of their postings which post hoc display that the dialogue partner has pondered on an issue that is relevant to the discourse at hand. Based on a corpus of written German WhatsApp dialogues, the paper will analyse uses of hesitation particles like “hm” or “ehm” in these mediated dialogues. It will address the following questions:

- In which sequential positions and posting formats do texters use hesitation particles? Do these markers have a prototypical slot within a posting? Are they also used as stand-alone components of postings?
- Are there particular form-function-pairings, i.e. do users differentiate between classes of hesitation particles?
- For which discourse functions do texters use hesitations particles? Have they been adapted to WhatsApp dialogues (as “floor”-holding devices or as features of a dispreferred turn-design) or have new practices emerged which deal with communicative problems particular to CMC?

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“I appreciate u not being a total prick ...”: Facework in controversial Twitter interactions

Panel contribution

Prof. Camilla Vasquez¹

1. University of South Florida

In contemporary flows of information, mass media outlets and digital media platforms operate in a recursive cycle. As news events circulate via mass media sources, comments on these news events appear on social media platforms such as *Twitter*. This, in turn, prompts many mass media outlets to feature selected tweets in their subsequent reporting on a given topic. The present study highlights exactly this phenomenon, by examining a set of *Twitter* interactions following a 2018 media event: a public statement made on a late-night television program by actor, Hank Azaria. The statement from Azaria, who voices the character of “Apu” on the long-running television show, *The Simpsons*, addressed explicit criticism raised by documentarian Hari Kondabolu, about ethnic stereotyping and representations of South Asians in popular media. Subsequently, several mainstream news stories reporting on this media event featured comments posted in response to a tweet by Kondabolu, in which he had thanked Azaria for expressing his willingness to “step aside” and to stop voicing the character of Apu. On the surface, online discussions centering around one television cartoon character may seem trivial. However, this media event inspired several *Twitter* users to participate in larger discussions about racism and structural inequality on one hand, to extreme political correctness on the other – providing further evidence for Murthy’s (2013) claim that profound and banal discourses often exist side-by-side on *Twitter*. Kondabolu’s *Twitter* post received over 500 comments, and in this presentation, I focus exclusively on the “interactive polylogues,” (Lorenzo-Dus, Garcés-Conejos Blitvich & Bou-Franch, 2011) featuring two or more *Twitter* users, that evolved from comments reacting to Kondabolu’s message of thanks to Azaria. Drawing on the interrelated notions of face (Goffman, 1967; Brown & Levinson, 1987; Haugh, 2013), relational work (Locher, 2010; Locher & Watts, 2005, 2008), and linguistic impoliteness (Bousfield & Locher, 2008; Culpepper, 2005), I examine the range of discourse-pragmatic strategies employed by *Twitter* users as they interact: in some cases, to signal their dismissal of perspectives which differ from their own, and in other – more rare – instances, to signal their willingness to engage in a civil exchange of perspectives.

“I ask a question from Angela (...) What does the Prime Minister say to Angela?” Source and Uptake in Prime Minister’s Questions

Panel contribution

Prof. Anita Fetzer¹

1. University of Augsburg

This paper examines the strategic use and discursive functions of quotations in the context of mediated political discourse in Prime Minister’s Questions (PMQs), considering the interdependence between source and formatting one the one hand, and uptake on the other. The focus is on the source of ordinary people, such as Angela in the quotation above. The data under investigation comprise the exchanges between the Prime Minister and Leader of the Opposition in 60 PMQs sessions with a total overall of 360 question-response sequences.

Quotations have been described as a special form of metarepresentation (cf. Wilson 2012). They refer to one or more prior discursive contributions (or their parts) and import and metarepresent them into another context, making explicit relevant contextual coordinates. By importing quoted, source and contextual coordinates at a particular stage in the discourse, they are assigned the status of quote-worthiness.

Based on their linguistic formatting, quotations have been classified as *direct*, *indirect*, *mixed* and *mixed type* (Fetzer 2015), and the analysis of PMQs has identified two further formats: *focusing quotations* and *hypothetical quotation* (Fetzer and Weizman 2018). There is also variation in the linguistic realization of these constitutive parts of the quotation: quotative, which encodes the quoter’s attitude towards the quoted, and contextual coordinates, which frame the quotation. The quotatives range from neutral to inherently vague terms, and the contextual coordinates range from indexical expression to almost fully explicit metarepresentations.

In the exchanges under investigation, quotations are used to (1) intensify the force of a discursive contribution in an argumentative sequence, (2) demonstrate ideological coherence or non-coherence, and (3) express alignment or non-alignment. On a more global level, they contribute to (4) the co-construction of discourse common ground and interdiscursivity, beckoning addressees out of the exchange into a more or less specified prior discourse and beckoning them back in again in order to re-evaluate the quotation in a different context. The re-evaluation of a quotation and its constitutive parts is guided by the quoter making explicit their intended perlocutionary effects and those ascribed to the source. As for quoted sources, they range from allies and political opponents, to experts and ordinary people. While the source of quoted expert and political ally is generally not explicitly taken up in the follow-up argumentation – unless refuted explicitly, the source of political opponent and ordinary people tend to be taken up and referred to explicitly in the follow-up argumentation.

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“I hope that I sort of gave you my opinion without forcing it down your throat anyway”: Constructing collective identity in YouTube tutorials promoting veganism

Panel contribution

Dr. Małgorzata Sokół¹

1. University of Szczecin

This paper aims to investigate how adolescent vloggers discursively negotiate their identity in YouTube tutorials promoting veganism. YouTube, one of the most popular video-sharing sites and “personally expressive media” (Lange 2014), offers a potentially powerful, informal environment for learning and promotion of healthy lifestyle topics. Being a user-generated platform negotiated by “amateur participants” (Burgess and Green 2009), but where strict delineations between amateurs and professionals are problematised, YouTube gives an opportunity to young, non-expert people to “participate fully as networked citizens and self-actualized individuals” (Lange 2014: 9). Addressing the complexity of participation dynamics on YouTube (Burgess & Green 2009; Johansson 2017) and drawing on Koller’s approach to the study of collective identity in terms of socio-cognitive representations (2012), this paper will investigate the discursive strategies that vloggers use to construct their identity in relation to their vegan eating practices. The data come from the popular lifestyle channels, in which promotion of veganism intersects with the related topics, such as ecology, sustainability, animal welfare, zero-waste living, minimalism.

More specifically, the study will explore the tensions involved in the promotion of veganism as a healthy and sustainable lifestyle choice. The YouTubers under study use discursive strategies of solidarity, distancing, legitimisation and normalisation to overcome these tensions. On the one hand, they create an identity of engaged and conscious consumers who are capable of contributing to collective changes. On the other hand, they present themselves as ordinary and their dietary practices as normal and routine, playing down the ethical and moral aspects of veganism to avoid hostility of non-vegans, and counterbalancing the potential views that it is difficult to remain healthy as a vegan (Sneijder, & Hedwig 2009; Doyle 2016). In general, we observe effective performance of YouTubers who are well-acquainted with the expectations of successful participant behaviour in their dynamic community, and who strategically shift between the multiple, often conflicting roles that participation on YouTube involves.

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“I know what you mean”: the functions of metapragmatic utterances in ELF spoken academic discourse

Panel contribution

Dr. Hui Jiang¹

1. Liaoning Normal University

Metapragmatic utterances are linguistic expressions such as *what I meant is, are you saying..., you know, that's very interesting*, etc., which are not concerned with the topic of discussion but explicitly show the speaker's reflexive awareness to comment on and monitor the ongoing communicative acts and speech events (Caffi, 1993; Verschueren, 1999; Bublitz & Hubler, 2007). According to Verschueren (1999), metapragmatic utterances are the results of choice-making monitored by language user's metapragmatic awareness for dynamic meaning generation. A number of studies have been conducted on metapragmatics and metapragmatic utterances (Bublitz & Hubler, 2007). But a few scholars have studied MPUs in intercultural communication (Blum-Kulka, 1992; Liu & You, 2019). This study explores the use of metapragmatic utterances in ELF spoken academic discourse involving interaction among speakers from different native cultures, with a view to investigate the roles of metapragmatic utterances for creating mutual understanding among ELF speakers for meaning generation. Based on the data from seminars drawn from the corpus of Spoken English as a Lingua Franca in Academic Settings (ELFA), this study adopts a qualitative analysis from a discourse-pragmatic framework that incorporates Verschueren's adaptability theory and conversational analysis. As to the adaptability of the use of metapragmatic utterances, we hold that ELF speakers use metapragmatic utterances to adapt to the linguistic context, social conventions and cognitive context for achieving mutual understanding in communication. By analyzing the data, it was found that ELF speakers use both self-initiated and other-initiated metapragmatic utterances such as metalinguistic comments, discourse organization markers, speech act descriptions, hedges and reformulations to organize the current discourse, to negotiate and clarify meaning, to indicate the speaker's belief and attitude, and to establish interpersonal rapport with their interlocutors. This study concludes that since ELF speakers cannot rely on shared linguistic knowledge and prior common ground, the use of metapragmatic utterances may help them manage the current interaction and maintain harmonious relationships for realizing mutual understating in ELF seminars.

“I promise it shall have our unceasing attention”: Commissive speech acts in 200 years of British parliamentary debates

Panel contribution

Prof. Jukka Tyrkkö¹

1. Linnaeus University

The objective of political language is to affect the opinions of listeners. A powerful and potentially dangerous means of achieving this is through the use of commissive speech acts such as promises, assurances and threats (Searle 1969, Jucker and Taavitsainen 2008, Archer 2010), which commit the speaker (self-commissive) or an in-group (other-commissive) to an action or a political position that potentially threatens their negative face (Brown and Levinson 1987).

This paper examines commissive speech acts in British parliamentary debates as recorded in the Hansard corpus (Alexander and Davis 2015). Making use of pattern-driven methods, the study focuses on two questions. Firstly, how to identify commissives in a corpus spanning 200 years and 1.6-billion words, and secondly, how does the fact that the Hansard turned from a collection of journalistic reports into a record of transcribed speech in 1909 (Edwards 2016, Hiltunen et al. 2018), affect the frequency and nature of commissives in the Hansard? Following an initial semantic breakdown of commissive speech acts and the identification of the corresponding illocutionary force indicating devices (IFID), the semantic tagging in the corpus (Piao et al 2017) was used to identify synonyms of the relevant IFIDs both as verbs and nouns. A mixed-methods approach comprising open-slot POS-grams (Brett and Pinna 2018) and qualitative analysis was then used in identifying patterns associated with each individual term, treating the pre-1909 and post-1909 sections separately. The retrieved patterns were then pruned down to an inventory of commissiveness patterns, which were analyzed for changes over time.

The findings will show that the tendency to use commissives increased over time, but a major cline began after World War II, 30 years after the change in reporting practices, and that while the early Hansard generally reports speech in the third person, commissives were often reported in first person.

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“I talked English I thought me”: Pronoun Tags in combination at the right periphery

Panel contribution

*Dr. Louise Mycock*¹

1. University of Oxford

Pronouns used as tags (1), comparable in certain respects to their much more widely studied question tag counterparts (2), are a feature of the right periphery of clauses in Present-Day British English (PDBE). A pronoun tag can be a demonstrative pronoun (3). In some dialects of PDBE, it is also possible to use a personal pronoun in the objective case as a pronoun tag (4).

It is clear that pronoun tags do not have the same function as full noun phrases that appear at the right periphery: the latter, illustrated in (5), are included for the purposes of clarification and provide further information about the identity of an antecedent whose reference may otherwise be unclear, whereas pronouns used as tags do not contribute any such additional information. The difference is obvious in those examples where a pronoun tag and a full noun phrase co-occur and have the same antecedent (6). As well as co-occurring with a right-dislocated full noun phrase, a pronoun tag can appear in combination with a question tag (7), as well as with other types of discourse markers including *you know* (8) and retrospective-contrast expressions such as *though* (9). Example (10) shows that a pronoun tag can be just one of a number of discourse markers appearing at the right periphery in PDBE. It also reveals that there is some degree of flexibility involved in the ordering of elements at the right periphery: notice the differing orders of the pronoun tag and the discourse marker *though* in (9) and (10). Discourse marker combinations at the right periphery have received less attention than those located at the left clause periphery. This study takes pronoun tags as the starting point for an investigation of discourse marker combinations and ordering restrictions at the right periphery.

Using British English corpus data, this paper explores exactly which types of discourse marker can co-occur with pronoun tags. Co-occurrence patterns, the order of co-occurring markers, and the degree to which combinations are fixed are examined as a means of assessing the claims about pronoun tag functions presented in Mycock (in press) and, more widely, as a way of investigating what combinations of discourse markers that include pronoun tags can tell us about the discourse-functional structure of the right periphery of the clause in PDBE.

Examples

- (1) that's a good question **that**.
- (2) It's massive *isn't it*?
- (3) it was a huge joke **that**
- (4) he's nice looking **him**
- (5) knows a lot doesn't she_i [name]_i
- (6) It_i'll be gone in like a week **that**_i, [that money]_i
- (7) got a mouth on her **her** *hasn't she*
- (8) I was never very good at it **me** *you know*
- (9) That was a surprisingly good night **that** *though*, wasn't it?
- (10) it was not a bad place *though* **that** *really was it ChapelPark*

Examples from the Diachronic Electronic Corpus of Tyneside English (Corrigan et al 2012–).

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“I will beat you up, you *tiu4* rascal”: The Use of Non-Human Classifiers as Derogatory Attitudinal Markers in Cantonese

Panel contribution

Ms. Ariel Chan¹

1. University of California Los Angeles

Classifiers, morphemes that categorize nouns according to semantic category, are a robust grammatical feature of Asian languages including Cantonese (Yamamoto 2005). In addition to the counting function that English measure words carry (e.g. *a bag of beans*), Cantonese classifiers encode the quality and nature of the following noun (e.g. *jat1 lap1 tong2* ‘a candy’). Despite the huge available body of work on classifiers, previous research almost exclusively focuses on looking into classifiers from either the syntactic (e.g. Killingley 1983, Cheng and Sybesma 1999) or acquisition perspectives (e.g. Loke and Harrison 1986, Mak 1991) while little attention has been given to the stance-marking aspects of the use of classifiers.

Adopting a discourse-pragmatic perspective, the present paper explores the use of non-human classifiers (i.e., animal and inanimate classifiers) as derogatory attitudinal markers in Cantonese. Data for our analyses came from an online corpus entitled A Linguistic Corpus of Mid-20th Century Hong Kong Cantonese (Chin, 2012), which is a movie corpus based on 21 movies produced from 1952 to 1966. A total of around 200,000 Chinese characters were transcribed from these movies. Drawing on Du Bois’ (2007) meta-framework of ‘Stance Triangle’, we examine how participants (S1 and S2) express their attitudes or beliefs towards another person (O) by referring a human referent with a non-human classifier in their conversations. For instance, instead of the default human classifier *go*, one (S1) can express his or her denigration towards a third person or the addressee by classifying him or her as *tiu4*, which is an animal classifier for animals like *fish* and *bug*. While the negative evaluation is salient, the other participant (S2) in the interaction can choose to align with or deny the evaluation of S1 by his or her own choice of classifier towards the referred person.

In this paper, we aim at answering two research questions. First, we aim at examining how subjectivity, in particular negative attitude, is encoded through the use of non-human classifiers (for instance, the two animal classifiers *tiu4* and *zek3*, which classifies animals like *fish* and *cat* respectively) for human referents in Cantonese; second, we would like to explore how these non-human classifiers develop into their derogatory attitudinal readings from the prototypical neutrally-connoted classifiers. The findings from our study will be able to shed some light on how the use of some grammatical devices are governed by discourse factors such as attitude-encoding. Finally, this study will also provide an important starting point for a comparative study of pragmatic classifier use in other classifier-languages.

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“Interested in ketone metabolism?” Ketogenic diet on Facebook

Panel contribution

Prof. Stefania Maci¹

1. University of Bergamo

This paper aims at analyzing the discursual strategies used on social media when speaking about Ketogenic Diet (KD) as a medical treatment for various neurological and genetic illnesses (such as, for instance, epilepsy, migraine, glycogenosis type 5) and as an easy way for losing weight, in those cases in which being fit is considered as a synonym for being healthy. In particular, it will compare how discourse is constructed on Facebook in three different ketogenic groups with the purpose to see how discourse around KD, ketogenic food and ketogenic food talk is used to engage in health communication and how health communication is popularized in the social media. More specifically, I will investigate on how the KD is represented in medical informative materials posted on Facebook and how it is discussed on the uploaded posts. Three corpora will be compared in a quantitative analysis focusing on patterns of argumentative discourse in order to identify recurrent schemes and their relation in the construction of KD discursive structure. On the one hand, a moderate Facebook group and its discourse on KD reveals the KD is a proper medical treatment in consideration of the neurological diseases for which is it followed, particularly in those cases in which patients show a drug-resistant treatment condition; on the other, two less moderate Facebook groups seem to use discourse about ketogenic food emphasizing the ‘virtues’ KD has for losing weight. It will be shown the extent to which discursual strategies are used in a similar way on these Facebook groups. At the same time, I will show how health communication is popularized as a discursive practice via social media.

“I’m Not on the Inside”: A Cultural-Cognitive Analysis of Self-marginalization Practices in Hong Lou Meng

Panel contribution

***Ms. Xingchen Shen*¹, *Dr. Yawen Han*², *Dr. Zhixin Wu*²**

1. Nanjing University, 2. Southeast University

Possibly due to the geographical distribution of ancient Chinese realms with the capital usually at the center of a kingdom, the space metaphor of “INSIDE VS. OUTSIDE”, and the related notion of “margin”, gained deeply political and ideological implications, which in turn influenced the interactional practices of ancient Chinese people. In this study, rather than continuing the discussion of (other) marginalization practices which has been tackled by critical discourse analysts like Van Dijk, we aim to look into the self-marginalization practices instantiated in *Hong Lou Meng*, a classic novel reputed as an honest mirror on the politics and culture of the early Qing Dynasty in China. A cultural-cognitive model will be proposed for the analysis of self-marginalization practices in *Hong Lou Meng* discourse, focusing on the discursive strategies, pragmatic effects, and their cultural and cognitive affordances and constraints. Preliminary analysis of the data shows that, firstly, interactants use multiple discursive strategies for self-marginalization, including choices of language variations and styles, address terms, speech acts, lexical and phrasal expressions, grammatical structures, discourse content, etc; secondly, self-marginalization practices bring forth the following two dimensions of pragmatic effects: a) relation enhancement/maintaining/impairment, and b) negotiation of rights/obligations/responsibilities. The cultural and cognitive affordances/constraints shall be discussed in situated contexts using excerpts from the novel. Theoretically, it is hoped that this study may contribute to the research on linguistic marginalization on the one hand, and interpersonal pragmatics on the other. It is also hoped that this study shed new light on our understanding of ancient Chinese culture, especially its societal and ideological facets.

“Laoshi shuo (“Frankly speaking”), ...”: A pragmatic account of Chinese celebrities’ candid utterances at interview setting

Panel contribution

Ms. Yingzhe Jin¹, Prof. Xinren Chen¹

1. Nanjing University

As a token of cooperation, people talk truthfully (Grice 1975). Hence, speakers are generally not expected to declare that they are telling the truth in the course of their talk. However, this is not always the case, as we commonly may observe. Specifically, in interview settings, Chinese celebrities tend to explicitly claim that he or she is speaking candidly by using such metapragmatic markers as “*tanshuai di jiang*” (“*frankly speaking*”), “*laoshijiang*” (“*honestly*”), and “*shuozhende*” (“*to tell the truth*”). While some previous studies have focused on the pragmaticalization and procedure meaning of these markers, few have attempted to draw on these markers to reveal their interpersonal functions such as what are people, especially the celebrities, doing in the candid utterances, why do they talk candidly when doing the things and why do they use the metapragmatic markers when they deliver the candid utterances. In view of these knowledge gaps, the present study adopts a corpus-driven approach to address these aspects of the interactional phenomenon. It is hoped that the findings will enable the establishment of such candid utterances as a marked way of impression management in the Chinese culture.

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“Leftover women”: Impoliteness, gender identity, and social values

Panel contribution

Dr. Lin He¹, Dr. Ming Dong¹, Dr. Rong Chen²

1. Xi'an International Studies University, 2. California State University, San Bernardino

There exist in the Chinese lexicon a high number of words and phrases that denigrate women, with 剩女 *Shengnv* “leftover women” (referring to women over 30, implying that no men has been willing to marry them) being the most representative. The view that women are objects for men (to choose) is also reflected in the media. In some popular TV programs, for instance, men would choose women based on a set of “criteria,” much as what they would do when purchasing furniture for their homes. Such acts are clearly impolite to women, according to politeness (Brown and Levinson, 1987. *Politeness: Some universals in language usage*. Oxford University Press) and impoliteness theories (Culpepper 1996. Towards an anatomy of impoliteness. *Journal of Pragmatics* 25: 349-367).

In our presentation, we explore this particular type of impoliteness in relation to gender identity and social values. First, we offer a brief discussion on the social values with regard to gender, showing how women have been treated as lesser human beings than men for centuries. Second, we offer our findings on how these values have been coded in the Chinese language and how they are reflected in TV programs, some of which are about dating and others, talk shows on dating and match making. Third, we will report the findings of a survey about respondents’ views regarding these facts. Our overall conclusion is that impoliteness can be a site whereby different ideas clash and battle with each other.

“Lifestyle Diet and Brain Food”: the multimodal pragmatics of Thai brain enhancing products

Panel contribution

Dr. Andrew Jocuns¹, Ms. Kamolwan Fairee Jocuns¹

1. Thammasat University

Presently in Thailand a number of products have been used to promote cognitive health and brain-functioning. These products are ubiquitous in their advertising discourse from ads in and on the Bangkok Transportation System, magazines, television as well as social media. These products include Brands a health drink which allusively claims to promote one's cognitive health, and necessary proteins (e.g. Peptin Genius Generation) which also claims to boost one's brain function. The pragmatic language that is used to construct the discourse of these products is often vague in its voicing. As a developing country Thailand's educational system is notoriously antiquated and how these products manipulate consumers to believe they can effectively become smarter through their consumption does nothing to promote good educational or health practices. In effect these products promote and prey upon folk ideas of the relationship between food and intelligence without clearly stating an end. The data for this study comes from product sites on social media (Facebook, Instagram, LINE) and include advertising images and videos. Many studies of multimodality focus solely on text analysis, our study also includes interviews with the assumed audience and consumers for these ads (students, parents, and working professionals). This study analyzes the advertising used in these commercials using mediated discourse theory to analyze the variety of texts and their presence in Thailand's digital landscape. The methods of the study include three phrases: an analysis of lexical choice, image/text relationships, and interviews with the assumed audience. In addition, this paper will discuss the materiality and multimodality of these health products through interviews with Thai people and Thai students' regarding their beliefs and values that they place upon such products. The discourse of Thai social media also discursively constructs these products in relation to the materiality of their use. These products claim to promote effects upon healthy lifestyle diet and “brain food.” In terms of lexical analysis, we note processes of overlexicalization and erasure where products overstate their benefits or use scientific-esque language and erase, imply or vaguely state their usefulness. Image/text relations reveal how products manipulate different modes through: scientific imagery such as fake peptide chains, images of the brain, an endorsed healthy choice logo, color and other modes. We argue that such products manipulate materiality and modality in the hopes of an anticipated outcome, i.e. success in school or work, and suggest multimodal pragmatic relationships between the consumption of health supplements via text and images.

“Oh no gurrll... *facepalm*” – conceptualisations of face in reactions to ‘inappropriate’ celebrity posts on Instagram

Panel contribution

Dr. David Matley¹

1. University of Zurich

Notions of face are central to interaction and identity construction in digitally mediated communication (DMC) (Locher and Bolander, 2017). Many contemporary studies of face online combine Brown and Levinson's model of face as “the public self-image that every member [of a society] wants to claim for himself” (1987, p. 61) with Goffman's initial conceptualisation of face as “the positive social value a person effectively claims for himself by the line [that] others assume he has taken during a particular contact” (1967 [1955], p. 5). While such an integrated approach offers greater explanatory power in accounting for online behaviour, questions remain as to how notions of face are further intertwined with hegemonic notions of appropriateness in DMC.

Posts by celebrity figures on social media especially highlight how hegemonic norms interact with face, due to both celebrities' privileged status as representatives of normative notions (such as femininity) and the increased level of scrutiny their lives are subjected to as resources for fan identification (Turner, 2014). Instances when celebrities post material to social media that fans deem inappropriate – recent examples include singer Lorde's image of a bathtub coupled with Whitney Houston lyrics or Khloe Kardashian's use of the ‘r-word’ in an Instagram live feed – are of interest in terms of both how celebrities attempt to restore face (e.g. through apologies) and how posters react to the “transgressive” nature of the post.

This study adds to research into facework online by examining how explicit and implicit understandings of face are apparent in reactions to posts by female celebrity figures on Instagram. Using a convenience sample of high-profile cases, it traces responses to posts in which either the linguistic or visual content (nudity, taboo references, intertextuality, etc.) is perceived as inappropriate by commenters. The study combines both pragmatic analysis of user comments and celebrity apologies for posts with a critical discourse analysis of ideologies of appropriateness apparent therein.

The study sheds light on how all multimodal elements of posts are subject to scrutiny as potential sources of face threat. It also shows that, particularly within celebrity-fan interaction, facework online is closely embedded in normative notions of gender, fandom and political correctness, suggesting that greater account needs to be given of ideological components of facework in online environments. The study is also of relevance for broader understandings of the pragmatics of self-presentation in DMC.

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“Siu Suck-ed grandpa house”: Entextualising stances in bilingual subtitles

Panel contribution

Mr. Kelvin Chun Hin Wong¹

1. National University of Singapore

Late modernity has been associated with a heightened sense of mediatization of social life, creating new opportunities for performers and consumers to explore new meanings in their semiotic practices (e.g. Androutsopoulos, 2014; Mortensen, Coupland & Thøgersen, 2017). In this paper, I choose to work with a Hong Kong-based online video channel, namely TVMost, in order to explore the way linguistic and semiotic designs enact metacultural reflexivity in the socio-political context of post-Umbrella Hong Kong. Through orienting towards the genre of political satire and through the deployment of culturally familiar styles (Coupland, 2007) in its production, the channel adopts a localised stance in the Hong Kong mediascape.

To explore the relation between style and stance, this paper examines the different entextualising mechanisms (Park & Bucholtz, 2009) in the bilingual subtitling of a TVMost programme, which reports on the Hong Kong public housing scandal in 2016. While the voice-over of the video narrates and satirises the event in Cantonese, transcription in Chinese and translation in English are provided in the form of subtitles.

The paper first critiques the legitimacy of Standard Written Chinese as the official linguistic representation of the Cantonese “vernacular”. Looking at instances of lexical and syntactic transposition, I argue that the Chinese subtitles in the video illustrate erasure of diversity (Irvine & Gal, 2000), which is reflective of the “one nation one language” narrative. The paper then examines the replacement of Standard English by “Kongish”, a translanguaging practice (Li, 2011) involving the use of romanised Cantonese and English. This form of stylisation not only challenges the standard language ideology which determines the way language should be used in specific communicative settings, it also indexes a sense of localness against a globalised and elitist image of broadcast media. The paper ends with the argument that bilingual subtitling constitutes a “contact zone” (Pratt, 1992) which simultaneously entextualises imposition and contestation over linguistic, cultural and political “standardness”.

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“Specificity” Requirement for Japanese Plural Nouns and Animacy Hierarchy

Panel contribution

Dr. Kiri Lee¹

1. Lehigh University

In Japanese along with other classifier languages, countable nouns are not marked obligatorily for plurality even though these languages have a plural suffix, e.g., *-tachi* in Japanese. There has been much debate as to whether the marked reading of this suffix denotes “definite” or “specific” (Kura Fuji 2004, Nakanishi & Tomioka 2004). This study maintains the previous claim made in Lee et. al. (2018) that a marked reading for plural nouns denotes “Specificity,” defined as “known to both the speaker and the listener,” in Japanese and Korean (Ioni et. al., 2004). This claim is based on the evidence that plural nouns that are unequivocally “Specific” must be accompanied by the plural suffix (e.g. personal pronouns ‘they’ *kare-tachi* and adnominal demonstratives ‘those kind of people’ *anna-hito-tachi*.) On the other hand, nouns denoting the Generic/Kind-taking reading as in *kujira-wa honyurui da*, ‘Whales are a mammal/The whale is a mammal’ cannot take the plural suffix.

This paper further argues that, although recently the unmarked/nonspecific use of the plural suffix in animate nouns are frequently observed, *-tachi* for non-human animate nouns is used much more restrictively for the unmarked/specific reading. Also *-tachi* for inanimate nouns resists the unmarked reading and only renders in the marked reading, encoding both “Specificity” and certain emotional “connections” on the speaker’s part, slightly similar to observation made as “empathy” in Makino’s term (Makino 2007). For instance, in the phrase, *Ranju Tomu-san-no-guzzu-tachi* “merchandise for the top star Ranju Tom,” the speaker, as a devoted fan of the entertainer, Ranju Tom, collects many types of merchandise related to this star, and feels emotionally connected to her collection.

This paper also points out that the Japanese plural suffix is increasingly used as a neutral grammatical marker if the noun in question is higher in the animacy hierarchy (human > animal > inanimate countable nouns > abstract nouns), and thus speculates that it may be going through a grammaticalization process.

“This is the destiny, darling”: Relational Acts in Chinese Management Responses to Online Consumer Reviews

Panel contribution

Dr. Wei Feng¹

1. Shanxi University, Taiyuan, Shanxi Province

Online consumer reviews pose a unique challenge yet meanwhile provide an extraordinary opportunity to the rapport management of retailers. Nonetheless, there is a scarcity of research that has explored pragmatic strategies and rapport management in responses to such reviews. In view of this gap, this study reports on an examination of relational acts in Chinese management responses to online consumer reviews, based on an extensive analysis of 220 items of management responses collected from two leading Chinese e-commerce websites. The study identified 14 relational acts and results showed that despite similarities, review valence (positive vs. negative) played a critical role in the retailer's employment of relational acts for the rapport management purpose. The findings and practical implications furnish timely and much-needed evidence to the pragmatic investigation into the genre of management response, particularly in languages other than English.

“Unnecessary to Promote Singlish”: Construal of Colloquial Singapore English in public space

Panel contribution

Dr. Mie Hiramoto¹

1. National University of Singapore

This study investigates how the use of Colloquial Singapore English (CSE) is semiotized in public announcements and advertisements in Singapore, and how such representations of CSE are perceived by the general public. Throughout Singapore's/CSE's history, the state treated CSE as a linguistic impediment for Singaporeans' acquisition of standard English. For example, in 1999, the then Senior Minister Lee Kuan Yew pithily denounced it as “a handicap we must not wish on Singaporeans”. Consequently, the Speak Good English Movement (SGEM) was launched in 2000 to promote standard English while discouraging the use of CSE. After almost two decades of this love-hate relationship between standard English and CSE among most Singaporeans, CSE has become increasingly visible in public in the form of the state's announcements and advertisements. This phenomena became salient especially since the time of the state's 50th anniversary in 2015.

The state's firm anti-CSE position noticeably changed as it started recognizing CSE as a unique identity marker that ties Singaporeans together. For example, the state's *Twitter* post featured CSE expressions such as *gahmen* ‘government’ and *Real or not?* ‘Can you believe it?’ (January 15, 2015). This post received some outright disapproval in the comments section from the general public; examples include “ENOUGH of the poorly placed people-speak already!”, “cringing at the language used”, and “what the hell is a gahmen”. Similarly, when the public transportation company employed CSE in its onboard signage, it received strong criticism through a newspaper forum letter headlined *Unnecessary to Promote Singlish* (March 14, 2017). Subsequently, this article went viral among the local people, and triggered a heated debate about the use of CSE by the state and its affiliated bodies between those who are for or against it.

By iconizing CSE as a Singaporean identity marker, the government advertisements naturalized it to invoke local audience's positive affect towards the state. This means that, CSE expressions employed in the state's advertisements function as meaning-generating institutions through textual (and visual, where applicable) discourse. Nonetheless, Singaporeans whose English education experiences have been affected by the SGEM ideology openly speak up against CSE in public discourse, particularly when they are endorsed by the state.

From the viewpoint of linguistic anthropology, it has been long observed that language and culture are deeply connected and intertwined. The concept of linguistic relativism posits inevitable links between language and culture, and thus also to a group's ontology or identity (e.g., Whorf 1941). Besides being an important part of culture, language also plays an essential role in people's identity formation and representation. Among other languages in Singapore, no other language binds Singaporeans as tightly as CSE does. As noted by Chew (2006: 84), CSE is “ostensibly a part of Singaporean consciousness”. Overall, CSE has become capable of being commodified as a tool to engage a wide range of audience in an efficient and effective way by the state. This study's results highlight that identity is negotiated and manifested in an intricate way by people via their perceptions of language use and its ideology.

“VN + de”: A formulaic form of marginalization in Chinese

Panel contribution

***Prof. Xinren Chen*¹, *Ms. Mengxin Li*¹**

1. Nanjing University

In Chinese daily communication, we usually address or refer to others by their (full) names, titles, kinship addresses, or some general terms of address such as “同志” (*tongzhi*, meaning “comrade”) and “先生” (*xiansheng*, meaning “sir”). However, exceptional cases may be observed, in which a person (or a group of people) is addressed or referred to in the form of “VN + *de*”, as shown by “扫地的” (*saodi de*, meaning “the one(s) who sweeps the floor”) and “收废品的” (*shoufeipin de*, meaning “the one(s) who collects used goods”). This study proposes a semantic-pragmatic exploration into this type of addressing or referring forms, which apparently have a descriptive occupational or professional color. Based on a corpus analysis of their usage in their discourse contexts, it shall be argued that such addressing or referring form has been conventionalized into a formulaic mode of marginalizing those being addressed or referred to. Theoretically, it is hoped that this study can contribute to existing research on addressing practices on the one hand and shed light on our understanding of linguistic marginalization on the other. Practically, it may provide caution to non-Chinese native speakers against inappropriate use of such forms in their encounters with Chinese people.

“What did you learn at elementary school?”: Assigning impoliteness to an emerging style

Panel contribution

Dr. Momoko Nakamura¹

1. Kanto Gakuin University

This paper examines how a newly emerging youth style is constructed as impolite speech by mediatized metapragmatic discourses. Recent studies of linguistic enregisterment have shown that metapragmatic discourse in media plays a crucial role in assigning indexical meanings to a sociolinguistic style (Agha 2003; Bucholtz 2009). This paper aims to demonstrate the ways media discourse locates a new style within the Japanese indexical system of politeness by examining the youth style characterized by *su*, the shortened form of a polite copular *desu*, both in local interaction and in media, addressing the questions: (1) how speakers employ the *su* style in local interactions, (2) how lay people evaluate the *su* style, and (3) how the *su* style is deployed in media. The data consists of thirty-minute video-recorded conversations of male college students, responses to a posting about *su* at an online blog of a nation-wide newspaper, and three TV commercials. The analyses of three sets of data show that: 1) one of the major functions of *su* in conversations is to index the stance of polite solidarity (Hasegawa 2006), 2) 92% of 336 responses to a posting denies the politeness of *su*, claiming that *su* does not belong to the “correct” Japanese taught at school and that it is found only in the speech of “uneducated” men, and 3) the characters who speak with *su* in TV commercials are male athletes or impolite men who ignore traditional hierarchy. Despite the fact that *su* is used to index politeness in interaction, the media discourse constructs the *su* style as impolite either by defining it as the deviation from the “recognized” school grammar of honorifics or by linking the new style to specific uneducated characters. The findings suggest that, in the Japanese society, where linguistic politeness is given cultural value, linguistic change such as the emergence of a new style instigates reconfirmation of the existing grammar of honorifics.

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“What is that smell?”: How Asian Americans’ YouTube “lunchbox moment” stories convey and challenge cultural marginalization

Panel contribution

Dr. Cynthia Gordon¹, Ms. Hanwool Choe¹

1. Georgetown University

Many Asian Americans report having experienced a “lunchbox moment” at school, as well as having come to recognize it as a defining childhood event. This is the moment when their (white) classmates negatively react to the Asian foods they have brought from home, and they become aware of being seen as different and “other.” Recent media reveal this moment’s importance: NBCnews.com’s Asian America page posted a video featuring interview clips of Asian American adults talking about their lunchbox moments, and the popular ABC-channel television sitcom “Fresh Off the Boat,” based on Chef Eddie Huang’s memoirs, includes a scene wherein young Eddie’s classmates critique the smell and appearance of his lunch. Of particular interest, Asian American young adults have turned to YouTube to share their lunchbox moments, reflect upon them, and negotiate their meanings in the broader context of discrimination in the United States. Such YouTube videos can be viewed as locally (re)constructing and challenging macro-cultural ideologies (following Al Zidjaly 2015); they “reframe” (Tannen 2006) a memorable, and often difficult, childhood event into a demonstration of being marginalized and of becoming personally aware of marginalization.

Integrating theories on conversational involvement (Tannen 2007), stance, and framing with research on food assessments and food and cultural reproduction and exclusion, we examine lunchbox moment stories posted by five young adult Asian American women on YouTube. Specifically, we demonstrate how narrators depict a scene of social difference and marginalization through using various linguistic and multimodal strategies. These include adverbs, especially “so,” as when a woman reports that during her lunchbox moment she felt “so mortified”; extreme case formulations (Pomerantz 1986), as when a teller reports that she “always” ate Chinese food at home; disgust markers (Wiggins 2012), especially “ew,” to demonstrate classmates’ reactions to their lunches; constructed dialogue (Tannen 2007), such as when one teller indicates that her classmates asked “what is that smell?”; and expressive phonology and code-mixing in talk about food. We also discuss tellers’ uses of gestures and images. The lunchbox storytellers, in voicing their experiences, contrast their childhood tastes and voices with those of their classmates, depict the confusion and embarrassment they experienced, and highlight deep connections between food and Asian American identities.

Our analysis contributes to better understanding how linguistic and multimodal involvement strategies are used in YouTube stories to construct personal and ideological meanings; the ways in which food, language, and identity are intertwined in lunchbox moment stories; and how Asian American young adults convey and combat cultural marginalization online.

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“Why not IVF” : Patient Resistance to Physicians’ Treatment Recommendations

Panel contribution

Dr. Fang Li¹

1. Peking University

Both treatment recommendations and responses to them are crucial stages in physician-patient interaction. Adopting Conversation Analysis, this study examines audio recorded obstetrician–patient conversations in the context of reproductive medical encounters for women with recurrent miscarriage or early pregnancy loss in mainland China. Most encounters are follow-up visits in which physicians view the recent examination results and propose a treatment plan for the next step. Patients and physicians orient to treatment recommendations as normatively requiring patient acceptance as a way to close the encounter. The study examines patients’ resistance to doctor’s treatment recommendations. The paper reveals some typical patterns on treatment recommendations and patients’ responses to them. Patients’ response include acceptance, passive resistance, and active resistance. Patients use either one or multiple of these approaches to participate in the treatment decision making process. Resistance is found to be an important way to propose for alternative plans and participate in decision making processes. A closer examination at the sequential level of resistances show that they are delicately designed to manipulate the relationship between doctors and patients while displaying patients’ preference for alternative treatment plans, IVF, in this case. Implications on improving the quality and efficiency of treatment recommendations in physician-patient communication are drawn from the study.

“Would you please shut up?”: (Im)polite requests in Audiovisual Translation

Panel contribution

Dr. Vittorio Napoli¹

1. University of Pavia

My study tackles the unexplored relationship between (im)politeness and audiovisual translation by analyzing how (in)directness and illocutionary force of the speech act of requesting are handled in the translation from English into Italian of dubbed film. Adopting taxonomies proven successful in past studies of requests (Blum-Kulka et al. 1989, Aijmer 1996, Leech 2014, amongst others) and combining them to maximize the scope of the categorization, I will answer the following research questions:

- What is the pragmalinguistic relationship between the request features of dubbed Italian and their source English counterparts, on the one hand, and the request features of original Italian dialogue, on the other hand? Do translated requests exhibit pragmatic interference from English, or do they follow the (im)politeness norms of Italian?
- What is the sociopragmatic relationship between requests in dubbed Italian and their source English counterparts, on the one hand, and requests in original Italian, on the other hand? Taking social distance and social power between on-screen characters into consideration, which is the one that triggers more interference from English or more adaptation to Italian, and why?
- How are requests modified in translation? May changes in (im)polite requestive behavior lead to a different characterization of a given character in the original and dubbed version?

English, translated and original Italian requests are compared against the parameters of (in)directness (Grice 1975, Haverkate 1988, Blum-Kulka 1989) and downgrading/upgrading of their illocutionary force (Trosborg 1995, Sifianou 1999, Achiba 2003, Barron 2003) in both a pragmalinguistic and sociopragmatic approach.

Using the Pavia Corpus of Film Dialogue (Pavesi, Freddi 2009; Pavesi 2014), the analysis involves twelve English films of different genres, their Italian dubbed counterparts and twelve original Italian films serving as a *tertium comparationis*. My research aims to bridge the gap in the still unexplored relationship between Audiovisual Translation Studies and (Im)politeness research.

Analyzing the phenomenon of pragmatic interference from the source language VS adaptation (Toury 1995) to the target language (im)politeness norms in dubbed Italian, my study is the first one to shed light on the translators' awareness (or lack of awareness) of (im)politeness pragmalinguistic and sociopragmatic norms both in the source and target language system.

The sociopragmatic approach reveals cognitive aspects of the translation as a *process* (as opposed to *product*) in that it shows whether the translator notices one sociopragmatic variable more than another (distance VS power) by measuring the level of interference from English (possibly less noticing) or adaptation to Italian (possibly more noticing) of request features. By the same token, within one variable, results show whether marked contexts, namely characters are strangers (social variable D+) or one of them has authority over the other (power variable P+) exhibit more or less noticing with respect to unmarked contexts.

To conclude, I will focus on the relationship between pragmatic changes in the translated requests and the multimodal context of film dialog (characters' suprasegmental oral features, proxemics, kinesics and gaze) to reveal to what extent it affects translators' choices and to what extent translators have “intersemiotic” pragmatic ability.

“You don’t ask me to speak Mandarin, okay?”: Language ideology of Mandarin-speaking Singaporeans

Panel contribution

Mr. Jun Jie Lim¹, Dr. Mie Hiramoto¹

1. National University of Singapore

Since 1966, Chinese Singaporeans (CSs) have been receiving Mandarin education as part of the state’s Mother Tongue policy. Thus, today, most CSs can be said to be bilingual in English and Mandarin. This paper discusses language and identity issues concerning CSs’ Mandarin usage by referring to Bucholtz and Hall’s (2005: 588) idea that identity is “the emergent product rather than the pre-existing source of linguistic and other semiotic practices”. While CSs’ heritage languages comprise various Southern Chinese varieties, these were politically marked for eradication, and Mandarin was introduced and promoted as a common tongue for unificatory and education purposes. Mandarin thus offers little connection to CSs’ Southern Chinese heritage, and can be viewed as an artificial Mother Tongue (heritage language) from the viewpoint of CSs’ linguistic identities.

Despite years spent on a Mandarin education designed with Putonghua ‘standard’ features, CSs remain apprehensive about adopting these features, e.g. *r*-coloring, palatalized fricatives, light tones. Recalling Wong’s (2016) argument that the use of simplified Chinese characters has become a symbolic trope to distinguish PRC people from Hongkongers, CSs deliberately inhibit Putonghua features to refrain from sounding like Chinese speakers from the People’s Republic of China (PRC). This dissimilation is further amplified when CSs insist on speaking English to and refrain from using Mandarin with people from PRC, thus establishing a clear boundary between them. Even when CSs communicate with PRC speakers using Mandarin, they inhibit Putonghua features such as those abovementioned.

Several factors have also influenced CSs’ dissimilation from PRC people, the first of which is the development of a distinctive Singaporean Chinese identity independent from the ‘Chinese motherland’. Indeed, CSs and PRC people share a very different history: Singapore, although a relatively young nation in Southeast Asia, flourished quickly to become a successful first world nation since its independence in 1965. A related development following Singapore’s economic success saw many foreign workers, including PRC workers, employed locally as cheap labor. Consequently, there is a general perception among Singaporeans that PRC immigrant workers are stealing local jobs, thus creating an additional source of tension between CSs and PRC people. Lastly, recent local and international news coverage regarding bad behavior and etiquette displayed by PRC tourists in foreign countries have compounded Singaporeans’ poor opinion of PRC people.

It is thus easy to see why CSs align themselves with ‘people belonging to economically successful countries’ rather than people from PRC, whom are perceived as ‘unrefined and underdeveloped’. Also not uncommon is for CSs, regardless of their home language, to switch to an ‘English-only’ mode and refrain from using Mandarin while abroad. We argue, however, that the avoidance of speaking Mandarin or using Putonghua features are neither the result of Singapore’s education policy nor phonological transfers from CSs’ heritage Southern Chinese languages. Rather, this avoidance phenomenon should be understood as a conscious choice by CSs to dissociate themselves from PRC speakers, and to mark their distinctive identity that is fundamentally different from PRC people with whom they share a very different sociocultural background.

“You liar! Don’t you lie to us!”: Understanding stancetaking in Hong Kong political debates

Panel contribution

Ms. Helen Wan¹

1. University of California, Los Angeles

This paper employs the “Stance Triangle” advanced by Du Bois, (2007), and examines the use of utterance final particles in Cantonese (Matthews & Yip, 2011) as a linguistic tool which are used to express speaker subjectivity, to produce stance toward a particular stance object, and negotiate alignment with the other participant. Although utterance final particles (UFPs hereafter) in Cantonese and other languages have been a focus of many recent empirical studies, the data is usually confined to daily conversations. In this paper, I will use the 2016 Hong Kong Legislative Council electoral debate in order to examine the use of final particles in both planned speeches and unplanned spontaneous exchanges, and look into how linguistic tools such as final particles can be strategically deployed to help the politicians navigate their stance projections and negotiations.

The paper focuses specifically on an elected incumbent, Alvin Yeung, who was one of the candidates representing the Civic Party, a pan-democracy party, and investigates how he and his opponents not only express their political views, but also how they deploy utterance final particles to exhibit various stances. The Stance Triangle is helpful to understand stance taking behaviors because it provides us with a clear means to identify the stance object (e.g. the opponent, or his/her ideas) and the alignment type (mostly negative in the current political debate).

The initial findings of this project show that UFPs are frequently used in political debates even though this highly institutionalized setting is usually considered as a formal situation that UFPs should remain minimal. However, the nature of debates is vastly interactive, and it is inevitable for candidates to employ different linguistic strategies to interact with each other. It is found that varieties of UFPs are being employed differently to project negative stances in political debates. This paper will also explore how this type of linguistic tools widespread in Cantonese and many other Asian languages can achieve the same goals of political debate as in Western political debates, i.e. defeating the opponent, and how they may bring different consequences.

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Lectures

“Why did you become a linguist? Nobody reads your work!” –Voicing and humour in interviews with academic researchers

Lecture

Dr. Sixian Hah¹

1. Nanyang Technological University

This paper contributes a discursive perspective on how speakers construct workplace struggles and negotiate power relationships with others by employing pragmatic resources such as voicing and humour in a qualitative interview. These speakers are academic researchers. As they account for their academic struggles, they evoked humour and voicing while constructing their identities as academics. Voicing is defined as a speaker's attempt to speak in the voice of another, most commonly through reported speech or by recounting what others have said (Günthner 1999; Holt 2006; Holt & Clift 2006). This paper asks the question: What does the employment of humour and voicing tell us about how speakers position themselves as academics? The data comes from interviews done with academic researchers, ranging from early-career researchers to Professor Emeriti, who are working in applied linguistics and language-related field from several UK universities. In the recounts of early career researchers, it is observed that they often employed voicing and humour to construct the power relationships between PhD students and their supervisors. In another negotiation of positioning between self and authority, more senior researchers tend to employ voicing and ironic humour (Schnurr & Rowe 2008) to refer implicitly to the increasing institutional demands placed on academics. Drawing on insights from positioning theory (Davies & Harré 1990) and Bakhtinian polyphony (Bakhtin 1981, 1986), I examined interview excerpts to show how academic researchers employed voicing and humour to construct and account for their struggles. This paper conceives of the qualitative interview as a site for meaning to be co-constructed and hence both interviewer and respondent co-construct their understanding of these academic struggles together. In the process of doing so, tacit knowledge about what it means to be an academic in the UK higher education system is evoked. For instance, as both interviewer and respondent work in academic settings in UK universities, they may have shared knowledge about what are valued practices in terms of doing research or publishing. In cases when knowledge is not shared, they negotiate their understanding and stances. As such, this paper contributes insights to higher education studies by exploring discourses about academia in the UK or the beliefs of researchers about the kinds of academic practices they value. The paper also contributes insights to inquiries about voicing and humour as pragmatic strategies to establish rapport and negotiate positioning in an interview.

[Due to the word limit, I am unable to include the reference list here. I will be happy to provide it if needed.]

“You are a genius, Mr. Prime Minister”: Compliments to Politicians in Readers’ Comments on Politicians’ Posts

Lecture

Dr. Pnina Shukrun-Nagar¹

1. Ben-Gurion University

In my lecture, I will address readers’ comments on Facebook posts written by Israeli politicians from 2018 to 2019. My aim is to examine the discursive characteristics and rhetorical-pragmatic functions of compliments given by readers to politicians.

The genre of politicians’ Facebook posts is characterized by bidirectional communication between the politicians and the readers, thanks to the section provided for readers’ comments after each post. In Israeli politics, this channel of communication is particularly active. Israeli politicians tend to post several times each week, and most posts receive dozens to hundreds of readers’ comments. These comments are similar to readers’ comments on online journalism, described by Kohn and Neiger (2007: 324) as comprising “a one-time response forum [...], a kind of cross between a chat and [an online] forum that allows many people to express their opinions in the public arena.”

I will examine comments that relate directly to the ethos constructed by politicians in their posts, i.e., “the impression which the speaker, by means of his words, gives of himself” (Perelman & Olbrechts-Tyteca, 1969: 319). Similarly to comments in the online press (Kohn and Neiger, 2007; Weizman and Dori-Hacohen, 2017), ethos-oriented comments on posts may serve either to support the image of the politician in question or to challenge it. I will focus on supportive comments, specifically compliments, which “share a positive affective stance of the speaker toward the positively evaluated party” (Kampf and Danziger, in press).

Several aspects of the compliments will be examined. At the content level, I will explore the areas and issues in which readers praise the politicians. At the level of discourse patterns, I will examine how these speech acts are carried out, for example directly or indirectly, in the second or third person, and in general or specific terms. Finally, at the pragmatic level, I will examine how readers position themselves relatively to the politician, and how, at the same time, they interactively position the politician relatively to themselves in terms of power, dominance, authority, and more (Harré and Gillett, 1994; Harré and van Langenhove, 1999).

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‘Powerful’ and ‘powerless’ language in oral advocacy at law school

Lecture

Dr. Christoph Hafner¹

1. City University of Hong Kong, Department of English

Of all of the tasks that law students must complete during their legal studies, arguably none evoke as much fear and dread as do oral advocacy performances in so-called ‘moots’. In a moot, similar to a mock trial, students are provided with a set of facts for a simulated dispute. They then work in teams and play the roles of advocates for different parties to that dispute, researching the law and formulating legal arguments that are recorded in a written memorandum. Finally, they orally present these arguments as part of a hearing before one or more judges, usually members of the legal profession. Effective oral presentation of arguments requires a nuanced understanding of the pragmatic features of language, with students required to find a delicate balance between asserting their client’s case and deferring to the moot court judge. Previous studies of the pragmatics of courtroom interaction have considered the way that ‘powerful’ and ‘powerless’ speech may have an effect on the believability of witnesses, focusing in particular on features like hedges/qualifiers, hesitation forms (er, erm), ‘you knows’, tag questions, deictic phrases and disclaimers. This presentation will investigate the use of such features and other discursive markers of stance as observed in the practice moot presentations of a team of arbitration mooters at a university in Hong Kong. The aim is to determine which features tend to be relied upon by the law students and whether these features change over time, as the students receive feedback from their legal academic coaches. A total of 10 simulated moots was recorded over a period of approximately 3 months as the team of seven students prepared to present arguments at a high-stakes, international arbitration moot competition. In addition, face-to-face feedback from coaches was observed and field notes taken. Analysis of the data demonstrates a range of pragmatic strategies that are employed in order to present arguments and respond to judge’s questions, as well as an evaluation of such strategies by expert team coaches (legal academics). The findings suggest a preference among coaches for certain kinds of pragmatic language use over other kinds and so have implications for the teaching and training of legal communication skills, both in academic and professional contexts.

A Cognitive-Pragmatic Approach to Multimodal Metaphors in Chinese Editorial Cartoons on “Anti-Corruption”

Lecture

*Ms. Junling Mao*¹

1. Minjiang University

Multimodal metaphor is a key feature of editorial cartoons and an important aspect of multimodal discourse analysis. The present study aims to systematically examine multimodal metaphors in Chinese editorial cartoons and demonstrate how multimodality can provide insights into the burning issue of anti-corruption. Using data from a study of cartoons on “anti-corruption” collected from the Chinese official website <http://www.ccdi.gov.cn/>, this study presents a cognitive-pragmatic approach to multimodal communication. From the perspective of Conceptual Metaphor Theory (Lakoff, 1993), and multimodal metaphor theory (Forceville, 1996), the study investigates the ways in which the visual and verbal modalities employed contribute to the construal of the multimodal metaphor. I also focus on the communicative functions of multimodal metaphors in specific social practice in the framework of relevance theory (Sperber & Wilson, 1995). Specifically, regarding conventionalized metaphorical expressions such as “catching both ‘tigers’ and ‘flies’”, which direct the attention of viewers along paths that contribute to desired affects or relevant aspects, how this selection and guidance of attention comes about, and how they contribute to the persuasive meaning creation. Moreover, focusing on multimodally political metaphors as persuasive devices, a further research question that must be raised is just how the cognitive and communicative dimension of metaphor interact, mutually shaping and influencing one another; and how the creativity process of metaphor can be traced back to the role of inference, a crucial mechanism of metaphors.

In short, I expect to examine how metaphor plays a key role in the construction of representational and persuasive meaning multimodally.

Key words: multimodal metaphor, editorial cartoons, anti-corruption

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A Comparative Study on the Use of Hedges in English Papers Written by Chinese and Native Authors

Lecture

Prof. Xiaoming Deng¹

1. Harbin Engineering University

The deepening process of globalization in China has increased the role of English in academic communication as evidenced by the considerable number of research articles published in international journals. Hence, the study of academic writing has attracted growing interest. To express uncertainty of factual statements and make writers' claims less absolute, hedged propositions are widely used in academic writing. It has been recognized that every genre of writing is highly representative of the real world language use in a specific context. It is assumed that Chinese scholars' use of hedging in academic discourse is characterized by its own features. Two corpora were established to conduct a comparative study of the features and functions of hedges in English academic papers written by English native writers and Chinese scholars. It is found that though similarities exist in the use of modal auxiliary and epistemic adjective as hedging devices, significant differences manifest in types and frequency of epistemic nouns and epistemic verbs. Pragmatic functions of hedges are analyzed and discussed. The extent of commitment manifested by the context in which hedges are used is interpreted. We conclude that the author's stance and attitude towards a specific event displayed by the specific use of hedges is strongly shaped by the social community that he/she is in.

A defence for a non-attributive theory of irony

Lecture

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The relevance-theoretic echoic account of irony (Sperber and Wilson 1986/95; Wilson 2006, 2009; Wilson and Sperber 1992; 2012) defends that the ironic speaker *attributes* an utterance, a thought or an expectation to someone else (like the addressee, a certain third party or the speaker herself at some other time than the time of the utterance or some more or less indeterminate people). Thus, for understanding an ironic utterance the hearer has to recognize this attribution, and this recognition would require the hearer an extra layer of metarepresentational ability. Some experimental literature that relate metarepresentational abilities with irony understanding would support that conclusion (Happé 1993; Colston and Gibbs 2002).

Yet, what this correlation shows is unclear and ultimately not conclusive. The fact that irony understanding involves more skillfulness in metarepresentational abilities does not necessarily require irony to be always attributive. Noticing that the speaker cannot mean what she said because the inappropriateness or falsity of the utterance requires the hearer to attribute to the speaker the intention to be ironic, ruling out other possibilities such as that the speaker is lying or mistaken. This could explain the relation between the metarepresentational abilities and irony understanding without necessarily appealing to attribution.

I claim that irony is not necessarily attributive. There can be, though, attributive instances of irony, instances where the ironic speaker attributes an utterance, thought or expectation to someone else other than herself at the time of the utterance. If I am right, attributive and non-attributive instances of irony should differ in the metarepresentational requirements for understanding them. This would pose a problem for the echoic account of irony that identifies attributiveness as a necessary requirement for an ironic utterance.

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A Dichotomous Comprehension Model of Clausal Conjunctions

Lecture

Ms. Miyuki Nagatsuji¹

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This paper proposes a dichotomous model of the comprehension mechanisms of clausal conjunctions based on Japanese data. I claim that a distinction between relational and independent inferences is a basic pragmatic property of clausal conjunctions.

Ariel (2012) proposes a dichotomous account of English *and*-conjunctions with distinct interpretive strategies: (i) a relational strategy by which a relation between the conjuncts is inferred, and a conjoined proposition that consists of the conjuncts and this relation contributes to the discourse topic; and (ii) an independent strategy by which each conjunct makes a separate but parallel contribution to the same discourse topic. For example, the interpretation of (1a) is classified as a relational strategy, and that of (1b) as an independent strategy.

(1) a. John missed the usual train and he was late for work.

b. We still keep in touch, and we sometimes go out for a meal.

In (1a), the *and*-utterance explicitly communicates a conjoined proposition in which a cause–consequence relation has been recovered between the conjuncts, contributing to the discourse topic: the speaker is explaining why John got a long lecture from his boss. In (1b), the conjuncts function as independent pieces of evidence for the speaker’s close friendship with some other person. Ariel presents relational and independent inferences only as pragmatic strategies that depend on context. However, neither this inferential distinction nor its status has been extensively examined in other languages.

Japanese has three structures that correspond to English *and*-conjunctions: the *-te* (*P-te, Q*), *-tari* (*P-tari, Q-tari*), and *-shi* (*P-shi, Q*) structures (where *P* and *Q* stand for a clause). One of the criteria based on which the structures delimit their interpretation is the distinction between relational and independent inferences. Indeed, the distinction between the *-te* structure and the *-tari* and *-shi* structures is parallel to that between the inferential patterns.

(2) John missed the usual train {a. **-te** / b. ??-**tari** / c. ??-**shi**}, he was late for work {b. ??-**tari**}.

(3) Yesterday, a friend came over {a. ??-**te** / b. **-tari** / c. **-shi**}, the computer broke down {b. **-tari**}, so I couldn’t accomplish anything.

In (2), (2a) functions as a whole to contribute to the discourse topic with the communication of a causal relation, just as in (1a), but (2b, c) are unacceptable. In (3), (3b, c) provide a list of instances that ruined the speaker’s day (so the individual clauses make direct contributions to the same discourse topic), but (3a) is unacceptable. This confirms that the *-te* structure is compatible with relational inferences, and the *-tari* and *-shi* structures are compatible with independent inferences.

Given that both English and Japanese share the inferential distinction, this distinction should be a basic pragmatic property of clausal conjunctions. This property may prompt Ariel’s context-dependent strategies in the interpretation of *and*-conjunctions, since English has a single conjunctive structure. Thus, the comprehension mechanisms of clausal conjunctions can cross-linguistically be modeled using the distinction between relational and independent inferences.

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A marginal utopia: Visions of language and unity in the interwar workers' Esperanto movement

Lecture

Dr. David Karlander¹

1. The University of Hong Kong

Ideas about artificially perfect language have long presented alluring solutions to innumerable human predicaments (see Eco 1994). In such visions, language – from sacred speech and mother tongues to multilingualism and translanguaging – is readily ascribed utopian potentials. This tendency has been particularly pertinent in appraisals of the purported transformative capacity of constructed auxiliary languages, with Esperanto being the supreme example (Forster 1982; Heller 2017). Esperanto, as the name implies, comes with a humanistic hope for peace and universal understanding. Such hopes notwithstanding, Esperantist promises of human unity have remained largely marginal dreams. Esperanto tends to linger as a comparatively peripheral phenomenon in national linguistic markets. A critical engagement with Esperanto-related practices can, nevertheless, offer privileged insights into the deeper workings of such markets.

This is the point of departure for the present paper. Exploring notions of marginality, theoretical alternatives, as well as the political foundations and implications of marginal linguistic thought, it engages analytically with the use of Esperanto in the Swedish labour movement in the early 20th century. In these times of ensuing social democratic hegemony, which were concomitant with a reassertion of a nation-state agenda, worker-Esperantist organisations faced political and ideological marginalization. Nevertheless, they mounted a challenge to the shift toward a nation-centred politics that unfolded during the interwar period, attacking Swedish nationalism, as well as the rise of fascism in continental Europe, and of Stalinism in the Soviet Union. Envisioning a forthcoming mode of universal human unity, the worker-Esperantists navigated the conceptual space of *sennacismo* (non-nationalism; see Lanti 1928), which construed Esperanto as a means for denationalising the global working class and which thereby would pave the way for a utopian, egalitarian society. Although this dream attracted several thousands Swedish workers in the early 1930s, it soon succumbed to ideological conflict and marginalisation. Yet, its contingent existence presents a versatile vantage point for grasping language ideological struggles over utopian ideals, as well as the ideals themselves.

The present paper tackles these issues from a critical historical point of view. It offers an analysis of archival material and published texts from the Swedish segments of the international worker-Esperanto movement, as well as of publications by the movement's main theorists (e.g. Lanti 1928, 1931). Arguably, the ideas articulated in these marginal spaces of engagement speak to larger questions of the conceptual foundations and political possibilities of linguistic thought.

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A Marginal World of a Mother and her Daughter: Dementia and Politeness

Lecture

Dr. Noriko Tanaka¹

1. Seisen University

In Tanaka (2013) (2014) (2015), I used telephone conversations between a mother and her daughter (myself), and examined how the aging of the mother affects their communication. First, I considered how aging can change their social roles in communication. Then, focusing on a speech act of ‘thanking’, I examined how the change of the roles may affect the speech act. Further, I considered how dementia may be related to Grice’s Maxim of Quality.

This paper focuses on ‘dementia and politeness’, which is based on my observation that my mother sometimes deviated from ordinary politeness strategies when she was living with dementia. The main data for analysis are their telephone conversations from 1 April to 30 June 2012. During the period, the mother was at the early stage of dementia, and the daughter telephoned her almost every morning before going to work. Some face-to-face interactions, which were recorded when the mother was hospitalized in September 2013, are also used, because I think the other person’s face may be typically considered in face-to-face interactions.

As the main theoretical background, I refer to Brown & Levinson (1987) and Leech (1983) (2014). To ‘make the most sense of the data’, Brown & Levinson (1987:58) assume ‘rational face-bearing agents’. At the same time, they take note of the difference between such a Model Person (MP) and actual humans. In this model, MP tries to save each other’s face, and if s/he must do a face threatening act, s/he chooses a strategy. However, people with dementia may not judge what strategy is effective to save face of the other person and their own. As a result, they may say something too abruptly or too straightforward and can be considered impolite. Then, as Leech (1983: 82) points out, ‘unless you are polite to your neighbour, the channel of communication between you will break down, and you will no longer be able to borrow his mower.’

We see such cases in the data. For example, the mother chooses ‘bald on record’ (Brown & Levinson 1987) inappropriately: she directly asks the daughter’s friend, who visits her in hospital, about his weight. She also infringes ‘Tact Maxim’ (Leech 1983), by asking for the best seat for Kabuki (Japanese traditional play) without indirectness.

At the same time, the mother often shows consideration for other people. For example, when they were leaving the hospital, she apologized that she could not serve tea. Because she was bedridden, such an apology was totally unnecessary and even funny. In a nursing home, she was reluctant to have the staff wash her dirty clothes, which was included in their service.

These results suggest that people with dementia, at their early stage, may have various strategies of politeness but can not use them appropriately. We need to understand that they are certainly asking for a relationship with others in their own way.

A minimal account of irony

Lecture

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There are many accounts that aim to explain ironic communication from a pragmatic perspective. Among them, Grice's approach (Grice, 1989), the Pretense theories (Clark & Gerrig, 1984; Currie, 2006; Walton, 2017) and the Echoic theory (Sperber & Wilson, 1981; Wilson, 2006; Wilson & Sperber, 2012) might be the most influential ones.

All these three accounts set rather strong conditions for an ironic utterance: according to Grice, the ironic speaker must flout the first maxim of Quality ("do not say what you believe to be false") and thereby implicate the contradictory of the literal meaning of the utterance; according to the Pretense theories, ironic speakers always pretend to say something; and, according to Sperber and Wilson, the ironic speaker always echoes a thought or utterance that she attributes to someone other than herself (at the current time), while she dissociates herself from that utterance or thought. Moreover, they all mention that irony is (usually) used to express a negative attitude, and that the ironic speaker uses some "clues": a special tone of voice, for example.

These three approaches have captured some essential elements of ironic communication and they have been shown to be adequate for explaining many ironic utterances. But their theoretical shortcomings have also been pretty much discussed.

I want to defend a different position. My proposal is as follows: instead of trying to accommodate the strong notions of echo, pretense, and opposition into the vast variety of ironic examples, let us accept that what ties together all instances of irony is something more basic:

- The ironic speaker puts forward a literal meaning that does not match what she is actually intending to communicate.

- She overtly shows that discordance: she intends the hearer to recognize both the discordance and the intention to make it recognizable.

- And she expects the hearer to understand that she wants to implicate some contents beyond that literal meaning, to which she is not committing herself.

These three conditions settle a minimal account for ironic utterances. The simplicity of these requisites allows us to build upon them and put our attention on other central features of irony: the nature of the attitude expressed via irony; clues that ironic speakers use; and the relationship between irony and humor. These three elements have often been acknowledged within theories of irony, but they rarely received the attention they deserve within a general theory of ironic communication.

My aim here will be to demonstrate that the *Asif*-Theory (Garmendia, 2010, 2011, 2015) –an account of irony based on Critical Pragmatics (Korta & Perry, 2007, 2011)— encompasses the strong points of the main existing theories of irony, while overcoming their limitations, and offers a natural explanation for central features of irony (attitude expression, clues and humor).

A narrative approach to foreign wives' identity in Japan: A case study on Mongolian women

Lecture

*Ms. Nomin Oyunaa*¹

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The purpose of this study is to explore the extent of cultural diversity and inclusion observed in foreign wives' narratives in Japan. Many studies have pointed out that non-western wives, compared to western wives, tend to live under great pressure of cultural assimilation to the Japanese lifestyle (Ishikawa 2003, Ito 2007, Nakagawa 2012). Therefore, they tend to receive less acceptance as foreigners from locals and even from their in-laws. In most cases, the primary aim of research on foreign wives was to help and encourage their quick adaptation and assimilation into Japanese society.

Through the micro-analysis of linguistic features, specifically code-switching patterns, this study examines the experiences of Mongolian women married to Japanese men and living in Japan as foreign wives and mothers, focusing on how they perform and position themselves as members of the community in relation to the pressure of cultural assimilation to the Japanese lifestyle.

I conducted active interviews and collected data of nine Mongolian wives, all of whom have been living in Japan for more than 10 years, and are considered to be minorities even among other foreign wives in Japan. I applied "positioning theory" (Bamberg, 1997, 2003) and the "dialogic/performance" (Riessman, 2008) approach to narrative as methodology, and analyzed the data from the perspectives of discourse and sociolinguistic analysis (De Fina and Georgakopoulou 2012) and the sociolinguistic approach to code-switching (Gumperz, 1976).

By examining the participants' narratives, it became clear that the particular type of code-switching pattern was most common and noticeable in expressing their views of the concept of assimilation. For instance, one of the participants described her unwilling yet unresisting stance towards her mother-in-law through recontextualization phrases such as "*hai hai wakatta*" (*okay, okay got it*) and adding her own take with code-switching. Obeying at the moment externally, while internally resisting with "ingenuine assimilation", has become her strategy to deal with such an undesirable environment over the years. Another participant mentioned her desire to become an ideal mother and a wife in Japanese society through the usage of word "*atarimae*" ("natural" i.e. prevalent conduct), while expressing her lack of agency in Japanese society. Participants tended to represent themselves as Mongolian through their non-positive usage of the word "*sengyou shufu*" (*stay-at-home housewife*) and implied their wish to be understood as "a woman who prefers to be a working mom," which is unlikely in their current circumstances.

The concept of multiculturalism remains controversial in Japan; considering the rapid increase in the foreign-born population, I would like to emphasize in-depth understanding is important for majority members of society to accept minorities such as foreign wives and their children. This also encourages the minorities to embrace their identities during discussions about diversity in Japan.

A Pragmatic Study of Examination Questions

Lecture

Prof. MKC Uwajeh¹

1. Univ of Benin

This is a follow-up study to our article “Is ‘May I ask you a question?’ a Question?” (*Pragmatics*, 6(1): 89–109), a pragmatics of questions. In that work, we posited the general nature of *question* sentences; in the present study, we propose the special character of *examination* question sentences. This paper is essentially a sample illustrative presentation from a detailed, comprehensive study of examination questions with the tentative ambitious title of *The Pragmatics of Examination Questions* - worked out in the early 1990s, but lamentably abandoned unpublished, as we indulged our passion for Translation Studies to its logical conclusion, with the creation and dissemination of a new translational paradigm called ‘**Performative Translatology**’ (vide Uwajeh 1994d and 2007 especially, among numerous other publications).

The paper is structured into three main sections. In the first, we recapitulate our characterisation of questions by stating what they **are**, and what they are **not**: in particular, we explain clearly what to understand when we identify their defining illocutive intent constant as being ‘**information-seeking**’. The overriding importance of communication context for the determination of questions is stressed, while the marginality of structural considerations is exposed. A notable complication in the determination of questions is the fact that a given sentence may be ‘**illocutively double-barrelled**’ - a situation whereby a communicator imposes TWO illocutionary forces *simultaneously* on THE SAME sentence, within THE SAME communication context. It is quite conceivable that a given sentence may be ‘**illocutively triple-barrelled**’; but we have not yet researched to establish whether exemplars actually exist. Second, we present a selection of examination questions from the thousands we have come across in our own examinations and others’: for example,

1. What is a ‘noun class’ language? Give examples, and show how your examples fit your definition of a ‘noun class’ language.
2. Provide lexical, literal and free translations of the Lamnso sentences in the sheet of paper attached to your examination paper.
3. Illustrate the phonological, morphological, syntactic and semantic manifestations of a noun class language, based on data consisting of Lamnso sentences and your translations of them. Use appropriate diagrams to amplify your exposition.
4. Narrate the significant stages in the development of the Bamum Script. How did the French colonial authorities treat the invention? Discuss the implications of their actions for cultural imperialism in Francophone Africa.

Third, we present our observed structural particularities of examination questions, before examining to what extent the examination ‘questions’ are really questions; and, then, the special character of examination questions is explained from the data provided. Specifically, it is shown, among other things, that the ‘**information**’ sought by examination questions is inherently some kind of **knowledge**, targeted by the examiner.

In our concluding remarks, we underscore the importance of contextual/pragmatic criteria, **not** structural/grammatical criteria, for the typification of questions. It is extrapolated that other types of sentences, traditionally typified with structural criteria, should also be pragmatically classified. These highlight our pragmaticist orientation for the scientific characterisation of Language, as enunciated in **Performative Linguistics** (Uwajeh 2002, 2010).

A Pragmatics-Based Methodology for Literary Translation

Lecture

Prof. Carlos Fortea ¹, Prof. Viola Miglio ²

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In recent years a number of publications have applied linguistic methodology to the analysis of literature (cf. the *International Journal of Literary Linguistics* (<http://www.ijll.uni-mainz.de>), or *Language and Literature* (<http://journals.sagepub.com/home/lal>)). In this paper we would like to extend these methods to a pragmatically-grounded theory of literary translation. Drawing on the work by Fortea ((2018), Fortea & Santana (2012)), we analyze the opening passages from 10 major novels in German, English, Spanish and their respective published translations, along several dimensions comprising 'tone', 'style', & 'rhythm'. These categories are based on the linguistic elements (type of adjectives, nouns, tenses, syntactic structures etc.) recognized by Fortea as the elements on which to build the analytical reading necessary for a successful translation (Fortea & Santana 2012, Fortea (in progress)).

We first carried out a corpus-based analysis of the identifiable elements contributing to 'set the mood' in the chosen passages to show that the methodology proposed by Fortea & Santana (2012) works for literary analysis regardless of the source language. The experiment consists in applying the same principles to the passages' translations. Two groups of students of literary translation (native speakers of Spanish & English respectively) will analyze the same opening passages. A second experimental phase will assign the translated passages of the corresponding originals to the same students, asking them to assess whether the translation respects the same methodology for setting the mood of the passage and whether they consider it a successful translation of the original (we are purposefully staying clear of prescriptive value judgements of the translation along a good-bad, faithful-unfaithful cline); finally a third group of readers are given the passages translated into their native language and asked to examine them using the same methods. We then compare their answers to those of the groups analyzing the original passages.

We expect that those texts translated implementing principles similar to Fortea's are going to be the translated texts that elicit the same answers as those given by the students analyzing the original texts. If that is the case, we can suggest that Fortea's methodology allows for a viable teaching method to translate literary texts and therefore contributes to a democratization of the process of literary translation that can especially benefit translators in and from less commonly taught languages. This methodology aims at guaranteeing a certain amount of viability of the resulting literary translation and demystifies the idea that literary translation can only be practiced by particularly inspired individuals and therefore cannot be taught. It is also intended to debunk the even more generalized myth of the impossibility of translation (see a summary in Chesterman 2016:6). Such commonly held ideas are implicitly limiting for any but the few privileged translators on major publishers' payrolls. We believe that while some literary translators are innately gifted and apply certain principles subconsciously, translation -even literary translation- is like any other discipline: if it is based on principled methodology, it can be reproduced and therefore taught by means of the pragmatically-infused methods exemplified here.

A Study of Chinese Preschooler's Development of Metonymic Ability

Lecture

Prof. Xiaohong Jiang¹

1. Zhaoqing University

Metonymy has been traditionally regarded as a figure of speech, an ornamental device in rhetoric involving “the use of the name of one thing for that of another of which it is an attribute or with which it is associated” (Merriam-Webster Online Dictionary). However, recent years have witnessed an increasing interest in the role of metonymy in thought (broadly interpreted to include various linguistic phenomena), and the denotation of the term has been vastly extended. As a result, there seems to be no generally accepted cross-theoretical definition of metonymy, and research findings are far from satisfactory. For the purposes of this paper, I have singled out referential metonymy for an in-depth study of Chinese preschooler's development of metonymic ability.

This study investigates three- to five-year-old preschooler's ability to produce and understand novel metonyms. Based on Falkum et al (2016), this study attempts to make a cross-linguistic study of children's metonymic development. The comprehension task used a forced-choice story task with pictures. The production task consists of two elicitation tasks. The first elicitation investigated children's ability to use metonymy as referential short-hands, and the second to name animates metonymically based on the salient property. The findings indicate that in the metonymic condition, children have a tendency to comprehend metonymy better with age, and they give significantly more relevant explanations. It is also found that younger children seem to produce metonyms to complete the referential task without a conventional label; while they tend to produce common nouns, especial for those familiar animates. Possible reasons are discussed about the differences in the previous study, emphasizing both cognitive and pragmatic factors concerning children's development of metonymic ability.

A study of emotion management, identity construction and (im)politeness in Chinese medical treatment discussions

Lecture

Prof. Chengtuan Li¹

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Based on the medical corpus, this study attempts to capture how doctors manage emotions, construct professional identities and achieve interpersonal rapport and (im)politeness in treatment discussions. Using epistemic and deontic gradient model (Landmark, 2015) and the rapport management theory (Spencer-Oatey, 2008), I find that (1) Doctors highlight their epistemic rights when their expertise is questioned or doubted, which induces negative emotions and achieves rapport and politeness; (2) Doctors give deontic rights to their patients and mitigate their responsibility when their professional role is negated, which generates negative emotions and politeness; (3) Doctors reveal their professional ethics and reinforce their epistemic rights when their morality is negated or challenged, which causes negative emotions and interpersonal impoliteness; (4) Doctors enact their epistemic rights when their patients acknowledge or praise their professional competence, hence, which enhances interpersonal rapport and politeness.

Finally, this study establishes an interpersonal framework for examining the correlation between identity construction, emotion management and (im)politeness in medical discourse.

Key words: emotion management, identity construction, im/politeness, Chinese medical treatment discussions

A Study of Resolution of Misunderstanding in the Socio-cognitive Approach to Pragmatics

Lecture

Dr. Jing Peng¹

1. Zhaoqing University

This study aims to explore how misunderstanding is successfully resolved by co-constructing emergent common ground in the socio-cognitive approach (SCA) proposed by Istvan Kecskes (2009, 2010a, 2010g, 2014). Based on the data of the sequences for resolving misunderstanding in Mandarin daily interactions, this study attempts to answer the following questions with a qualitative methodology: (1) What are the socio-cognitive factors that give rise to emergent common ground co-construction for resolving misunderstanding? (2) What are the contribution patterns developed in sequences for resolving misunderstanding? (3) How is emergent common ground co-constructed for resolving misunderstanding?, and (4) How can misunderstanding be successfully resolved by means of co-constructing emergent common ground?

As to the first question, I argue that the socio-cognitive factors for misunderstanding can be grouped into three types: □ a mismatch of emergent common ground; □ a mismatch of situational knowledge; □ a mismatch of prior common ground.

Regarding the second research question, I summarize patterns of the sequences constructed for resolving misunderstanding. Three patterns of sequences for resolving misunderstanding are unfolded in interaction, which are closely related to socio-cognitive factors and degrees of situational salience respectively.

In developing those sequences for resolving misunderstanding, the interlocutors co-construct emergent common ground which involves the interplay of intention and attention. Specifically, the interlocutors attempt to bridge the gap when their attention displays various degrees of situational salience, and they intend to achieve mutual understanding. The emergent common ground co-construction can be accomplished in the following ways. In the first case, the speaker creates emergent individual knowledge to draw the hearer's attention and gratify his/her own emergent intention of resolving misunderstanding. Self-oriented knowledge, other-oriented knowledge, and collective-oriented knowledge are brought to light for filling the gap for the hearer. In the second case, the speaker seeks situational knowledge to guarantee maximal situational salience to keep the hearer's attention and satisfy his/her own communicative intention. Ways of doing this include manifesting perceptible objects and reformulating discourse topic. In the third case, the speaker updates individualized knowledge of prior experience of communal and personal common ground to gain the hearer's attention and meet his/her own interactional goals. To meet that end, the speaker activates joint experience of sociocultural background knowledge, retraces joint experience of communal lexicon, and retrieves joint prior experience of shared knowledge.

Based on data analysis, I find that speaker's utterance production in resolution of misunderstanding comprises lexical process and/or contextual process governed by collective situational salience. Collective situational salience of lexical process and/or contextual process is established by enhancing emergent individual knowledge which is low on salience, lowering situational knowledge which is potentially high on salience, or degrading individualized knowledge of prior experience of communal and personal common ground which is high on salience. In this vein, proper meaning is co-constructed on the basis of emergent common ground guided by collective situational salience.

A Study of the Relationship between Chinese EFL Learners' Written English Pragmatic Competence and Pragmatic Transfer

Lecture

***Ms. Yuanfang Dai*¹**

1. Northeast Normal University

Despite the extensive research of pragmatic competence and pragmatic transfer, questions about the relationship between them are frequently raised. The present study aims to bridge the gap by exploring how Chinese EFL learners' written English pragmatic competence influences the occurrence of pragmatic transfer in argumentative writing from the perspective of the choice of epistemic devices and arguments. Epistemic devices function as pragmatic devices to express the extent of the author's confidence about the validity of a proposition, and arguments could serve as a reflection of the author's mind of how to persuade audience. Both of them are essential to argumentative writing when authors need to present their opinion in acceptable and persuasive ways. In present study, the Chinese EFL learners' written pragmatic competence is measured by College English Test Band 4 (CET-4) which has both validity and reliability. 90 Chinese EFL learners are divided into three groups according to their scores in CET-4, and then their argumentative writings are analyzed respectively. There are also 30 English native speakers and 30 Chinese native speakers participate in the study. English native speakers are required to write in English, and their writings are analyzed in order to compare with Chinese EFL learners' to show the differences. Chinese native speakers are required to write in Chinese, and the writings are analyzed in order to compare with Chinese EFL learners' to show the similarities and further prove that the inappropriate use of target language is transferred from their mother tongue. The instances of pragmatic transfer in the data can be classified according to the following categories: apparent pragmatic transfer, unapparent pragmatic transfer, pragmatic over-transfer and pragmatic under-transfer. Data analyses indicate that a generally inverted U-shaped relation exists between written English pragmatic competence and pragmatic transfer. As the written English pragmatic competence of the Chinese EFL learners changes from its low to intermediate level, the degree of pragmatic transfer increases; as the written English pragmatic competence of the Chinese EFL learners changes from its intermediate to advanced level, the degree of pragmatic transfer decreases.

A Study of Verbal Politeness Focusing on Lexical Density

Lecture

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Mainstream politeness studies in Korean have concentrated on the relationship between the use of (non)honorifics and their social and contextual meanings. There have been a number of studies focusing on both the indexical meaning intended by the speaker and the floating meaning perceived by the hearer through discursive analysis. This postmodern attempt, however, has neglected the quantitative aspect of politeness which does not correspond to the frequency of certain polite strategies, but the sheer number of different types of lexicon. As demonstrated in the metalinguistic study of Pizziconi (2007), Japanese speakers are likely to connect the notion of 'polite' to 'reserved (*enryogachina*)'. This association of two different concepts could be realized by refraining from using particular types of lexicon and/or expressions. Since Korean shares multiple lexical features with Japanese (e.g. honorifics, case-marking particles, mimetics, Sino-words, etc.), it is expected that politeness in Korean is also related to being reserved. Therefore, the present study aims to identify whether politeness in Korean is associated with succinctness. In order to confirm this hypothesis, the present study analyzes two different types of interactions in which two social factors, relative power (P) and social distance (D) are manipulated: seven male and seven female Korean college students participate in two distinct sessions with the status-superior, a professor in his 60s (+P, +D), and the status-equal, a close friend (=P, -D). In addition, in order to identify the possible contextual influence, each recording session is comprised of three different tasks: (1) talking about movies which the subjects recently watched; (2) retelling the plot of a short clip of animation; and (3) role-playing with an intent to apologize. The analysis primarily focuses on three different aspects of the interactions: (1) general lexical density including the number of utterances, morphemes and content words; (2) the frequency of honorific lexicon including the number of second- and third-person polite words, and polite ending *-yo* and *-pnita*; and (3) the frequency of other lexicon including (in)formal particles, particle omissions, referential terms, mimetics, Sino-Korean words, fillers and backchannels. A statistical analysis reveals that participants produced fewer words when interacting with the status-superior in specific tasks, but not all. For example, significantly high density in general wordiness was found in the interaction with the status-equal when story-retelling. This result indicates that showing one's politeness could be associated with manipulating the use of a certain category of words in a particular context.

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A Tri-lingual, Community-Based Preschool Program for Indigenous Mixtec Children in California: Successes and Challenges to Socialization of the Mixtec Language

Lecture

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For the communities of Indigenous Mixtecs who live and work in agriculture (e.g., row crops like strawberries) in California, the young children face many educational challenges. The home language of the children is not incorporated in school and children experience discrimination for their language and culture from peers. As children lose their home language, children's connection to their parents and community suffers (Ochs & Schieffelin 1984, 2012; Wong Fillmore 1996). This talk describes a project aimed to help children of an indigenous Mixtec community in Central California preserve and honor their home language by bringing women of the community in to teach the children. University researchers trained bilingual Mixteco-Spanish women of the community already trained by the local community organization as health outreach workers specifically in early childhood education through a series of Early Childhood Education (ECE) courses, and placed these community women in local area Head Start preschool classrooms as teacher aides-in-training to teach the community's children.

The researchers videotaped interactions of the community women with the children in pretend plays, story dictations, and other classroom literacy and instructional activities to document the incorporation of the Mixteco language and community-based forms of literacy in the interactions. A language socialization approach was used to examine how the community teachers used discursive strategies to help influence the indexical associations participants made for Mixteco language practices in the American preschool classrooms (Ochs & Schieffelin 1984; Ochs 1996).

Conversations among children and the community women illustrate children's views and practices surrounding using Mixteco in the classroom. These conversations also illustrate some of the discursive strategies the community women used to inspire children to use Mixteco in a variety of activities, including for counting and learning color names, politeness routines, and telling stories in Mixteco.

A program such as this placing community adults as teacher aides-in-training in preschool classrooms to help socialize and lead children in Mixteco literacy activities can help participants confront marginalizing language ideologies and reclaim the "cultural wealth" of their indigenous communities, thereby feeling more engaged in American schooling (Arenas, Reyes & Wyman 2010; Moll, Amanti, Neff, & Gonzalez 1992).

A-not-A tag questions as discourse markers in Mandarin Daily Conversations

Lecture

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Previous studies (Harres 1998; Chen & He 2001; Tsai 2014) reveal that besides functioning as questions, tag questions are frequently used for pragmatic purposes. Harres (1998) investigates tag questions in doctor-patient's interactions. Chen & He (2001) studies the pragmatic functions of the Mandarin tag *dui-bu-dui* 'correct-not-correct' in classroom interactions. Tsai (2014) focuses on the interactional functions of four Mandarin A-not-A tag questions, i.e., *hao-bu-hao*, *dui-bu-dui*, *you-mei-you*, and *shi-bu-shi* in TV cooking demonstrations. These studies focus mainly on the interactions of participants with unequal social power and in highly contextualized situations and show that tag questions are used by the party with higher social power as a strategic move to lead or to negotiate the interactions.

To gain a better understanding of the interactional functions of the Mandarin A-not-A tag questions, this study sets out to investigate how A-not-A tag questions are used in daily causal conversations among participants of equal social power and social distance, like friends, classmates and family members. The data investigated in this study are taken from NCCU Corpus of Spoken Taiwan Mandarin, consisting of 43 conversations with a total duration of approximate 950 minutes. We have found that the uses of A-not-A tags in daily conversations are different from those in Tsai's (2014) in two aspects. The frequency of each tag is different. In Tsai's (2014) study, the most frequently used A-not-A tags are *dui-bu-dui* (30/40%), *you-mei-you* (26/34%), *hao-bu-hao* (10/13%), and *shi-bu-shi* (10/13%), while this study shows that the most frequently used are: *hao-bu-hao* (66/45.2%), *dui-bu-dui* (44/30.14%), *you-mei-you* (18/12.33%), and *shi-bu-shi* (18/12.33%) in daily conversations. Moreover, the functions of each tag are different, too. For example, when functioning as a discourse marker, *hao-bu-hao* 'good-not-good' is used mainly to show speaker's affect by doing self-defense (as in data) instead of getting the listener involved in the current interaction

Key words: A-not-A tag questions, interactional functions, discourse markers

Data:

L739 F2:[[ta1 chao1 ai4]] mi4 wo3 mei4

he super love text my sister

L740 M: [[mei2you3 chao1 ai3 hao3-bu4-hao3]]

neg super love good-not-good

L741 F2: (0)mei3ci4 wo3mei4 zai4 dian4nao3 qian2mian4

each.time my sister prog computer front

wo3 kan4 na4ge [xia4mian4] dou1you3 yi4ze2 jiu4shi4 ni3[[@@]]

I see that below all have one is you

L742 M: na4shi4 ni3 [[gang1hao3..mei2you3..

that.is you coincidence neg

wo3 mei2you3 yi4zhi2 hao3-bu4-hao3]].

I neg always good-not-good

[[[wo3 mi4 ta1 zhi3shi4 shou1]]]

I text her just tell

L739 F2: ... He is super fond of texting my sister.

L740 M: I am **NOT** super fond of doing that, **OK!**

L741 F2: Whenever my sister is sitting in front of a computer, one of those texts definitely comes from you.

L742: M: ... It's just coincidence, **OK!** I texted her just wanting to tell her...

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NCCU Corpus of Spoken Taiwan Mandarin <http://spokentaiwanmandarin.nccu.edu.tw/>

Acceptability of New Swearwords by Young Netizens in China

Lecture

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With the prevalence of new media in recent decades in China, mass-scaled informal and spontaneous social interactions have enabled the spread and use of swearwords. Some swearwords have gained new meanings to the extent of being grammaticalized. Some have re-emerged in disguised forms for instant messaging or to bypass censorship. These new swearwords seem to have gained increasing popularity among the young web users, who extend these variants in more contexts than online interaction. Despite the fast and significant changes in language use and behaviours, there is very limited research on how the swearwords gained the new forms and functions, and on how social factors may contribute to such changes and use in contexts.

In the current study, we first identified 30 new swearwords and variants from prevalent social media platforms in China. Then, we invited Mandarin-speaking netizens to rate the acceptability of all items on a 5-point Likert Scale through an online questionnaire. 216 valid responses were collected. Our preliminary analysis revealed that social factors such as gender, age, education level and area of residence correlated to various extents with participants' judgement and preferences of swearwords. Moreover, different social groups seemed to vary in terms of tolerance or favourism over old and new swearwords. Our findings may contribute to the pragmatic study of swearing in the following aspects. Swearing is a linguistic and social phenomenon. Its interpretation is thus, speaker and context sensitive, and socially indexed. In the digital era, studying new forms and functions of swearwords can shed lights on combinatory effects of social variables on language use and language change.

Affect and Evaluation in Japanese and English Narrative Discourse

Lecture

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We have seen numerous research studies on the topic of narrative and evaluative language, examining the role of affect in narratives (e.g., Labov & Waletzky, 1967; Schiffrin, 1987; Tannen, 1982). Labov and Waletzky (1967), in their seminal work of personal narratives on near-death experiences, distinguished two major functions of narratives, namely the referential function and the evaluative function. While referential components include information about the characters and events of the story, grounded in sequentiality and temporality, the evaluative components give meaning to the story by revealing the narrator's perspective and understanding of narrated events. Evaluative features give the story meaning by adding narrator reactions, judgments, and interpretations, allowing the speaker to convey affect by revealing speaker attitudes, moods, and feelings. Since then, researchers (e.g., Bamberg & Reilly, 1996) have also examined evaluative devices in third-person narratives that depict the experiences of others. Such studies found that narrators attempt to express the significance of narrative events from their own emotional and subjective point of view. Bamberg and Damrad-Frye (1991) focused on five categories, references to character's mental and affective states (frames of mind), character speech, hedges, negative qualifiers, and causal connectors as used by English-speaking children and adults. Later, Küntay and Nakamura (2004) conducted a crosslinguistic comparison of evaluative devices used by Turkish and Japanese children and adults, in which they found use of frames of mind and enrichment devices across the two languages, while Turkish narrators also relied on evaluative remarks and Japanese narrators used character speech, negative qualifiers, and onomatopoeia.

This study aims to further explore the ability of English-speaking and Japanese-speaking adult narrators to engage in encoding of affect and evaluation by using culturally and linguistically appropriate grammatical and discourse strategies in third-person narratives. 200 adult narrators (100 English native speakers; 100 Japanese native speakers) participated in an elicitation task in which they were asked to narrate the 24-page picture book *Frog, where are you* (Mayer, 1969). In their attempt to create a "good" story, narrators must infer and convey aspects of the story which are not overtly available from the pictures and add evaluative and affective information.

The results show that English-speaking and Japanese-speaking adult narrators use a variety of culturally and linguistically appropriate affective and evaluative devices in addition to those reported previously (e.g., frames of mind, character speech, onomatopoeia) (e.g., Bamberg & Damrad-Frye, 1991; Küntay and Nakamura, 2004). Analyses of a wide range of grammatical and discourse strategies will be presented, such as adverbs/adjectives (e.g., bravely), pragmatic particles (e.g., *you know*, *Japanese sentence final particles* *ne*, *yo*), adversity passives (e.g., *tsukiotosareta* 'was pushed down'), as well as benefactive (e.g., *tasukete-ageta* 'helped (him)') and causative (e.g., *hashiraseta* '(he) made (him) run') constructions. The data show that narrators intertwine affective and evaluative strategies, sometimes in a very complex manner. While the specific linguistic strategies may vary from language to language, efforts to mark evaluation and affect in narratives are clearly an essential part of creating a "good" story.

Against Politeness: A Radical Confucian Perspective

Lecture

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Almost 2 decades after Eelen's (2001) metatheoretical critique, the dominant currents in Politeness Theory continue to be informed by a number of largely tacit, very specific, and highly debatable beliefs about the social world. These include, first, the consensus-theoretical belief that power (conceived, ever since Brown & Levinson (1987), in intentionalist or subjectivist terms as the ability to constrain the actions of others) is normally legitimate; and second, the communitarian view of cultures as consisting of shared customs, norms, and values, and of communities as in some sense taking priority over individuals. Jointly, both assumptions lead us to see social action, including linguistic communication, as essentially or normally harmonious and consensual, thus systematically downplaying the fact, or factor, of domination. To the extent that they address power at all (e.g., Bousfield & Locher (eds.) 2008), they tend to treat it as an empirical variable, rather than theorizing its actual workings.

On closer inspection, however, many folk conceptions of politeness (or politeness₁) are obviously and explicitly linked to dominant classes (witness expressions like 'courtly' or 'civil conversation' (Ehlich 1992). More radically, a good case can – and has – been made that seemingly consensual forms of communication may in fact serve to reproduce and legitimize language uses of dominant groups as 'polite,' that is, as legitimate, and to marginalize other styles of communication and their users as 'impolite' or 'vulgar' (Bourdieu 1991). This would not only lead us to explore what structural or 'objective' patterns of domination, e.g., of wealthy over poor, or of men over women, may be involved in polite and impolite forms of communication, but also what modalities of, and struggles over, power are articulated in them. Such an approach may further lead scholars to critically rethink the language-ideological assumptions underlying both folk concepts of politeness (or politeness₁) and academic notions (or politeness₂), and of the precise relation between them.

Taking these considerations as methodological suggestions rather than substantial claims about social realities, one may open up new empirical and explanatory avenues. By way of illustration, I will illustrate these matters with some examples of polite and impolite communication in that classic of Confucianism, the *Mencius*, going beyond studies like Pan & Kadar (2011). Pre-Han Confucian authors, it turns out, are more aware of different forms of power in communication than present-day communitarian readings of their work would acknowledge.

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An analysis of social talk in ELF interaction between Japanese and Indian people

Lecture

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This discourse analytical study focuses on ELF (English as a Lingua Franca) social talk interactions in intercultural setting to see how the participants from different background actually act in ELF interactions. There are two types of data for this study. The one is experimental social talk conversation data and the other is the comments obtained from the group discussions. As for the conversation data, Indian participants and Japanese participants were asked to talk in English for about 30 minutes. The data were videotaped and audio recorded. The total length of the conversation data is about three hours. As for the group discussion, three groups of Indian people and two groups of Japanese people separately discussed their communication problems in the branches of Japanese companies in India where Japanese and Indian people work together. The conversations were analyzed based on the outcomes of group discussions. The conversation data and group discussion were recorded in Southern India. The participants were Indian people working with Japanese people or working in Japanese companies in India, and Japanese people working in branches of Japanese company in India. English is used as a lingua franca in the data. All of the data were the first meeting conversations. Although English is an official language in India, English is the second language for Indian people. Therefore, Indian people speak English as a second language and Japanese people speak English as a foreign language. In this data, participants' L1 were Kannada, Telugu, Tamil, Marathi and Malayalam.

The comments from the group discussion shows that difficulties in their ELF interaction. Both Japanese participants and Indian participants claims that they have listening comprehension problems because of each other's strong accent. Moreover, both Japanese and Indian participants speak English whose vocabulary, grammar and word orders are sometimes very different from standard English according to the individuals. They needed to use repairs in conversations to try to understand try to understand on-going conversation. The research questions are 1) How were the conversation repairs conducted? 2) What skills are required in ELF social talk interactions? 3) Are there any different style between Japanese verbal behaviors and Indian verbal behaviors? The discourse analysis shows that in the social interactions both Japanese and Indian participants did not claim that they were not following the talk. They implied they had some difficulty in understandings. The participants picked up particular words of problem sources for understanding and repeated it. Their backchannels clearly marked their understandings. Indian people used repair systems (other-initiated repair) more skillfully compared to Japanese participants. They paraphrased the talk and ask questions when the current speakers' talk is unclear. The Japanese participants tend not to ask so many questions but they often acted that they were trying to figure out what the current speaker was saying. Thus, both Japanese and Indian participants put priority in maintaining social relationships as well as communicative effectiveness than the correct forms of English. The data analysis also indicates length of overseas experience of Japanese participants.

An Empirical Research to Chinese EFL Learners' Pragmatic Competence of Routines: English Proficiency as Main Variable and Gender Difference as Secondary One

Lecture

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Pragmatic competence of routines (PCR), as one branch of pragmalinguistic categories and interlanguage pragmatic competence, mainly contains recognition and expression competence of routines. Therefore, this research is intended to carry out an empirical research to test 227 Chinese EFL learners with respect to their PCR from two variables: English proficiency (EP) as main variable and gender difference (GD) as secondary one. All subjects, majored in different kinds of subjects, are all undergraduates and will be divided into three experimental groups according to grouping criteria: low EP group (not passing CET-4, 73), medium EP group (only passing CET-4, 87) and high EP group (passing CET-6, 67) group. Moreover, male group (73) and female group (154) are also classified. Research questions mainly consist of three different aspects as manifested below: (1) What is the current situation of all subjects' PCR? (2) What is the correlation between two variables and different aspects of their PCR respectively? (3) What is the specific performance regarding their PCR? Research results can be preliminary concluded as follows: (1) overall PCR of all subjects is in a relatively low level and there exists a significant difference between recognition and expression competence and competence of responding to utterances and initiating utterances; (2) there is a positive correlation between English proficiency and the overall PCR, among which recognition competence appears a trend of "stagnation" or even "declination" and other aspects of PCR may increase to a larger extent while competence of responding to utterances shows a "slow" improvement tendency during the latter process of EP development; (3) there exists statistical significance between EP and male subjects' recognition competence while other aspects of routine competence in the female group; (4) there exists imbalance in regard to their specific performance of PCR: a rather high competence in praise, apology and warning speech acts while a relatively low competence in invitation, request, responding to apology and praise speech acts and so on. Apart from this, some practical conclusions for further improving Chinese EFL learners' pragmatic competence of routines can be obtained and valuable suggestions for future research will be drawn as well after a series of analyses and discussions in this research.

Key words: Chinese EFL learners; pragmatic competence; routines; English proficiency; gender difference; speech act

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An investigation of the use of refusal strategies and WeChat emojis in expressing refusal based on computer-mediated communication.

Lecture

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This study investigated the use of refusal strategies and emojis in expressing refusal in a computer-mediated communication (CMC) software, WeChat. Previous studies indicate that refusal is a kind of speech act, which can be classified into 3 categories: Direct refusal, Indirect refusal and Ability of negation (Li, 2007). However, most of refusal speech acts studies focuses on the aspects like cross-cultural comparison and language competence on Face-to-Face (FtF) communications. There is no study that bases on CMC situation and investigates the use of emoji in such situation. To fill this knowledge gap, current study focuses on how people express refusals with the combination of emojis on CMC situations.

This research mainly addresses two research questions. First, what are the most-frequently used emojis in expressing refusal and how people evaluate the refusal intensity of these emojis in expressing refusal? Second, what are the refusal strategies people use in CMC platforms and are there any relationships between refusal strategies and the use of emojis on CMC platforms?

In order to answer the questions, 88 Chinese undergraduate students were asked to complete a questionnaire and a Discourse Completion Task (DCT). The questionnaires collected the participants' background information and their attitudes towards the use of emoji in expressing refusal via WeChat. The DCT investigated how participants use refusal strategies and emojis to refuse interlocutors on WeChat under 12 conditions. The refused interlocutors were classified into six different types (parents, girl/boyfriends, close friends, teachers, ordinary friends and acquaintances) according to their social distance and social power compared with participants. The refusals collected from DCT were categorized to direct refusal, indirect refusal and the ability of negation. Then, Chi-square tests and Likelihood Ratio tests were conducted to examine the relationships between refusal strategies, and interlocutors, and whether emojis were preferred to be added in expression.

The results indicated, first, among three refusal strategies, ability of negation was the most frequently used one in WeChat communication. Second, as for the combination of refusal strategies and emojis, ability of negation plus an emoji was the most common collocation and whether use emoji or not was influenced by the social distance of interlocutors with refusers. Third, in some circumstances, using certain emojis without text messages was viable in expressing refusal, although, it was not frequently employed by refusers. These results may due to the non-verbal cues such as facial expressions are absent in CMC situations. For successfully perform refusal speech acts, it seems that refusers choose to behave more directly than in FtF communications to fill the emotion vacancy. Therefore, as influenced by politeness theory, the main function of emoji in expressing refusal is an auxiliary method to downgrade the face-threatening degree, so that their refusals can sound like more euphemistic than using text messages alone.

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Analyzing Im/politeness Strategies in Conflictive Message Exchanges between Fellow Moms in Japan: Emotion and Demeanor

Lecture

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Relationships between/among Fellow Moms are generally considered ‘difficult’ in Japan (Miyaki, 2004). They need to maintain their relationships not only for themselves but also for their children, because Fellow Moms’ relationships can affect their children’s, which means if a mother does not fulfill requirements for membership of a Mom-community, her children might be excluded from the children’s community. This seemingly motivates mothers to avoid a “wrong” behavior, which is considered unfit for the community.

This paper analyzes conflictive message exchanges between two Fellow Moms and demonstrates what strategies are used therein. In so doing, the paper empirically illustrates such strategies are inevitably interconnected to their emotion and desire to show good demeanor. The analysis identified a prominent mixed strategy frequently used in the conflictive exchanges: using “friendly” language to attack the other implicitly. The Fellow Moms implicitly attacked the other’s face in a reciprocal way by pretending to be “good friends” or “rational adults”. They used more friendly expressions than the other parts in a message to attack others (off-record impoliteness strategies: Culpeper, 2011), or tactfully shifted their positioning (Davies & Harré, 1990) when opposing the other’s idea or even when behaving rudely. The usage of the mixed strategy, we argue, concerns two opposing desires: displaying negative, aggressive emotions to defeat others, and showing good demeanor. Previous studies suggest conflictive disagreements are closely linked to negative emotional reactions especially when one feels offended or treated rudely (Langlotz & Locher, 2012). Emotion, however, does not properly explain interactants’ behaviors in a conflictive interaction. As our data shows, Fellow Moms did not display their conflictive disagreement or negative attitude to (the) other(s) at least in an obvious way even when they take offence. They rather concealed it, and in so doing seem to have tried to show their good demeanor (Goffman, 1967), which would meet the requirement for an appropriate membership of a Fellow-Moms’ society. In conclusion, it is suggested that the usage of the pseudo friendly strategies to mask the intentionality of attacking the other’s face is a compromise between these two desires; emotion and demeanor.

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Another Property of Irony: Findings from Observing Story Ironies

Lecture

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Irony was traditionally defined as “a figure of speech in which the intended meaning is the opposite of what is expressed by the words used.”(OED) Wilson and Sperber (1981) objected to this definition and claimed that an irony is an echoic mention. Their definition in (1) is now widely accepted.

(1)“Ironical utterances are not only attributive but dissociative: the speaker expresses a dissociative attitude to the attributed thought, indicating that it is false, under-informative, or irrelevant.” (Wilson 2009: 202)

The attributive use of language is the representation of a thought or an utterance of someone other than the speaker at the utterance time.

(3) shows two possible responses to its preceding utterance (2). In the first half of each of (3), the representation is attributed to the preceding speaker, Jack. To his thought, Sue expresses her approval in (3 Sue₁), and negation/rejection in (3 Sue₂, =dissociative attitude). Thus (1) correctly predicts that (3 Sue₂) is an ironical utterance because it is attributive and dissociative.

(2) Jack: I've finally quit smoking.

(3)Sue₁ (happily): **You've quit smoking!** Congratulations!

Sue₂ (dismissively): **You've quit smoking.** How often have I heard you say that?

However, (1) incorrectly predicts that some cases of metalinguistic (or Yoshimura's (2013) attributive) negation are also ironical. (4B) is attributive and dissociative: attributive because the representation 'trap two mongeese yesterday' in the scope of *not* is attributed to (4A), and dissociative because (4B) expresses a negative attitude to (4A). But (4B) is not an ironical utterance. This fact shows that S&W's definition of irony in (1) needs some further constraint.

(4) A: You trapped two mongeese yesterday, didn't you?

B: I didn't trap two mongeese yesterday; I trapped two mongooses.

(adapted from Horn 2001)

On the other hand, more generally, we recognize irony not only in our daily communication but in stories (i.e. series of events) as in (5).

(5) Outline of “Oedipus the King”

Oedipus receives an oracle that he will kill his own father. He is shocked and leaves the country in order to avoid his fate. But in the place where he goes, he is involved in the extermination of a monster, during which he kills his father without knowing it.

Kawakami (2018) claims that the essence of irony lies not in its linguistic structure but in its cognitive structure, which is characterized by the contrary opposition between appearance (or 'prior cognition') and reality (or 're-cognition of reality'), and proposes the cognitive model of irony.

This paper claims, based on the observation of some cases of story irony, that some characteristic relation between prior cognition (or attributed thought) and current recognition of reality is another crucial property which makes us recognize irony, and tries to propose the characterization of the relation by revising Kawakami's definition.

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Apologies in Taiwan and Mainland Chinese: Regional and Contextual Variation

Lecture

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The speech act of apologies has received extensive attention in pragmatic research of cross-cultural communication, as they cause face loss for the speakers and vary between different cultures. Most studies compare linguistic realization of apologies in different languages (e.g. Kasanga & Lwanga-Lumu, 2007), whereas very few studies have explored regional variations of the same language. The present study investigates variations of apologies in Mandarin Chinese with regard to the macro-social factor of region (Taiwan versus Mainland) as well as the micro-social factors of face system (Scollon & Scollon, 2001) and severity of offence (Bergman & Kasper, 1993).

Forty Taiwanese from Taipei and forty Mainland Chinese from northern China, who were university students at the time of the experiment and equally gendered in both groups, completed a 36-item oral discourse completion task (oral DCT). The task included 18 experimental items and 18 distractors. Experimental items (9 initiating and 9 responding) were balanced in face system (6 hierarchical [+Power, +Distance], 6 deferential [=Power, +Distance], and 6 solidarity [=Power, =Distance]), and varied in severity of offence (high, medium, low). Participants were asked to rate their perceived severity of the offences and obligation to apologize in all experimental scenarios along a scale from 1 to 5 after they completed the oral DCT.

A total of 1,440 responses were collected and transcribed. Analyses of the production data focused on the formal (expressions of illocutionary force indicating devices [IFIDs], modification devices) and actional levels (pragmatic strategies) in Barron and Schneider's (2009) framework of variational pragmatics. At the formal level, production by the Mainland group demonstrated contextual variations between不好意思 *buhaoyisi* '(I'm) embarrassed' and对不起 *duibuqi* 'sorry', whereas the Taiwanese group preferred the former over the latter. Both groups tended to use degree modifiers, repetition, and use of two different IFIDs to intensify their apologies, but the Mainland group used a significantly greater number of intensification devices than the Taiwanese group. At the actional level, both groups used IFIDs and Taking Responsibility the most frequently, but the Mainland group used Offer of Repair more frequently than the Taiwanese group. The two groups agreed on their ratings of severity but differed on their ratings of obligation to apologize in a few scenarios. It appears that in most cases, perceived level of severity of offences modulated the apologies produced by both groups.

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Appraising by proxy: the manipulation of translated attributions as a tool of attitudinal positioning in 'hard news' reports

Lecture

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Multilingual news coverage by global media networks inevitably involves a mix of interlingual translation and editing from one or more source texts into the target language. While various media outlets address different audiences in their multilingual adapted versions of 'hard news' reports, those versions can reasonably be expected to adopt more or less a consistent evaluative stance. After all, the so-called 'hard news' reports are purported to be 'objective' and 'impartial' representations of news events.

Analysing English and Arabic online hard news reports, produced by the same media outlets, and covering the same event, this case study seeks to identify and contrast the various clues of their ideological and attitudinal potential, which lurks behind a veneer of 'objectivity' and 'impartiality' typical of hard news reports in general. Adopting the Appraisal Framework' (Martin and White, 2005) as the main theoretical model for analysis, this study will focus on politically motivated shifts or divergences in trans-edited statements attributed to the same external sources.

Among other things, the contrastive analysis of the corresponding news reports will reveal the adoption by their respective authors of 'impersonalising' strategies (White, 2006) aimed at presenting a façade of detachment and neutrality, yet reflecting different evaluative stances vis-à-vis the events, people and situations they report on. It will be demonstrated how the trans-edited attributions selectively deployed in the examined hard news reports are often manipulated or reworked to enhance credibility or legitimacy of the authorial stance, thereby aligning the reader into the author's attitudinal position.

The data on which this case study is based is composed of BBC and Aljazeera online English hard news reports covering the same story, and their corresponding Arabic versions, together with their accompanying images and captions. Both English and Arabic reports are analysed and contrasted along ideologically significant dimensions, with particular emphasis on attribution patterns and choices. It will be argued that the observed attitudinal divergences between the English and Arabic versions examined cannot be simply explained away by some cultural requirements of their respective audiences but rather different ideological and attitudinal stances on the part of their journalistic authors.

Keywords: attribution - evaluation – hard news – ideology - media - representation - translation

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Are people egocentric or allocentric(cooperative) in how they produce their utterance and understand others?: First mentioned reference as infelicitous referring expressions

Lecture

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This paper focusses on and revises “Egocentric Anchoring and Adjustment Model of Perspective Taking,” i.e., “adults design and interpret utterances from an egocentric perspective (i.e., *being egocentric*), adjusting to the other’s perspective (i.e., *being allocentric/cooperative*) only when they make an error (Horton and Keysar 1996, Keysar, Barr and Horton 1998),” in the case of first mentioned reference resolution in naturally occurring conversation in English and Japanese (additions in italics in brackets are mine).

Generally, speakers are supposed to produce well-designed utterances by expressively considering the alleged common knowledge they assume to be shared with addressees (allocentricity/cooperativeness). In actuality, however, according to Keysar and his colleagues’ ‘Egocentricity model’, speakers often take into account of their own knowledge, in that their behavior is egocentric on the first stage of interaction to the extent that it is anchored to their own knowledge rather than to mutual knowledge (egocentricity). On the second stage, addressees are able to return well-designed utterances to the egocentric speakers via such strategies as question-answer, confirmation, and organization of repair. On the final stage, the speakers’ and addressees’ behaviors are conducted, on the bases of adjustment to others’ view, such as common ground formation, and taking others’ view into their own (theory of mind). It follows that, if we follow Keysar’s (2008) claim, “adults are not allocentric in how they understand others, they are just more practiced in overcoming an inherent egocentric tendency.” But this is not the whole story. The allegedly egocentric speaker (Horton 2008) cannot produce the word unknown to her addressee (i.e., she “appears to mistakenly attribute too much knowledge to her addressee”), unless her utterance is assisted by contextual information. On the same vein, first mentioned person/thing reference once jointly made (main issue of the paper), however infelicitous the expression is, should be accounted for in terms of layers of complexity made of speakers’ own knowledge, addressees’ perspective taken into by them, linguistic knowledge possessed by both of them, contextual/inferential information already presented in advance, and specifically a particle such as *-tte* (‘which is called’) attenuating a psychological burden of reference searching on the addressee’s side in Japanese (The present author 2018).

There is no need to hypothesize the extreme level of egocentricity, but the need for the more intertwined hypothesis between egocentricity and allocentricity (cooperativeness) is required. As Kecskes (2014: 160) correctly points out that “[t]he more common ground we activate, share, and create, the better we are supposed to understand each other, and the more effectively we achieve our desired effect,” which holds true for the allocentricity side of communication. Put it differently, it seems to be the case that the less common ground we activate, the worse we are supposed to understand each other (egocentricity side), but these two sides are not the two sides of the same coin. Which embraces which depends on its communicative circumstance. Egocentricity comes first when we first mentions someone’s/something’s name, but the lack of allocentricity is reinforced by the many bits of communicative elements as stated above.

Are women more polite than men in Japanese CMC?

Lecture

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This study investigates face-attacking and offensive expressions in Japanese computer-mediated communication (CMC) with a focus on similarities and differences between women's and men's language choices.

It has been reported that when communicating in cyberspace, the lack of physical presence could lead to uninhibited aggression, and that people tend to express themselves more directly and sometimes emotionally or may even be deliberately impolite or offensive on some occasions (Herring, 2003a; Lorenzo-Dus, Garcé s-Conejos Blitvich, & Bou-Franch, 2011). Gender disparity in CMC has also been widely investigated (Dixon et al., 2014; Herring, 2003b; Herring & Stoerger, 2014; Hughes, 2006). For instance, Herring (2003b) claims that male users tend to behave more aggressively and offensively, and also write more than females in terms of the average number of times they post and the length of each post. Here arise the research questions: *Do these claims apply to CMC in Japanese? How do Japanese men and women behave in CMC? When communicating online, do Japanese women still follow the socio-cultural norms of "Japanese women's language"?*

To answer these questions, this study collected readers' comments on online news articles from *Ameba News* アメバ・ニュース as its dataset. Drawing on the data, this study has confirmed face-attacking and offensive expressions in both women's and men's comments, including the strongest imperative (e.g., *Damare!* "Shut up!"), derogatory second-person pronouns (e.g., *omae* "you") or disrespectful form of address (e.g., *ossan* "old man"), and words related to stupidity (e.g., *baka* "foolish"). On the other hand, adjectives showing negative views/feelings (e.g., *dai-kirai* "hate") are observed more often in comments posted by female users, while words referring to animals (e.g., *buta* "pig"), excretion (e.g., *kuso* "shit"), and sex (e.g., *koobi* "mate, copulate"), and abusive verbs (e.g., *hozaku* "say, speak") seem to be used mainly by males. The two gender groups did not show meaningful difference in terms of the amount or the length of the comments they posted in this dataset.

Based on the above findings, this study concludes that the supposed degradation of Japanese women's speech in face-to-face communication (Dubuc, 2012, Usami, 2010) occurs also in CMC, where female Japanese write their opinions more directly, strongly and sometimes even offensively, although the socio-cultural norms of "Japanese women's language" values "indirectness", "softness", "non-assertiveness" and "politeness" (Okamoto, 1996; Okamoto, 2011; Usami, 2010). On the other hand, it seems that, generally speaking, Japanese women are still influenced by or obey the norms, and therefore still avoid to use some types of expressions, either consciously or not.

Attention-based Neural Networks for the Detection of Objective Linguistic Markers in Depressive Spoken and Written Language

Lecture

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There is a steadily growing body of evidence exploring automated - machine learning-based - methods to aid the diagnosis of mental illnesses such as depression using audio and visual cues. At the same time, evidence from psychology literature suggests that language of depressive individuals contains a higher usage of negative emotion and first-person words, most notably, first-person singular pronouns when compared to healthy individuals. However, despite these links indicating strong associations between language usage and mental state, there are comparatively fewer works exploring the efficacy of automated text analysis methodologies.

Deep learning paradigms are currently transforming what is possible in linguistic analysis. For instance, in sentiment analysis, machines are now capable of reaching near human recognition rates. In particular, attention mechanisms have been proposed and developed such that a neural network model can focus on specific aspects of an input sequence concerning the higher-level context. Thereby, a network, instead of focusing on learning a target-specific representation of input text, can explicitly model the contribution of each word of a particular sentence towards the target class. Furthermore, the use of such attention mechanisms in a hierarchical structure enables a network to learn task specific context at higher semantic levels; for example, sentences or paragraphs.

Our initial analysis undertaken using attention models, indicates that a hierarchical attention approach, based on bi-directional Recurrent Neural Networks with Gated Recurrent Units, can predict if the narrative of a personal story is positive or negative in regards to mood, at an accuracy of almost 90%. Based on these promising results, we test the efficacy of this approach in performing automated depression detection using two depression language corpora: (i) transcriptions of therapy sessions available in the *Distress Analysis Interview Corpus – Wizard of Oz* (DAIC-WOZ) corpus, and (ii) personal narratives written as part of a recent study into language markers of depression and narcissism. We also compare the results of our proposed approach, concerning words identified as being meaningful for depression analysis, with those obtained via a *Linguistic Inquiry Word Count* (LIWC) analysis. Further, as the DAIC-WOZ corpus is widely used within the affective computing community, we can compare the prediction accuracy of our models on this corpus with state-of-the-art vision, linguistic, and computational paralinguistics machine learning approaches.

Attentiveness and im/politeness

Lecture

Prof. Saeko Fukushima¹

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This paper attempts to clarify the concept of attentiveness and to elucidate lay people's understandings of attentiveness through interview data. Attentiveness is briefly defined as a demonstrator's pre-emptive response to a recipient's verbal and non-verbal cues or situations surrounding a recipient and a demonstrator, which takes the form of offering (see Fukushima forthcoming). Attentiveness (or *kikubariin* Japanese) was one of the major constituents of politeness for Japanese participants (see Fukushima and Sifianou 2017), which shows the close connection between attentiveness and politeness. Attentiveness is related also to impoliteness, especially when attentiveness is evaluated negatively, for example, as meddling or intrusive (see e.g., Fukushima and Haugh 2014). Attentiveness seems to be important in recent im/politeness research. For example, Ogiermann (2015) argues that accommodating somebody's wishes by reading their mind and providing them with what they need without being explicitly asked for it is certainly cooperative and considerate, and that politeness is not so much about how we express our needs and involve others in satisfying them, but how we attend to others' needs. This understanding is closely related to attentiveness.

In this paper, some processes of attentiveness and some conditions needed for attentiveness to arise are first briefly explained. Then some interview data on attentiveness (the author's own recordings) are presented. Participants, who were asked to talk about attentiveness, are Japanese university students and staff working at a university in Japan. Interview data suggest that there are some different kinds of attentiveness: 'genuine attentiveness', 'reflexive attentiveness' and 'business-oriented attentiveness'. Genuine attentiveness is displaying concern for the well-being of a recipient; and reflexive attentiveness is for the benefit (including both material and non-material) of a demonstrator. The benefit includes, for instance, to gain good reputation and to receive attentiveness in the future. Business-oriented attentiveness is demonstrated in business — as the term obviously implies — in order to fulfill the duties (especially in service business), to make profits and to proceed with the work smoothly. Some excerpts of each type of attentiveness are presented.

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Between two fires: linguistic justice vs language policy

Lecture

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In the highly multilingual, South African context, where 11 languages enjoy official status, the complexity of navigating sociocultural and political borders is intricate. In the higher education context, such intricacy is elevated when the linguistic reality is perpetually formalised through language policy (Granville, Janks, Mphahlele & Reed, 1998; Finlayson & Madiba, 2002; Tollefson & Tsui, 2003; Chisholm, 2004; Heugh, 2015; Mkhize & Balfour, 2017). To further contextualise, the advocacy of social justice has been the recent informant of the reconceptualization and subsequent implementation of several SA universities' language policies. However, can social justice be truly realised through top-down language policy resolutions? Using survey data, attempting to elicit views about revising one of these institutions' language policies, approximately 9000 responses, from all university stakeholders were collected in an attempt to understand how linguistic agency is exercised in this process of reformation. The responses were coded *in vivo* and the codes seemingly promoting language equality were then classified into broader categories. Using correspondence analysis the aforementioned categories were then compared to the elements of linguistic justice to statistically determine 1) the motivation behind speakers supporting language equality, and 2) if these responses are clouded by individual motivations to endorse linguistic agency. Based on those findings, comments on the relationship between language policy and linguistic justice are offered so as to provide valuable insight in the negotiation of pragmatic borders from the margins.

Beyond Promotion: The “Successful Student” Representation in Community College Student Stories

Lecture

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While CDA analysts have long been critiquing the marketization of higher education, not much research has dealt with students, key participants in higher education, and their academic experience. In few studies where the representations of students are touched upon, it is suggested that students are consumers or products of higher education (Mayr, 2008; Urciuoli, 2014), or their potential actions are obscured by nominalizations in the managerial speak of universities (Ledin & Machin, 2016).

With the aim of understanding (the role of) students and their experience in community college education, the present study analyzes two sets of community college student stories. Van Leeuwen’s (2008) framework for analyzing recontextualization is used to examine the “Successful Student” representation and its hyponymic representations in the data. This study acknowledges the importance of scrutinizing the promotional intent of the “Successful Student” representation; however, a market approach to analyzing higher education discourse may lead analysts to (re)state few findings aside from some predictable patterns suggesting business has engulfed previously non-business domains (Jacobs & Pelsmaekers, 2005). On top of discussing the promotional impetus of the stories, this paper traces the functions of the “Successful Student” against the backdrop of the negative portrayals of community college education and its students in Hong Kong (Leung, 2011). This entails probing how the representation makes room for these students (and institutions) and allows them to claim legitimacy in Hong Kong’s education landscape (see Martin, 2004).

Three hyponymic representations of the “Successful Student” are identified - the “Motivated Student”, the “Transformed Student” and the “Advice Giver”. The “Motivated Student” is represented as actively joining co-curricular activities, pursuing dreams and acquiring skills. This is realized through agentialized actions and the use of aspirational content. This representation fits squarely into the neoliberal ideology where individuals are expected to enterprise themselves (Urciuoli, 2003). The “Transformed Student” is constructed as benefiting from community college education, becoming industrious and eventually getting into university. This is done through lexical items and descriptions about change. Interestingly, while this representation does not deviate entirely from the neoliberal ideology, it resonates more with a local, Confucianism-influenced ideology that hard work is the key to academic success (Wong & Tse, 2017). In constructing the “Transformed Student”, story writers engage in community building, representing their transformations as a result of the collective effort of their friends and even the institution. The “Advice Giver”, unlike the two representations mentioned, is not exactly about what students do as described in the stories but what they do by telling stories. The “Advice Giver” advises an imagined reader on learning strategies and attitudes. This is done through linguistic realizations of giving advice (see Locher & Limberg, 2012) and “synthetic personalization” (Fairclough, 1989). It is also observed that some story writers recontextualize well-known quotations and Chinese four-word idioms to perform the “Advice Giver” identity.

This study argues that these representations involve seesawing between promotion and legitimation. The “Successful Student” goes beyond promotion to counter-argue that community college students are not “losers” in Hong Kong’s education landscape.

Bi-directional mass media: The case of the hand-written Ishinomaki newspaper

Lecture

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For six days following the Great East Japan Earthquake and accompanying tsunami (March 11, 2011) the printing facilities of the *Ishinomaki Hibi Shinbun*, an evening newspaper in Ishinomaki, Japan, could not be used. Working with flashlights and marker pens, dedicated editors produced handwritten “newspapers” and posted them at local evacuation centers for survivors to read.

The present study is a content analysis of the six issues of the handwritten newspaper as well as interviews with the editors and local readers in Ishinomaki. The analysis concludes that the editors effectively constructed a framework of solidarity in the community by shifting from the traditional fact and figures reporting style to a more rapport-building style. This shift can be characterized as a shift from the editors’ uni-directional monologue to a “dialogue” or “a joint production” between the editors and readers.

The first issue of the newspaper (March 12, 2011), produced one day after the quake, simply reported the catastrophic damage to the community – the collapse of city hall, the deluge of bridges, the devastation of fires, the flood of the nearby airstrip, and the expected increase in the number of missing persons. However, beginning on the third day after the quake (March 14, 2011), the traditional reporting style shifted abruptly to a more rapport-building style, in which readers felt a greater emotional connection with others or felt more “involved.” Consciously choosing to abandon the traditional reporting style, the editors’ of the newspaper announced the arrival of relief goods and water supply trucks from all over Japan in their headline stories (March 14, 2011). The following day they reported on the establishment of volunteer centers in the region (March 15, 2011).

The change to the rapport-building style assisted in simplifying reality for the readers by focusing on a subset of disaster-related content (e.g., volunteers and relief goods), which, in turn, constructed an emerging framework of solidarity that had the ability to alter the attitude and emotional well-being of the readers. The rapport-building style of the reporting made readers feel connected, involved, and not abandoned. The editors, in effect, sent a meta-message of camaraderie among the paper’s readers and the readers embraced it.

As seen in the case of the hand-written Ishinomaki newspaper, the press may do more than simply report the story; it can also filter and shape it. In this case, the reporting process resulted in empowering and solidifying a community during its critical post-disaster period.

Bilingual bachelor degrees - why and how? Developing sociolinguistically informed pedagogical support at the University of Helsinki

Lecture

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The University of Helsinki is a bilingual university with the responsibility of educating experts both in Finnish and in Swedish in a number of fields. Hence, the university introduced bilingual bachelor degrees in 2014 (TvEx-programmes) in a variety of fields. The aim is to educate bilingual experts with at least C1-level in their weaker national language (L2). Students attend one third of the courses in Finnish, one third in Swedish, and one third in a language of their choice.

In our current project we investigate the challenges that the teachers as well as the students face. The main aims of the project are 1) to develop teaching that takes the linguistic asymmetry of the students into account and supports deep learning, as well as 2) to develop linguistic support for the students in writing, speaking, understanding, and reading. We also wish to support students' self-regulation, motivation, and engagement to the studies in such a way that they employ all the possibilities of the bilingual program.

The methods in the study are both quantitative and qualitative. The data consist of participant observation and field notes, retrospective interviews with the students, a survey for the students as well as interviews with the teachers. Finally, workshops and other events will be provided for the participants in the framework of action research.

In this paper, we will focus on the findings provided by participant observation and retrospective interviews with the students. We will analyze the ways in which the students as well as the teachers manage the linguistic asymmetry in the lectures. We will also point out sequences, where the common construction of knowledge appears challenging due to the linguistic asymmetry.

The preliminary findings from the student observations and the interviews suggest that the lessons are in general teacher focused. Knowledge transmission is the most common way of teaching, and there is limited interaction between the students and the teachers. The teachers are fairly unaware of the linguistic asymmetry of the student groups. One reason for this is that the student groups are large (up to 200 students). Furthermore, the student interviews indicate that the students are unwilling to ask questions during class, especially since they are expected to do it in their L2, but also because of the general lack of interaction. The students also reported that if they lost the thread during the lecture, they turned to Facebook or to writing e-mails, instead of asking the professor to clarify the topic.

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Brushtalking in premodern sinographic East Asia: A study of classical Chinese discourse features in communication between maritime officials and foreign seafarers (1600s – 1900s)

Lecture

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In premodern, sinographic East Asia, for over a thousand years until the 1900s, classical Chinese was commonly used as a written lingua franca (or ‘scripta franca’) for cross-border communication between people from today’s China, Japan, (North and South) Korea and Vietnam. Since composing Chinese characters by hand was done on paper using brush and ink, that widespread lingua-cultural practice came to be called 筆談 (Mand.: *bǐtán*; Jap. *hitsudan* ひつだん; Kor. *pildam* 필담; Viet. *bút đàm*), literally ‘brush conversation’ or ‘brushtalk’. Unlike speech-based interaction, brushtalk invariably yields written artefacts. Those produced by prominent politicians and scholars deemed to have political significance or sociocultural value were often consciously collected; some are still kept in national or university libraries in Japan and Korea, less so in China and Vietnam. For decades, Sinitic brushtalk data arising from face-to-face social interaction has attracted a lot of scholarly attention in Japan and South Korea (compilations, thematic analysis), in China only relatively recently since the new millennium. Extensive Sinitic brushtalk research has been published in the four national languages: Chinese, Japanese, Korean and Vietnamese. By contrast, in research outputs written in English, Sinitic brushtalk is sometimes included in studies with an East Asian focus, typically ancillary to or being part of a major theme. There is as yet no monograph or special issue of a scholarly journal, where Sinitic brushtalk as an interactional phenomenon in ‘silent conversation’ between literati of (classical, written) Chinese is foregrounded for careful scrutiny and detailed analysis.

In this paper we will present findings on the discourse-pragmatic features in transactional communication between maritime officials of an East Asian polity and foreign seafarers whose boats drifted ashore after being blown off course. Based on a body of brushtalk data appearing in local ‘drifting records’ (漂流筆談) between 1600s and 1900s, we show evidence of East Asian literati using (primarily classical) Chinese to express specific discourse functions or ‘speech acts’ in their ‘silent conversation’. Written Chinese morpho-syllables carrying grammatical functions include personal pronouns (爾, 爾), interrogative pronouns (誰, 誰, 誰), wh- and yes-no question markers (耶, 耶), sentence-final modal particles (矣, 矣, 矣), and deictic markers (此, 此). These writing-based function words are sometimes mixed with those that are more characteristic of orality-based regional Chinese topolects (e.g., personal pronouns like 我, 我, 我, 我). Classical Chinese being a literary language intended primarily for literacy purposes rather than for face-to-face interaction, the use of Sinitic brushtalk for written lingua franca communication in premodern East Asia appears to be unique or sui generis, and is clearly under-researched from the linguistic and sociolinguistic points of view. One possible explanation is the script-specific affordance of classical Chinese as a morpho-syllabic, non-alphabetic language, which transcends speech differences between East Asian interlocutors engaged in ‘silent conversation’.

Cancer metaphors of socio-emotional perceptions in Chinese cyber lexicon

Lecture

***Ms. Jun Lang*¹**

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This study examines the emerging cancer metaphors that are encoded as a neologized morphological construction [X-ái‘cancer’]. I analyzed their semantics, morphological processes, the way they are used, and netizens’ argumentative evaluations of these coinages in a Chinese online community.

Based on the framework of exemplar model (e.g., Bybee 2006), this paper posits that the use of [X-ái] has been undergoing a sociomorphological process in the sense of Jing-Schmidt and Peng (2018). Following the method of data collection in Jing-Schmidt and Peng’s (2018) research, this study retrieved data from the well-known Chinese platform Weibo, a Chinese online microblogging application. This social networking site allows access to a significant number of collective language use occurring in the Chinese online community. Data retrieval was conducted through a keyword search using Weibo search engine. First, I searched *ái* ‘cancer’ on the Weibo platform using filters for original blog posts to remove duplicate data (i.e., retweet posts). Since Weibo censors posts on a daily basis, the same searching setting would not be able to produce the same results in the following day. In order to get a fuller picture of how netizens use cancer metaphors, I collected all posts that were tweeted on November 20th, 2018. This process yielded a total of 1576 tokens that contain the lexical item *ái*. Then, the data was manually examined and annotated, whereby a total of 927 tokens that did not cast metaphorically and 9 tokens that did not fit into the metaphorical pattern [X-ái] were eliminated. The remaining 640 tokens made up the dataset for the analysis.

Drawing on data retrieved from Weibo, this study validated sociomorphological approach by attesting the morphological productivity of cancer metaphors. The findings show that the prototypes of this construction express a socio-emotional perception, conveying an objectionable attitude on the part of the speaker. The use of *ái*s created by analogy based on the speaker’s own unpleasant emotion and perception of behaviors that they find disagreeable. For example, as a high-frequency item, *zhínán-ái* ‘straight man cancer’ expresses objection to stereotypical views about gender differences and misogynistic attitudes. It has therefore caused argumentative evaluations related to politeness and identity in Chinese social media. This gendered term is perceived as a sexist language by considerably more male users than their female counterparts, which seems to overturn the conventional moral orders that are typically associated with men’s sexism toward women. It also shows that women started raising awareness about gender equality by using antipatriarchal language to fight for their rights in the East Asian society.

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Classroom Teasing: Embodied Action and Institutional Contingencies

Lecture

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In mundane interactions, teases have been shown to be dualistic actions in which speakers attribute deviant and undesirable identities to speakers following actions such as complaining or bragging. Teases are designed in an outrageous, overdone, and potentially offensive fashion. They are close to the bone and their impropriety may index levels of intimacy between speakers (Glenn, 2003). In short, teases are a form of social control in which speakers produce “a mild and indirect form of reproof for a mild kind of transgression” (Drew, 1987: 250). There are no empirical studies focused specifically on classroom teases. This paper begins filling this gap. This paper is part of a larger study on classroom laughter. The setting was a Geosciences classroom at a U.S. university. The participants were a graduate teaching assistant and 23 students. Drawing from 6 hours of video-taped interaction, 28 instances of teasing were located. The data were transcribed according to Jeffersonian conventions. The framework for the analysis was Conversation Analysis. Thus, the transcripts and videos were subjected to iterative line-by-line analyses that accounted for the sequential location and turn design of embodied actions. The research questions guiding the analysis were:

1. How are the sequential emergence and embodied design of classroom teasables different from teasables in mundane interaction?
2. How are the actions of classroom teases different from teases in mundane interaction?

The analysis reveals three key findings. The first is that teases in classrooms unfold in a three-turn sequence, i.e., teaseable → tease → receipt, just as they do in everyday interaction, but, in this classroom, teasables are either response turns in initiation-response-follow up (IRF) sequences or student questions during transitional phases of class. Thus, teasing sequences are tightly interwoven into the instructional project. Second, classroom teases differ in design from those reported on in mundane interaction. While their design may be extreme in terms of lexical choice, prosody, and non-verbal resources, classroom teases do not use impolite language. Third, classroom teases do not attribute strongly deviant or undesirable identities to the teased. Thus, they are not close to the bone nor do they index any level of intimacy beyond the teacher-student relationship. The actions of classroom teasables are distinct from the actions reported in Drew (1987) and Glenn (2003).

Participants do significant interactional work in classroom teasing sequences. In teasables occurring in IRFs, students display misunderstanding and gently resist the moral order of the classroom by providing disaligning responses. In the subsequent teases, the teacher’s dualistic actions acknowledge the student’s playfulness in the teaseable but also provides negative feedback. In this way, the teacher uses teasing both to mildly affiliate and also to mitigate the delivery of negative feedback. The paper concludes by proposing that teases as classroom action are subject to institutional contingencies and constraints and that future work should continue investigating teases as embodied actions in institutional contexts.

Coherence, intersubjectivity, stance building and language change: A case study in emergent grammar,

Lecture

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This report discusses a frequently occurring formulaic pattern in in spoken Beijing Mandarin Chinese as an illustration of emergent grammar. The study proposes that this pattern is used for specific interactional needs (Fox, 1994), and helps to build local and global coherence in communication (Goodwin 1995). Through usage the pattern has developed changes in both its syntactic structure and discourse function while maintaining its basic contribution to coherence.

Specifically, the case study concerns a rhetorical question *bu35 (shi51)...ma*(isn't it the case that...). What goes within this construction is information that is presumed to be shared by participants in conversation. In spoken Beijing Mandarin this construction usually occurs to confirm some prior information, with at least three different functions: (1) reminding hearers some shared information (e.g., Haven't we reached an agreement?); (2) coherence building by tying current conversation to a prior point (e.g., Didn't I just mention that...?); and (3) offering new information as accessible to elicit intersubjectivity (e.g., Here are the three Front City Gates, right?). All three help to build and maintain coherence in conversation.

This study will focus on Function (3) because (1-2) are well within our common knowledge and understanding. Yet (3) is a new discovery as reflected in data from Beijing Mandarin conversation. The pattern now is found to introduce new information, either accessible or inaccessible to the hearer. The study proposes that (3) is used during conversation where speakers choose this construction to either bring about information that is presumed to be accessible to the hearer, or, occasionally to introduce new information to set up a new framework. The study speculates that this function could signal some background for a new discussion topic, and the hearer is presumed to be able to evoke some prior knowledge of the information so mutual stance is established. Alternatively, this construction may introduce a new topic, completely new information, possibly implying inclusive rapport while setting up a new framework during interaction. The essence of this pattern, in its various construction forms, is to serve the purpose of establishing intersubjectivity, stance building, and maintain both local and global coherence.

Finally, the study argues for a different approach in linguistic research. Grammar emerges out of usage, and usage determines meaning and form. In this study, the formulaic pattern was not first singled out. Instead the examination first followed the general trend of phonological fusion out of highly frequently occurring word combinations through conversation (Bybee, 2006). With frequent usage the internal structure is undergoing changes. The changes reflect the process of 'phono-syntactic conspiracy' (Tao 2006, 2009), namely phonological changes result in structural changes, leading to syntactic variations and grammaticalization. It was the phonological fusion and grammaticalization processes that prompted further examination of what this pattern is used for in conversation.

The findings from this study promote the view that grammar is temporal. Its structure and usage are always in a process but never arriving at a fixed form/function; therefore, grammar is emergent (Hopper, 1987, 1998).

Comparing the editorial stance of BBC and CNN on Brexit

Lecture

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The talk reports on a corpus-based critical discourse analytical study that compares the editorial stance of the British Broadcasting Corporation (BBC) and the Cable News Network (CNN) related to Brexit (the UK's departure from the European Union). In the UK, a referendum was held on Thursday 23 June 2016 to decide whether the UK should leave or remain in the European Union. Online posts published by the BBC and CNN pre- and on-referendum on 22 May – 23 June 2016 were collected, with the help of Google search. The study compares the editorial stance of BBC and CNN regarding Brexit by looking at the respective use of metaphors in the online posts.

Metaphors play different roles in various kinds of discourse, including conveying ideologies, conveying information, filling lexical gaps, and expressing emotional attitudes (Goatly, 2011). In this study, the online Metaphor Map of English was used to determine the metaphorical links between different areas of meaning. According to the Metaphor Map of English, the map of links tracks the metaphorical ways of thinking and expressing ourselves, covering 1300 years in the history of the English language.

The study examined 572 online posts from the BBC (278,352 words) included news reports, newsbeat, newsround, commentaries, and Reality Check articles and 61 online posts from CNN (326,286 words), edition.cnn.com (Europe, Opinions, Politics, Football, and World), and money.cnn.com (News, Investing, and Media).

The main findings will be presented. For instance, in the BBC corpus, one of the most frequent three-word concgrams is *leave/vote/said* (N=166). Analysis of the concordance shows the use of the following metaphors: will and personal choice; vigorous action and degrees of violence; authority, rebellion, and freedom; hatred and hostility; incompleteness; easiness; relative position; adversity; command and control; intention and planning; and psychology. In the CNN corpus, one of the most frequent concgrams is *Cameron/David/Minister* (N=24). Analysis of this concordance shows the use of the following metaphors: will and personal choice, command and control, politics, judgment, emotion, expression of opinion, answer and argument, impulse, incompleteness, incompleteness, vigorous action and degrees of violence, politics, trade and commerce, execution and performance, destruction, and size and spatial extent. The findings will be compared and discussed to reveal the ideologies and emotions conveyed by the BBC and CNN.

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Conflict in a start-up team: investigating identity construction in distributed leadership

Lecture

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This paper investigates a case of conflict among the German members of a start-up team -a contemporary business setting without formally assigned hierarchy or leadership roles, i.e. a constellation of distributed leadership (Vine et al., 2008).

Drawing on a corpus of over 35 hours of interaction (Skype and face-to-face exchanges), 200 emails and 1000 WhatsApp messages collected over a period of six months, the paper examines a conflictive episode that occurred the day before the legal founding of the firm: a disagreement about the acceptable workload in the team. It focuses on how the different parties involved in the conflict engage in identity construction (see e.g. Antaki and Widdicombe, 1998).

Unlike previous discursive leadership studies that have focused on the professional identity of leaders and managers (e.g. Clifton, 2017; Schnurr and Chan, 2011; Schnurr and Zayts, 2012; Svennevig, 2011), this study explores the intersecting identity of the ‘entrepreneur’. It does so by drawing on Bucholtz and Hall (2005) to investigate how participants in hostile interactions position themselves and their opponents as different kinds of entrepreneurs and which linguistic resources they use to indexically produce these identities.

The findings outline various linguistic practices by which the members performed entrepreneurial identity in interaction, such as the overt use of referential identity categories (e.g. “entrepreneur”) or marked metaphorical expressions (e.g. “planting the seed for the giant tree”), as well as less direct means, such as implicatures or interactional stances. Instances were shown, where the identity ‘entrepreneur’ was constructed in opposition to that of regular employees (e.g. “employee-mind set”), who were framed as an out-group. Through these resources, the members positioned themselves as competent and dedicated entrepreneurs while situating their opponents as either being naïve or lacking commitment.

Identity construction in this conflict exchange could thus be seen as a way to support one’s own position and weaken that of the opponents’. The paper concludes by discussing the extent to which the distributed leadership constellation examined constitutes a conducive communicative setting for the enactment of the entrepreneur identity.

Confrontation Coated in Cooperation: Chinese Impoliteness under He

Lecture

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One of the reasons why Chinese impoliteness has been paid relatively less attention might be due to the general impression that, in the Chinese society, the Chinese harmony 和 *hé*, tends to be profiled under the collectivist orientation (Hofstede, 1984; Triandis, 1995). This orientation toward 和 *hé* in the daily-life practice is exemplified in the various expressions that stress the merits of *hé* (for example, 和氣生財 *héqìshēngcái* ‘harmony leads to wealth’ and 家和萬事興 *Jiāhéwànshìxīng* ‘cohesiveness in a family lead to prosperity’). However, while the Chinese are said to prefer a more indirect style of communication to avoid confrontation for the purpose of protecting others’ 臉 *lián* and 面子 *mianzhi* and of making distinction between insiders and outsiders (Bond, 1991; Bond & Huang, 1986; Gao, 1996; Gu, 1990; Ho 1996; Mao, 1994; Pan, 2001; Pan & Kadar, 2012), several scholars have indicated that verbal attacks and impoliteness not only are not uncommon in the Chinese community (Haugh, personal communication, Nov 20, 2017) but also take the form of a more implicit, circular impoliteness style which is manifested in certain Chinese expressions such as 笑裡藏刀 *xiàolǐcángdāo* ‘to hide a dagger in one’s smile’ and 指桑罵槐 *zhǐsāngmàhuái* ‘to point at the mulberry while indeed scolding the locust’ (e.g., Chang, 2001).

Therefore, this study examines Mandarin impoliteness interactions from *kāngxīláile*, a TV variety show in Taiwan (15 episodes, each 45 minutes), and some miscellaneous institutional oral spoken data collected from 2012 to 2015 (in total 50 instances). The results show that, in addition to the direct impoliteness attacks, a large number of confrontations in our data are characterized by more implicit, insidious style of impoliteness attacks, a more retained style of impoliteness. The indeterminacy carried through this kind of impoliteness attacks might save the speaker a chance to cancel the impoliteness act and, at the same time, leave some room for the hearer to decide how to interpret the speaker’s intention. In our data, illocutions such as inquiry, benediction, farewell, compliment, and self-deprecation can all be used as weapons to damage the interactants’ face.

While the purpose of indirect attacks in the TV show is generally for entertaining purposes, in the real-world, they are used to achieve one’s ulterior motive without harming the social harmony, 和 *hé*. We argue that whether Mandarin Chinese speakers choose a direct or a more implicit, insidious style of impoliteness is based on three parameters, namely, 自己人 *zìjǐrén* (relational proximity), a notion derived from Mencius’ differentiated love, 輩分 *bèifēn*, (relative hierarchical status), a notion derived from the collectivist orientation (Hofstede, 1984; Triandis, 1995), and 倫理 *lúnlǐ* (institutional ethics), a notion derived from the five relations in Confucianism (Yum, 1988). Finally, the present study argues that, while Chinese people do value social harmony *hé* highly, some seemingly “polite” interactions should be considered as a performative cooperation that maintains the Chinese social harmony *hé* (Chang, 2001; Goffman, 1955), and thus the interrelationship between Chinese politeness and impoliteness is a sophisticated one that deserves further investigations.

Constructing a city's values and images in an official text: Discourse analysis of a city branding strategy

Lecture

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This study aims to clarify a city's branding strategy in an official text by analyzing the discursively constructed values and images in the text.

Globalization has intensified the competition among cities, ranking them in terms of their performances in specific fields such as technology, banking, arts, and higher education (Flowerdew 2004). City branding, which broadcasts the core values and images of the city, is a strategic instrument that is used to publicize its competitive advantage (Zhang and Zhao 2009). This strategy is considered significant, especially when the city hosts mega events (Zhang and Zhao 2009), as the administration must gain the support of its residents and encourage foreigners to visit the city.

Using the critical discourse analysis approach, which clarifies the ideologies of text in social context, this study examines the city branding strategy of the Tokyo Metropolitan Government (TMG), the host city for the Olympic and Paralympic Games Tokyo 2020. The data for analysis is drawn from TMG's publicized online text, *Towards 2020–Building the Legacy*–, which describes their vision for the Olympic and Paralympic Games and the development of Tokyo. The analysis uses the framework created by Fairclough (2003), focusing especially on word meaning, sentence structure, agency, presupposition, and genres in the text.

The analysis has revealed the city's core values, such as safety, diversity, cultural promotion, environmental protection, and economic effect. Tokyo has already kept these values, however, TMG insists on making efforts to enhance these values toward the 2020 Games and beyond. These values represent the generous images of Tokyo by showing that they protect people's lives, and promote social coexistence and environmental friendliness. We have also found that TMG implicitly conveys consideration for the citizens and visitors by respecting their autonomy. Further, it encourages citizens to participate in the preparation for the 2020 Games in a "hortatory report" genre (Fairclough 2003). Moreover, among most agents being TMG in the text, there is a discourse with the Japanese people as the agent. The discourse represents the reconstruction efforts after the many disasters that Japan has faced in recent times. This symbolizes the unification of the Japanese people which is reported to the world on the occasion of the 2020 Games.

We demonstrate in the study that constructing these values and images in the text, which convey consideration for the people, society and nature as well as attractiveness of the city, can be an effective city branding.

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Constructing Metrolingual Spaces in Countryside China

Lecture

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Focusing on how ordinary people “doing language” to “get by”, Metrolingualism provides a holistic view of linguistic resources, personal trajectories and repertoires, objects and space, and examines the emergent of social repertoires and metrolingual franca from everyday interaction in relation to urban spaces (Pennycook, 2010). Although urbanized cities seem to be the site of research for most Metrolingualism studies, Otsuji and Pennycook (2010) clarified that Metrolingualism does not limit its scope to the urban.

This paper explores the Metrolingual social spaces and spatial repertoire in countryside China, in particular, the practices of co-constructing metrolingual spaces and the multilingual interlocutors’ in-the-moment awareness of spatial repertoire in Xinjiang, China. The data examined come from two Youtube videos on the channel *The Food Ranger* by its host Travor James, a Canadian vlogger who speaks Mandarin as a proficient additional language and travels around China, Malaysia, Singapore, India, and other Asian countries to experience local street food.

In these two videos, he travels to Kashgar in Xinjiang Uyghur Autonomous Region, an area perceived to be underdeveloped. With the dominant ethnic group being Uyghur People, Mandarin loses its dominant status as the official language. Six excerpts from the two videos were selected, transcribed, and closely examined to illustrate the layers of spaces other than commercial transaction emerged from dining places, i.e., “space of friendship and acceptance to local community” and “space of culture learning”.

The focus of the paper is on the interlocutors’ awareness of semiotic resources in their dynamically constructed spatial repertoire and their ability interact and progress conversations with these resources. For example, in one of the excerpts where the “space of friendship and acceptance to local community” emerges, the vendor utilizes gestures, limited shared lexicons (from Uyghur, English, and Mandarin), interlocutor’s prosody contours, Uyghur cultural artifacts, restaurant products, and even Travor James’s camera as his resources to communicate friendliness and humor. In another encounter where Travor James takes on the role of cultural informant to an Uyghur ice-cream vendor, he practiced Chinese pragmatic by humbly suggesting that the ice-cream in North America is not as delicious. The knowledge and experience on “doing being polite” in Chinese culture, along with the multimodal semiotics, is part of his assemblage of resources in that moment.

All in all, the analysis shows not only the transformation of non-urban places to Metrolingual spaces, but more importantly, the practices of mobilizing the assemblage of resources from interlocutors’ situated and dynamic spatial repertoire in meaning negotiation.

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Constructing personal power in Chinese academic talk

Lecture

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Power is intrinsic to social interaction and it has attained a remarkable centrality within the humanities and social sciences. This study investigates how interactants construct their personal power (cf. institutional power) at dissertation defenses in a Chinese setting from a discourse-pragmatic perspective. The analysis shows that the participants with the expected higher or lower personal power tend to construct the two types of power as expected in the current academic community of practice by employing various strategies. Meanwhile, the participants with the expected lower power may struggle for the higher personal power in the interaction, and the participants with the expected higher power may construct the lower personal power. The construction of two types of personal power and the dynamic change of the participants' power relations are driven by the accomplishment of communicative goals (i.e., transactional and interpersonal goals).

Constructing the Voice of Written Texts as Institutional Authority in Japanese Multimodal Interaction

Lecture

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This study investigates the use of textual objects as interactional resources in multimodal interaction at a Japanese insurance company. Specifically, it examines the transformation of written texts into talk as participants negotiate the meanings of written texts in an insurance brochure. They employ representational methods of represented talk (Kasper & Prior, 2015) to present their interpretations of the texts. Using conversation analysis, this study reveals the configuration of multiple semiotic resources that the participants strategically utilize while they collaboratively engage in the meaning making activity.

Previous studies on multimodal interaction found that interlocutors employ locally shared resources which are available at the moment of interaction to build their next actions. Goodwin (2013, 2018) called such resources substrates and illustrated how social actions are constructed by reusing and adapting them. For the use of written text as a substrate, Lehtinen (2009) observed that the texts from the Bible were recontextualized and appropriated to be relevant for the participants of the Bible study.

Similarly, the adaptation and utilization of written text as substrates are observed in the data for this study. However, the texts are often transformed into talk as an utterance of another autonomous speaker when the participants present their interpretations of the texts. Their interpretations are frequently marked with a sentence final particle *yo*, which constitutes an utterance, following a presentational stance marker *masu* (Cook, 2008). Therefore, speakers' interpretations are not structurally constructed as thoughts, but as utterances despite the represented objects being written texts.

I argue that the particle *yo* and the *masu* form are devices that the participants utilize to animate the voice of institutional authority and manipulate the participation framework. These devices are employed to represent the institutional authority and bring its presence to the interaction. The practice of voicing the text is examined in relation to the participants' displayed epistemic stances toward the contents of the texts in the study.

The data come from approximately 150 minutes of video recordings of mundane role-play training sessions at a local branch of a major insurance company in Japan. In the current data, two coworkers practice to explain the company's new insurance plan to a target customer in a role-play, which is a common practice to train company workers (Stokoe, 2013). As a result of the role-play, however, it becomes apparent for the participants that the participant playing a role of an insurance agent does not understand the insurance plan well enough to continue the role-play. Thus, they put the role-play on hold to collaboratively examine the meanings of the texts in the insurance brochure to figure out the insurance plan together.

The use of the textual objects is analyzed by examining the participants' orientation to the here and now context of the interaction, which is exemplified, for instance, by the use of deixis (e.g., *kore* "this" and *ue* "above"). Moreover, the transformation of the texts is illustrated in relation to the multiple layers of communicative actions and meanings that the constructed talk accomplishes in multimodal interaction.

Contextual/situational effects on the references of *lian* and *mianzi* - understanding the Chinese face concept from *Mainzi Wenti* (Face Issue) by Laoshe

Lecture

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This paper examines the references of *lian* (脸) and *mianzi* (面子), the two Chinese lexemes for the English word *face*. In the past several decades, many researchers on Chinese face/facework have followed Hu's (1944) division of the two terms based on their semantic differences when referring to an individual's moral or social character. Hu (1944:45) claims that *lian* represents the confidence of society in the integrity of a person's moral character while *miànzi* denotes his/her reputation in Chinese society which is achieved in life through success or ostentation. In this paper the author examines and analyzes the references of the two terms used in *Mianzi Issue* (面子问题), a three-act play by Laoshe (老舍, 1944), a famous Chinese playwright. This study shows that, even though *lian* denotes a person's moral aspect more often than *miànzi*, which often refers to one's public image, *lian* and *miànzi* are not necessarily fixed in their references but often exchangeable: both terms may refer to the reputation or image related to one's moral or social character, such as moral/honor face and mask/image face, or to one's power/relation/favor face, which indicates his/her personal relationships and social status or power to grant to or request favor from others (Kinnison 2017). This exchangeability, the author argues, makes it difficult to understand the multifaceted Chinese face concept when researchers focus mainly on their semantic distinctions in studying this folk notion, but fail to examine the contextual and situational effects on the references of the two words. Therefore, in order to have a better understanding of the Chinese *face* concept, we need to examine the contexts and situations in which *lin* and *miànzi* are used so as to identify their specific references, either to one's moral/honor face, mask/image face, or power/relation/favor face.

Key words: face, *liǎn*, *miànzi*, context, image, favor

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Control via (im)politeness in interactions with hallucinatory voices

Lecture

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This paper reports on a pilot study investigating how 10 voice-hearers with diagnoses of psychosis describe their interactions with hallucinatory voices. We focus particularly on how relative power and control manifest themselves through (im)politeness phenomena in the reported interactional behaviour of voice and hearer.

Voice-hearing is reported by approximately 70% of individuals with diagnoses on the schizophrenia-spectrum, but a sizable minority copewell with such experiences (Jenner et al. 2008). A key factor seems to be hearers' perceptions of the power of the voices to influence their actions and mental states (Peters et al. 2012) and the extent to which they in turn feel in control of their own thinking and of the voices' behaviour. However, this 'sense of control' is normally measured by psychometric assessments which rely on voice-hearers' awareness of and willingness to disclose the nature of their relationships with voices, and which do not distinguish between potentially different types of control.

We discuss the potential contribution of an analysis of face management and (im)politeness in voice-hearers' reports of interactions with voices in the 10 interviews. We show the ways in which the voices are reported to attack or, more rarely, enhance, different aspects of the hearer's 'face' (Spencer-Oatey 2002, 2007), and argue that impoliteness, in particular, can be one of the ways in which the voices exercise control over the hearer (cf. Culpeper's 2011 'coercive impoliteness'). We discuss, for example, the ways in which voices exert explicit control via insults ("you fucking dog"), but also more indirectly via rogatives ("Why would you want to do something with your life?") that can be particularly difficult to question, or resist.

We report some preliminary evidence of a correlation between impoliteness on the voices' part and hearers' degree of distress and consider the implications of applying (im)politeness theory to interactions with a participant that others cannot perceive. We reflect on the implications of our findings for ways of assessing voice-hearers' relationships with voices as well as on the benefits and challenges of applying (im)politeness theory to such data 'at the margins'.

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Conversation Analysis and the Two Communicative Levels of Fictional Film Discourse

Lecture

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In recent years, conversation in fictional films has become an important research topic in linguistics (Bateman & Schmidt 2012; Piazza et al. eds. 2018). One salient feature of conversation in fictional films is that it rests on two communicative levels (Dynel 2011a, b). In fictional conversations, utterances by fictional characters are not only oriented toward and understood by other fictional characters but are also oriented toward and understood by viewers or recipients, who cannot talk to these characters. Therefore, to elucidate conversations in fictional films, we should focus on this specific feature.

This presentation aims to demonstrate that conversation analysis is a valuable method for investigating conversations that have two communicative levels in fictional films. Even though some conversation analysts have studied conversations in dramas and films (Stokoe 2008; Chepinchikj & Thompson 2016), the organization of the two communicative levels of fictional conversation has not been fully examined. This knowledge gap could be filled by focusing on recipient design (Sacks et al. 1974) and action formation. From this perspective, we can analyze how a fictional character's utterance is designed both for other characters in films and for people viewing the films.

Using US fictional films as data, I analyze conversations where some metafictional techniques, which emphasize the fact that the conversation is fictional, are used. I show how an utterance is designed and organized as an action oriented toward other fictional characters and how the same utterance is designed as a metafictional utterance oriented toward viewers.

My analysis illustrates that the intelligibility of metafictional utterances is constructed based both on rules of fictional conversation—such as “In a Hollywood movie, characters can speak English regardless of its setting”—and on rules used in ordinary conversation—such as maxims related to category-bound activities (Sacks 1972). This implies that, to elucidate the two communicative levels of fictional film discourse, we should focus on the two kinds of rules used in fictional conversation.

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Conversational humour in Australian Blue-Collar workplaces

Lecture

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Despite the apparent widespread acceptance of the use of humour in day-to-day Australian life, there have been very few linguistic studies investigating the importance of conversational humour (Dynel, 2009) in the workplace. Taking an interactional pragmatics and conversation analytic perspective, this paper seeks to address this gap in the under-researched context of Australian blue-collar workplaces.

The data for the study was recorded at three blue-collar workplaces in and around Brisbane and consists of over 120 hours of audio and video recordings of naturally occurring interactions between co-workers: farm workers, landscape gardeners and plasterers. The recordings consist of several types of interaction, e.g. talk while performing tasks, during shared breaks and in informal meetings.

Data analysis is underpinned by the conversational humour framework proposed by Béal and Mullan (2013, 2017), focussing specifically on the turn design, the target of the humour (whether it is self-, other- or third-party-oriented) and the pragmatic functions. This study provides an in-depth analysis of the types of conversational humour found in the data, e.g. teasing, self-deprecation and banter.

This paper seeks to enhance our understanding of linguistic practices in the Australian workplace and has implications for understanding relationality in the workplace context.

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Criticisms at business meetings from publishing sector in Taiwan: A gender comparative study

Lecture

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During the last three decades, literature on professional management have well-documented that leaders of both sexes have distinctive preference of communication styles and enact various forms of criticisms to their subordinates. Females in the managerial position are argued to be communal and people-oriented, engage in a conciliatory and collaborative manner in solving different views and issue criticisms softened with mitigation forms. Male managers, to the contrary, are more tasked-oriented and keen on assertive, demanding and confrontational communicators. They are presumed to criticize their subordinates in an unmitigated and aggravated manner. Following previous research in businesses and organizational contexts (for example, Holmes and Stubbe, 2003; Ladegaard, 2011; Mullany, 2007), this study, drawing on a combined analytical approach integrated with tools from conversation analysis (CA) and pragmatics, explores how woman and man superiors actually manipulate discursive strategies to activate their power in their internal meetings, in particular focusing on the actual behavior of these male and female leaders giving criticisms to their subordinates from publishing sector in Taiwan. The results of the analyses show that the female leader draws on a wider variety of discourse strategies and opts for both masculine and feminine communicative style to manage diversity in the workplace. Whereas she uses a stereotypical masculine style to criticize her subordinates in a bald and unmitigated manner, the female leader has the support of her female subordinates due to her care and feminine style. The analyses also show that the male leader tends to exercise criticisms in the forms of aggressiveness and competitiveness, coupled with teasing humor, for the purpose of criticizing subordinates, reinforcing solidarity and thereby achieving his leadership objectives. In the present study, the male superior is noted especially in the use of teasing humor, presented in the types of jocular insults, biting teasing, and sarcasm, which do not receive direct challenges from his subordinates. The finding indicates the teasing contributions made by the various members of this community of practice are face-threatening in the content and style but appears to contribute to a sense of belonging. It is worth to take a closer look at the socio-pragmatic norms of the micro- and the macro- relationships while explaining the gender effects on the discursive strategies and management styles. Finally, the article suggests that normatively masculine and feminine management styles may be culture specific, which reiterates the need for a careful consideration of socio-cultural values and norms.

Keywords: gender, criticisms giving, leadership, workplace

Cross-cultural Impact on Financial Companies' Online Brand Personality

Lecture

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The study intends to investigate Chinese and American financial companies' distinct brand personality indicators shown through culturally-based linguistic features online. The potential correlation between culturally-oriented brand personalities and companies' financial performance is also examined. The study employs computerized content analyses to examine the cross-cultural differences among respectively 14 American and Chinese financial companies' English websites' online communication based on Aaker's brand personality framework. The findings reveal that despite some similarities, there are significant differences between the frequencies and patterns of brand personality indicators on American and Chinese websites, which demonstrates the connection between the companies' linguistic preferences with their different cultural backgrounds. It also proves that there could be significant relationship between financial companies' corporate brand (CB) personality expressions and their financial performance, and US financial companies' revenues are more closely correlated with brand personality dimensions than Chinese companies'. The necessity for cross-cultural adaptation of CB personality is verified in this study. Chinese international companies' English websites may have a big room to improve their online corporate communication. Similarly, foreign companies who intend to enter into Chinese market may think about laying emphasis on their personality indicators of Competence in their online corporate communication.

Cross-linguistic influence in L2 English speech acts: Manifestation of Japanese discernment toward seniors

Lecture

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In Japan juniors (*kohai*) are known to show respect and discernment (*wakimae* in Japanese) to their seniors (*senpai*) by displaying humbleness, whereas *senpai* feel responsible looking after their *kohai*. In Japanese culture, *wakimae* is a feature that signifies the notion of politeness. In Western traditions politeness is generally interpreted as friendliness as well as respectfulness, and speakers do not distinguish based on age or seniority. Against such a cultural background it is a daunting task for Japanese speakers to conduct face-threatening acts such as complaints toward *senpai*, thus handling such issues in their second language (L2) is especially challenging.

The current study was conducted to examine how such a cultural specific notion of junior/senior hierarchical relationship in Japan might be evidenced in Japanese learners' performance on speech acts in L2 English. The study compared speech acts by native speakers of Japanese (JNS) (N=10), English (ENS) (N=10) as well as Japanese high intermediate level learners of English (JL) (N=16, TOEFL 481-519). The JNS, ENS and JL responded to a set of speech act scenarios comprising requests, refusals and complaints in open-ended discourse completion tasks. The speech act scenarios comprised of 1) requesting a senior professor to provide a recommendation letter at very short notice, 2) refusing a request to pitch in on part-time work for their *senpai* who has always been helpful, 3) complaint to their *senpai* about his rather selfish behaviour, and 4) complaint toward your friend at the same class level in the same context as 3).

The results revealed that similarities in semantic formulas were found between ENS, JNS and JL in Scenario 1) where a senior professor was involved. The prototypical semantic formulas both ENS and JNS used were greeting, stating a reason of request, actual request, and minimizing imposition by acknowledging the short notice of the request. Whereas 30% of ENS and 50% of JNS used direct apology along with the above formulas in Scenario 1), only three occurrences of apology were found in the JL group. Further, there were distinct differences between ENS and JNS with semantic formulas used in the scenarios involving *senpai*. While JNS adjusted the severity of complaint style toward *senpai*, they used direct forms of complaint toward their friend of the same class level. They clearly demonstrated *wakimae* toward their *senpai* even when *senpai* showed intolerable behaviour towards them. Their ENS counterparts, however, showed absolutely no differences in their responses between 3) and 4). Moreover, the concept of *wakimae* showed up in JL speech acts in Scenario (3). The learners displayed both disappointment and understanding, then kindly requested reconsideration for *senpai*'s own benefit, and further offered a generous solution in the end. In the presentation, I will discuss cross-linguistic influence on learner language from sociopragmatic and pragmalinguistic standpoints by comparing and contrasting semantic formulas and linguistic forms found in JNS, ENS and JL, that were used to 1) manage the severity of the complaint, 2) politely refuse the request, as well as 3) get their demanding request accepted effectively.

Dare to decline?: Power and manipulative politeness in directives

Lecture

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Politeness research has traditionally focused on its instrumental use in managing passive face threat avoidance (Brown & Levinson 1987), but recent studies have explored its utility in active goal achievement (Ho 2018; Issa 2017), especially a balance between exploiting self-politeness and other-politeness as manipulative strategies (Sorlin 2017). While these recent studies mainly analyze the illocution of manipulative politeness strategies, few have studied their perlocutionary utility in practice and its influence on interpersonal relationship development. The workplace appears to be an ideal setting for investigating the persuasiveness of politeness (Ho 2018) and was selected as the research site. Power difference is also considered as an important factor in compliance gaining (Miller 1982).

Based on Sorlin's (2017) three manipulative politeness tactics, this project entails two 3 (superior, acquainted coworker, acquainted intern) \times 4 (no strategy, enhance the other, lower self, enhance self) between-subject factorial experiments in scenarios where participants will be invited to a party or be asked to give a tour in their neighborhood. A total of 720 participants with working experiences will be recruited from Amazon Mechanical Turk and a large American university. Each participant will be randomly assigned to complete one of the 24 vignettes. The persuasiveness of the directive is measured on a single-item 7-point Likert-type scale. To triangulate the validity of the experiments, this paper also employs the above three tactics at the end of the survey and ask participants for their willingness to complete similar surveys. By comparing the perceived persuasiveness among participants, this paper hopes to unpack the persuasiveness of the three tactics, their interplay with power difference between interlocutors, and the perceived perlocutionary effect on the likableness of the requester.

This project attempts to engage the literature from three perspectives. First, examining the efficacy of linguistic politeness strategies contributes to the understudied perlocutionary aspect of speech acts. Second, the tradeoff among language strategies, the relational variance of likeableness, and the instrumental variance of persuasiveness can help researchers better understand the equilibrium of verbal costs and benefits (Xiang 2017). Finally, this study can reflect participants' cognitive perception of working relationship and non-work-related life.

Keywords: compliance gaining; directives; face; manipulative politeness; persuasion; power

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Developing Academic Pragmatic Competence of Chinese EFL Learners at the Tertiary Level

Lecture

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This paper is aimed at exploring an effective teaching method in developing academic pragmatic competence (APC) in Chinese junior university EFL learners. APC can be defined as learners' competence to use the target language in academic settings, which is close to CALP but different from BICS.(Cummins, 1979) It includes a range of language functions, including defining, hypothesizing, describing, analyzing, explaining and concluding. (Dalton-Puffer, 2007) Content and Language Integrated Learning (CLIL) can be employed as a theoretical and pedagogical framework for developing learners' APC, since it features the simultaneous learning of both subject content and language, both of which constitute major components of APC.(Coyle, 2010) To test the effectiveness of this method, action research is utilized as the research method to try it in actual instructional settings to see what it works and what it does not work in the cultivation of APC. After two rounds of action research, data are collected from students' use of academic English in group discussions and seminars, students' feedback show that they have perceived their improvement in APC. The problems for poor APC performance among learners mainly arise from the incorrect use of language forms, lack of subject content, and ill-equipped academic functions and discourse patterns. To solve these problems, teaching strategies are proposed and tried, including explicit instruction of disciplinary content, academic language learning scaffolding, language form noticing and discourse pragmatics. The paper concludes that Chinese junior university EFL learners are not well equipped with APC compared with their general English proficiency, and APC enhancing teaching strategies need to be employed to develop learners' APC to a higher level. For the first time this research proposes the concept of APC and makes contribution to the expansion of pragmatic competence into academic settings, which reveals the values of pragmatics that departs from its focus on the pragmatic studies of language use in everyday situations.

Key words : academic pragmatic competence, CLIL, action research, APC teaching strategies

Dimensions of 'language' in transitional mathematics classroom

Lecture

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In Finnish educational system, preparatory education is provided to children and adolescents of ages 6–17 up to a year after their immigration to Finland. The aim of this phase is to provide sufficient skills in one of the national languages and to prepare the students with necessary study skills so that they can participate in basic education. Although the emphasis in these transitional classrooms is in learning Finnish or Swedish, also different content subject and their academic language is part of the curriculum. In this paper, we focus on the role of language in learning mathematics at the fairly early stages of second language socialization.

Various tools have been developed for multilingual instruction in mathematics and other subjects so that it would be easier to assess the language skills needed in succeeding in these subjects (Moe et al. 2015). Less attention, however, has been paid to conceptual tools teachers of non-language subjects need in implementing language awareness in their teaching. Language is an ambiguous concept. In addition to a structural code or 'a grammar', it is a semiotic system for active, embodied meaning making. Moreover, in the context of subject learning and teaching, there are specialized conceptual systems or even registers (Agha 2007) of e.g. mathematics, or history and civics.

In this paper, we explore the different dimensions of 'language' by focusing on interaction in a transitional mathematics classroom in a secondary school in southern Finland. The students in this group are 13–17 years of age. The video-recorded data analyzed for this study consists of mathematics lessons and pair projects where students collaboratively solve mathematics problems. In our analyses, we concentrate both on the students' multilingual problem-solving strategies (especially Arabic-speaking students) and the linguistic support provided by the teacher.

Through our empirical analyses, we aim to build towards a frame of reference that would help the mathematics teachers to understand what language awareness means in relation to their own subject at these fairly early stages of second language socialization. The year spent in preparatory education is a short period of time and many of the students transferring to basic education still need also concrete linguistic support in the classroom. The key to increasing linguistic responsiveness in subject content teaching is seeing 'language awareness' as an integral part of teacher's subject knowledge. The current study aims at providing both conceptual and practical tools towards this end by discussing language awareness through concrete mathematics related examples of multilingual and multimodal meaning making.

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Directives in the multilingual construction site

Lecture

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Directives are among the most basic social actions people make use of in order to get others to do certain things (cf. Tomasello 2008). In construction sites, directives often have a more specific function: They normally serve to coordinate and link the stages of joint projects by which routine workplace tasks are performed. The entitlement to expecting compliance is to some extent warranted by the institutional roles associated with the division of labor (deontic status). Since effectiveness is crucial in this kind of tasks, directives are usually short, lexically and syntactically simple, as well as highly routinized. Grammatically they are most often expressed with imperatives (Rossi 2012; Zinken & Ogiermann 2013; Sorjonen, Raevaara & Couper-Kuhlen 2017).

Yet, in multilingual contexts even grammatical simplicity may be realized differently. In the present study we follow a Polish worker ('Tomasz') who has learned Norwegian as a second language 'in the wild', that is, mainly by interacting with Scandinavians at workplaces in Norway. Our data consist of video recordings documenting his interactions with leaders and co-workers in their daily work activities in two different construction sites. We have compiled a collection of 230 directives addressed to crane operators and colleagues in his work team. Using Conversation Analysis as a method, we analyze the sequential and temporal unfolding of these actions and the associated claims of entitlement and orientation to contingencies (deontic stance). The context of manual work also requires a multi-modal approach, including in the analysis the gestural and material resources exploited in recruiting the interlocutors to act.

The analysis focuses on syntactic and lexical variation in the formulation of directives. In addition to the expected patterns of using imperative and modal interrogatives, we find frequent use of infinitive directives, which are not idiomatic in Norwegian. We also analyze Tomasz' use of hedges and other lexical modifiers that mitigate the imposition of the directives. Our aim is to describe in what kind of situations the directives deviate from the standard pattern found in L1 Norwegian contexts and to what extent this may be explained by such factors as interference from the mother tongue or the structural organization of the workplace activity.

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Discourse deixis and pragmatic effects of Finnish enclitic discourse markers *hän* and *se*

Lecture

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In this study, we discuss the grammaticalisation of the pronouns *hän* 'he/she' and *se* 'he/she/it' into enclitic discourse markers in spoken Finnish. Originally, the pronouns were distinguished by animacy: *hän* as animate vs. *se* as inanimate. However, such animacy distinction has been collapsed in modern spoken Finnish, and neutralised when used as enclitic discourse markers *=hAn* and *=se*, which are our focus of attention. Another relevant difference concerns logophoricity: *hän* is a speaker-oriented logophoric pronoun, while *se* is an addressee-oriented general pronoun (Saukkonen 1967, Laitinen 2002, 2005; Priiki 2017).

We investigate the non-referential uses of these enclitics by using elicited examples for clear cases and cases where a satisfactory minimal pair is very difficult to find. Authentic examples from corpora are also used occasionally to affirm generalisations. First, we examine their discourse-deictic uses, especially in response to an uttered statement. Functionally, the addressee-oriented *=se* continues the reference flow from the preceding statement, while the speaker-oriented *=hAn* raises the speaker's stance, often as denial, disagreement or argument against the preceding statement (cf. Duvallon & Peltola 2012, 2013; Duvallon 2014). Animacy may play a role here as we feel more empathy for animate referents than inanimate ones (see, e.g., Næss 2004). Applying this empathy-based interpretation to the enclitics, we may say that *=hAn* functions as the speaker's stance-taking device when talking about the topic more important to him/her, especially when the speaker seeks a confirmation for a fact, while *=se* stands for an emotionally more remote topic, as when a piece of information is novel information for the speaker.

Beyond discourse-deixis, discourse-pragmatic features relevant for determining the use of the enclitics are: 1) the speaker's expectations, 2) mirativity, and 3) the nature of the information source. First, *=hAn* is used for talking about shared knowledge between the interlocutors, and also for avoiding epistemic authority (the speaker is often looking for the hearer's confirmation with *=hAn*). In contrast, by using *=se* we assume epistemic authority when making a claim based on a direct observation about a given state-of-affairs. This renders the status of shared knowledge among the interlocutors less relevant. Second, *=hAn* is often related to mirativity, while *=se* acquire mirative readings less frequently. With *=se*, the speaker usually expects a certain state-of-affairs to occur, but what happens may exceed his/her expectations. Third, *=se* is usually associated with concrete observable evidence, while *=hAn* can be used regardless of the evidence the speaker. Following from this, *=hAn* appears whenever either of the enclitics is used with facts.

We argue that the original semantics of the two particles as pronouns can, at least, partly account for their use as discourse enclitics. For instance, the addressee-related vs. speaker-related nature of the pronouns may explain some of the differences, and differences in animacy may be related to their uses as enclitics. For example, *=hAn* is used for facts, and we may say that facts are closer to us than events that have happened previously in that facts have become a part of our knowledge of the world.

Discourse deixis as a sign of metapragmatic awareness

Lecture

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This talk explores the process of discourse deixis involving demonstrative pronouns from the perspective of social cognitive pragmatics (cf. Croft 2009, Tomasello 2003, Sinha 2014). The central issue is how Hungarian demonstrative pronouns as typical discourse-deictic expressions stake out context-dependent points of reference for the processing of jointly observed referential scenes (cf. Tátrai 2018). This type of deixis does not only integrate situative factors of the discourse (the physical and social world of participants) in its interpretation but also makes (the organization of) discourse itself a matter of reflection. Its instantiations are thus metapragmatic signals (cf. Verschueren 1999, 2004) that enable speakers to reflect on their own linguistic activity.

A fundamental feature of discourse deixis is that it makes discourse available as a spatial and temporal entity; hence expressions functioning in discourse deixis metaphorically utilize possibilities of space and time reference (spatial deixis → temporal deixis → discourse deixis). A characteristic exponent of this in Hungarian is the proximal demonstrative pronoun, both in its independent use and as a determiner (e.g. *Péter elkésett.* – *Ez / ez a tény nem igaz* ‘Peter is late. – *This / This statement* is not true.’). Two computer-mediated genres were used for an empirical study of the process of discourse deixis employing demonstrative pronouns: a thematically unrestricted topic consisting of everyday spontaneous written conversations of 30 to 50-year-old female intellectuals, typically mothers of adolescents (“Purple mothers”, <http://forum.index.hu/Article/showArticle?t=9157953&la=134947965>), and a restricted one containing thematically homogeneous narratives (“The most embarrassing story of my life”, <http://forum.index.hu/Article/showArticle?t=9017476&la=125481821>). Discourse-deictic demonstrative pronouns were annotated in two coherent samples of 500 contributions each. In these corpus-based analyses, qualitative features were foregrounded, and quantitative ones were only used to indicate proportions of occurrence of the various discourse types.

This empirical investigation serves two purposes: to explore patterns of pronominal discourse deixis as the markers of semantical ‘margins’ in both samples, and to reveal proportional differences between the two. The degree of metapragmatic awareness may well differ across discourse types, and the degree of elaboration of metapragmatic signals may also characterize them. In spontaneous written texts, the occurrence of pronominal discourse deixis, especially in its independent use, outnumbers that of planned texts; the latter are more prone to employ discourse deictic pronouns as determiners.

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Discourse Markers in Arabic: Multi-functionality, Pragmaticalization and Syntactic Flexibility. The case of ‘ya’nī’ (It means) and ‘a’taqid’ (I believe) in verbal interactions

Lecture

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Keywords: Discourse markers, Multi-functionality, Pragmaticalization, Context, Verbal interactions, Syntactic flexibility

ABSTRACT

Each language is organized in accordance with its culture; it follows the social purposes of the interactants within that culture. The main concern in this paper is to reveal the extent to which discourse markers like ‘ya’nī’ (I mean/It means) and ‘a’taqid’ (I believe/ I think) are multifunctional in Arabic discourse. The two pragmaticalized linguistic items convey a variety of functions in different syntactic positions.

Using a corpus based approach, our study analyses material from political interviews aired on Aljazeera in Arabic. After selecting and sorting the linguistic data with the aid of the aConCorde tool, our study involves three steps: a syntactic analysis identifying the positions of the markers, a semantic analysis distinguishing their uses and basic meanings and a pragmatic analysis defining their new functions in conversations.

We assume that these expressions are inherently related to social criteria, context and syntactic position. The relationship between participants is also of paramount importance in our analysis of discourse markers. Our particular focus is to explore the new functions of ‘ya’nī’ and ‘a’taqid’, their poly-equivalence in English and the correlation between the syntactic distribution (initial, middle and final) and the pragmatic purposes of the two discourse markers. Our framework thus makes use of pragmatic theories about language (Dostie 2004, Orecchioni 1990-1998, Erman 2001, Brinton 1996, Blakemore 2002, Brown & Levinson 1987, Traugott 2004 ...) in examining the two data sets.

Our findings indicate that these two discourse markers can be used differently from one speech situation to another and from one position to another; they perform a range of interpersonal functions. Providing a variety of meanings, ‘ya’nī’ and ‘a’taqid’ are thus strongly poly-functional and play an essential role in our daily verbal interactions.

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Discourse markers in Italian TripAdvisor reviews

Lecture

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In this paper we deal with discourse markers in digital written texts. In particular, we propose a quantitative and qualitative linguistic analysis of discourse markers in Italian reviews in a corpus taken from TripAdvisor. Specifically, the corpus consists of 200 negative hotel reviews written in Italian by travelers who rated their travel experience.

Touristic reviews are generally classified as an emerging written digital genre (De Ascaniis & Gretzel 2013; Bolton et al. 2013), however it has been recently noticed that reviewers may use a number of expressions and linguistic elements proper of spoken language (Vásquez 2014; 2015, Jakic et al. 2017). It is worth noticing that this type of analysis has been carried out only marginally and mainly on English data (Vásquez 2014; Smakman 2015). Therefore, we focus our research on corpus of reviews in Italian language, which is still understudied with respect to other languages in TripAdvisor.

Taking the recent findings mentioned above as starting point, we aim at:

- Exploring whether reviewers effectively use any specific items typical of spoken language. In particular, we concentrate our investigation on discourse markers, which are commonly defined as distinctive traits of oral communication;
- Elaborating a taxonomy of the discourse markers detected in the reviews, on the basis of the linguistic classification proposed by Bazzanella (2005 and subsequent work);
- Showing that the major percentage (59,6%) of discourse markers in the corpus investigated is composed by modulation mechanisms, i.e. markers with an interactional function to express a higher grade of precision in the communicative effectiveness. In particular, offering a detailed analysis of the use and function of these discourse markers, we illustrate how these linguistic elements in touristic reviews are crucial to the expressive use of Italian language in digital written texts.

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Discourse-pragmatic and other prominence factors in argument realization

Lecture

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Discourse-pragmatic prominence (or salience) has been claimed to be a significant factor in argument realization, i.e. subject and voice selection and displacement of an argument to the sentence onset. Discourse-pragmatic prominence reflects the level of activation of the argument's referent in context. Some languages, e.g. Japanese, Spanish, Catalan, German, have two options for presenting the undergoer in initial position, passivization and fronting. Tagalog has different options from the above languages. In this talk we argue that while this claim is basically correct, it is part of a complex interaction with the animacy and semantic role of the argument(s), on the one hand, and the morphosyntactic options in the language, on the other.

In Japanese (Watanabe 2000) topicalization (+*wa*) of actors is relatively unconstrained, whereas with undergoers there are significant restrictions. If the actor argument is not overtly realized and is thus understood as a very salient participant in the immediate common ground, i.e. the speaker, and the undergoer is definite, then undergoer topicalization is possible. If the actor argument is overt in the sentence, but the undergoer is indefinite or animate, topicalization is not accepted by native speakers. Rather, passivization is preferred. The two constructions thus are subject to different constraints involving animacy, definiteness, and semantic role. A similar situation obtains in Spanish and Catalan (Branigan & Prat-Sala 2000) and in German (Heydel & Murray 2000). Table 1 summarizes the data from Spanish and Catalan.

Table 1: Voice vs Fronting (with inanimate actor & animate undergoer)

	Inanimate Actor Salient			Animate Undergoer Salient		
	Active	Passive	U fronting	Active	Passive	U fronting
Catalan	96.5%	2.0%	1.5%	60.5%	23.0%	16.5%
Spanish	96%	2.5%	1.5%	51.5%	26.0%	22.5%

When the actor is salient, regardless of animacy, it shows up as the subject overwhelmingly. When the undergoer is salient, there are more passives and more fronting of the undergoer (with active voice), but half of the utterances nevertheless are active voice, showing that semantic role outweighs salience and animacy.

Philippine languages like Tagalog have multiple voice forms and very different syntax, yet they show similar restrictions on undergoer fronting and lack corresponding constraints on actor fronting. The feature (+topical) is a marked discourse-pragmatic feature for undergoers and is known to have morphosyntactic reflexes in many languages (cf. Güldeman et al. 2015). Topicality is not a marked feature for actors, so topical actors are in no way divergent from the norm or somehow discourse-pragmatically especially salient. Rather, it is the feature (+focal) that is marked for actors and has morphosyntactic reflexes in many languages. A topical actor with a focal undergoer strongly favors undergoer voice, whereas the reverse favors actor voice. Actors, but not undergoers, may be fronted without regard for voice.

Thus, finding similar restrictions on voice selection and fronting across typologically diverse languages involving the interplay of context, semantic role, and animacy shows that the discourse-pragmatics—morphosyntax interface is more complex but also potentially more uniform than previously thought.

Discourses and identities of persons with visual deficiency: Practices of literacy in a public library of Brasília

Lecture

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This work is the result of an integrated research project entitled “Trajectories of families and inclusive school: discourse, literacy and social criticism” coordinated by Professor Maria Izabel Magalhães (DP ofCNPq), whose proposal is to examine “critical moments” in the trajectory of family life, the relationship of students to school and other learning spaces, such as libraries, and between families and teaching professionals.

The paper presented here is an unfolding of one of the on going researches of the cited project “Literate Actions as Social Construction: Literacy Practices of Visually Impaired People in a Library”. The research is based on a qualitative research paradigm (descriptive and interpretative), as well as on critical ethnography. The main objective is to investigate the speeches about literacy activities among visually impaired people in a specific public library, their linguistic-discursive representations, and also to strengthen the social as well as individual identities of visually impaired people. We seek to examine the role of language in the (re) production of social practices and, above all, to problematize the question of the sensorial condition, bringing the visual deficiency to the light of the recognition of the conditions “access” and “availability”, referring to the materiality of literacy

Data come from focus groups and interviews from people with visual impairment who attend the activities of a “literary *tertúlia*” (community) developed in a specific library in Brasília, capital of Brazil. The methodology used is ethnographic-discursive, based on Critical Discourse Analysis (CDA). During the activities of the gathering through focus groups and (semi-structured) interviews, we had the opportunity to take samples of texts (which served to subsidize the critical analysis of the data). The empirical data were analyzed in the light of the Critical Discourse Analysis (FAIRCLOUGH, 1999, 2003; MAGALHÃES, 2004) and the aspects defended by the Social Pragmatics (MEY, 2001), considering the social context as fundamental to the use of language in concrete situations. As for the different spaces and moments associated with people at different moments of their lives (CASTANHEIRA, 2013), the use of different linguistic resources (Martín-Jones and GARDNER, 2012), the different scales that affect communication (FAIRCLOUGH, 2012), the role of texts and discourses in social relations (MAGALHÃES, 2017b), To the consideration of the concept of culture as a verb, to construct interconnections of meanings (HEATH, STREET, 2008), on reading and writing in the context of school and the community as the sociocultural and transnational practices of contemporaneity (FAIRCLOUGH, 2006; STREET, 2012).

For the analyzes, we made use of two categories of the CDA: Interdiscursivity operated by the subcategories of the repetition and of the activated semantic field; and Meaning of Word / Vocabulary (categories that evidence the representational function of discourse); the Metaphor (ontological metaphors) and the Evaluation (categories that evidence the identification function of the discourse). As results, we verify that what prevails is the possibility of agency and emancipation (as recommended by the participants), which can contribute to the construction of transformative action identities.

Disentangling gentrification and immigration in media representations of Chinatowns (1988 ~ 2018): A corpus-assisted critical discourse analysis

Lecture

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This paper examines the diachronic change in the representation of Chinatowns in the world's leading English-language newspapers from 1988 to 2018. Chinatowns, especially outside Asia, were traditionally viewed through an Orientalist lens as enclaves of foreign 'others' (Tchen, 2001). However, demographic and socio-economic changes over the past three decades have placed these urban ethnic neighbourhoods squarely at the centre of debates around *gentrification*, a term coined by Glass (1964) to refer to the shift from working class to middle class demography in urban communities. The focus of our analysis is to examine how this discourse of gentrification and the discourse of immigration intersect in news reports about recent changes in Chinatowns around the world.

The Lexis Academic database was employed to build a ca. 30-million-word corpus of newspaper articles published between 1988 and 2018 in the US, the UK, Australia, Canada, Singapore and Hong Kong. Subsequently, WordSmith tools (Scott, 2017) was employed to perform a range of collocation and concordance searches of the word 'Chinatown' and, in particular, the word stem 'gentrif*' returning all inflected and derivational variants occurring in the vicinity of the word 'Chinatown'. The results are then analysed for conceptual and cognitive metaphors (Lakoff and Johnson, 1980), transitivity structures (van Leeuwen, 2008), and discursive positionings (Davies and Harré 1990). Combining corpus approaches with critical discourse analysis (Baker *et al.*, 2008; Kitis *et al.*, 2018; Semino *et al.*, 2018), this study is able to trace the changing representations of Chinatowns over the past three decades. It also allows us to see how histories and policies of immigration and urban developments in diverse parts of the world shape multiple representations of these ethnic neighbourhoods, hence contributing more broadly to an intersectional analysis of ethnicity and class in public discourse.

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DM so and DM then indicating inferential conclusions

Lecture

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Discourse marker (DM) *so* and DM *then* are considered to be used to indicate inferential conclusions that are derived from preceding information (Schiffrin 1987; Blakemore 1987, 1988 and 1992, Swan 2017: 301 etc.). According to Swan, *so* and *then* show logical or causal connections (2017: 301). In (1) and (2), both DMs are used to show that what the second speakers said are conclusions derived from what the first speakers said.

(1) 'It's more expensive to travel on Friday.' '**Then/So** I'll leave on Thursday.'

(2) 'I'll be needing the car.' '**Then/So** I suppose I'll have to take a taxi.' (Swan 2017: 583)

As for DM *so*, Blakemore, who analyzes it in the framework of relevance theory, says that the relevance of the proposition expressed in the utterance introduced by DM *so* lies in the fact that it is a contextual implication of the proposition expressed by the prior utterance (1987, 1988 and 1992). As seen in (3), DM *so* indicates that the proposition expressed by B's utterance is an implication pragmatically derived from the proposition expressed by A's utterance.

(3) A: You take the first turning on the left.

B: **So** we don't go past the university (then). (Blakemore 1992: 139)

We also see in the description of DM *then* that it is used to show the logical result of a particular statement or situation (*Oxford Advanced Learners' Dictionary* 9th).

On the other hand, the discourse functions of these DMs are not always the same. Swan points out that DM *so* can be used when the same speaker connects two pieces of information, but DM *then* cannot (cf. Swan 2017: 583). Consider (4) and (5).

(4) It's more expensive to travel on Friday, **so** I'll leave on Thursday.

(5) *It's more expensive to travel on Friday. **Then** I'll leave on Thursday. (ibid.)

As we have seen, it seems clear that DM *so* and DM *then* can be used to connect different speakers' utterances in almost the same way, while only DM *so* can be used in utterances by the same speaker. This fact shows that their functions are very similar but somewhat different. The question is how different they are.

In this presentation, by focusing on DM *so* and DM *then* indicating inferential conclusions, I will closely examine what kinds of inferential mechanism these DMs are involved in when hearers interpret utterances including these DMs in the framework of relevance theory. Also based on the analysis, I will show that DM *so* introduces inferential conclusions derived from the explicatures (propositional contents) of what has been said, while in the case of DM *then* the conclusions are derived from the higher-level explicatures (the propositional attitudes toward the propositional contents) of what has been said, and that how different these DMs are in their discourse function can be fully accounted for.

Effects of Prosodic Cues on Perception of Personalities and Facts by Non-Native Speakers

Lecture

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When we listen to others talk, we gather information being delivered in speech, and consciously or unconsciously that of speakers' voices. A variety of prosodic correlates have been found relevant in perceiving personality (or voice attractiveness) and listeners susceptible to variations of phonetic cues, such as speaking rate, pitch, pitch range, intensity and sound- silence ratio. Such correlation between voice features and personality has been revealed in research involving native speech perception, though perceptual judgements on personality parameters were reported varying on cases.

This study focused on non-native listening and perception of personality, aiming at examining roles of prosodic cues in affecting judgements on voices. Chinese speakers who were advanced English learners were recruited to listen to short extracts from the speaker's public talk, and then to rate on the speaker's personality traits based on the voice. Speech extracts were modified to include variations in temporal and spectral cues. Results show that modification to speech rates seemed in general beneficial to improve listeners' comprehension accuracy than that to pitch. The modification also resulted in varied scores in the judgement of personality traits. Our findings suggest prosody's universal as well as culture-dependent effects on perception of voices and personalities.

Effects of study abroad experiences on pragmatic transfer

Lecture

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This paper describes the effects of study abroad experiences on pragmatic transfer in requests, refusals, and thanking produced by Japanese learners of English. While increased pragmatic linguistic and sociopragmatic knowledge may assist learners in avoiding negative transfer from the L1, more pragmatic transfer can be observed after studying abroad because increased linguistic knowledge enable them to say what they want to say. Twenty-two Japanese college students (SA) completed a multimedia elicitation task (MET) before and after they studied for one semester in the U.S. The MET is a computer-based instrument for eliciting oral data. Twenty Japanese college students who studied in Japan also participated in this study as a control group, together with twenty-two native speakers of English and twenty native speakers of Japanese as baseline data. Although previous studies on pragmatic transfer often lack statistical evidence, this study includes statistical data, following Kasper (1992, 223-224).

The results of the data analysis indicate that the path followed by pragmatic transfer in a study abroad context is non-linear. There are some cases where SA students avoided negative transfer after studying abroad. For example, they used considerably fewer apologies in refusals. In other cases, SA students demonstrated positive transfer after studying abroad. As an illustration, their mention of 'repayment' in a thanking scenario, which was produced by many of native Japanese speakers, increased twofold after studying abroad. Probably their increased fluency enabled them to transfer from L1. Finally, there are also cases where SA students' negative transfer continued after studying abroad. For instance, their frequency of using 'want statements' in requests hardly changed. Thus, the current study reveals the complex path of pragmatic transfer in a study abroad context.

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Electoral defeat in Nigeria and discursive strategies of blame and avoidance of responsibility

Lecture

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This paper addresses electoral defeat suffered by the Peoples' Democratic Party (PDP) at the 2015 presidential polls and the communicative character of blame and avoidance of responsibility. The electoral defeat precipitated intra-party blames and denials, accusations and counter-accusations. In the light of the frightful prospects of incurring slur on social face, and loss of credibility and partisan resources, some PDP stalwarts enlisted the discursive strategies of blame avoidance, in which blames and denials, by serving to promote one group and debase or attack the opposition, are carefully and strategically planned to serve positive self-presentation and negative other-presentation. In conversation analytic terms, blaming consists of two parts – presentation of a specific action and negative evaluation of this action in form of an accusation. In the case of this present study, the speech acts of blaming created a kind of conversational dynamic that sought to reframe the problem of electoral defeat, argumentative moves that ranged from attacking opponents personally (*argumentum ad hominem*), threatening opponents and their freedom of expression (*argumentum ad baculum*), to undermining the credibility of opponents (*tu quoque*), and denials that took on the wings of disclaimer, and claims of ignorance and victimhood. Discourse analysts are yet to study the linguistic aspects of blame and avoidance of responsibility in great details. This work is intended as a contribution towards filling this lacuna in knowledge by examining the conversational discursive practices adopted by Nigerian politicians in the circumstances of blame risk to achieve the twin goals of positive self-presentation and consolidation of political capital. Drawing from a database of public statements of some PDP members elicited from Nigerian newspapers, we illustrate the linguistic mechanism of blame avoidance and how it thrives as a dominant recurrent theme in conflict talk and public communication discourses. It is hoped that the findings will enrich and enliven the literature on discourse studies and by extension open fresh vistas of critical research into language use in politics.

Embodied Enactment as a Form of Translanguaging: A Conversation Analysis of Beginning-level Adult ESOL Classroom Interactions

Lecture

***Mr. Kevin W. H. Tai*¹**

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Translanguaging is an emerging concept which refers to the process which speakers draw on their full linguistic and semiotic resources to make meaning (Li, 2018). Translanguaging aims to transcend the boundaries between different named languages and also between different modalities (e.g. speech, sign, gesture). Scholars (e.g. Blackledge and Creese, 2017) suggested that there is a lack of studies which explores how translanguaging multilingually and multimodally can facilitate different communicative encounters. Alternatively, a recent second language (L2) classroom interaction study by Tai and Brandt (2018) introduced ‘embodied enactment’ as an interactional phenomenon in which the teacher physically creates an imaginary context for students to understand how the L2 can be used in specific context and how this bridges the gap between classroom discourse and real-life L2 use. The aim of the current study is to examine how the construct of ‘embodied enactment’ manifested as a form of translanguaging to facilitate L2 learning in beginning-level English for Speakers of Other Languages (ESOL) classrooms where students have limited English proficiency and limited linguistic resources are shared between the teacher and the students. Classroom video-recordings of a beginner-level adult ESOL classroom in the United States was drawn from The Multimedia Adult English Learner Corpus. Conversation Analysis, a qualitative method which adopts the emic/participant-relevant approach in studying how speakers establish mutual understanding through talk, was employed to analyse the ESOL classroom video-data. The analysis illustrated that the teacher and students employ multiple linguistic and multimodal resources including physical objects, gestures, bodily movement, registers, L1 and L2 to create imaginary scenarios to initiate clarification requests (in the case of the students) or produce explanations in response to the student’s initiatives (in the case of the teacher). Additionally, the analysis revealed that the teacher’s construction of the imaginary contexts involves shifting between the explanation and hypothetical frames. This shift of frames entails the change of registers in English and the use of a range of semiotics in order to mirror L2 use in real-life situations. Importantly, I argue that such translanguaging practices allow the teacher to scaffold the students’ L2 learning processes when learners’ L2 repertoire is somewhat limited. These findings extend the construct of ‘embodied enactment’ which does not only facilitate bridging the gap between classroom interaction and real-life L2 use, but embodied enactment is also an interactional phenomenon which creates a space for participants to translanguage fluidly between registers, styles, languages, as well as across modalities in order to mediate meaning-making processes. The findings contribute to research on multilingualism, multimodality and embodiment, and highlight the multilingual and multimodal nature of translanguaging for bridging communication disconnects and fostering multilingual competence in the classrooms.

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Emotive Responses to Impoliteness in Iraqi Arabic

Lecture

Dr. Niaz Aziz¹

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This paper examines recipients' emotive responses to friend's provocations in Iraqi candid camera shows. Drawing on ethnomethodological principles, this study investigates how victims of practical jokes portray their friend's actions (pranks) as interactionally indeterminate (accountability), and what normative apparatus they establish in order to negatively evaluate their friend's impolite behaviors.

This study expands the author's previous work on what is called *usuul* in Iraqi culture (Niaz, 2018). *Usuul* can be construed as a set of normative frames usually referred to by Iraqis for making moral points. *Usuul* comprises those background expectancies violated by the practical jokes for entertaining objectives. Theoretically, those pranks provide a good example for investigating impoliteness and contributing to the literature. This is because the pranks constitute what Schütz (1945) called a 'special motivation' for making participants refer to social norms. A 'special motivation' consists of those actions that invite talking about the 'seen but unnoticed' 'familiar scenes' of everyday life (Garfinkel, 1967) explicitly. Likewise, Garfinkel (1967) relied on 'breaching experiments' in order to study the orderliness of everyday life.

Theoretically, in addition to ethnomethodology, this study also adopts the theoretical principles of *politeness as social practice* (Kadar & Haugh, 2013). According to this theory, im/politeness inhabits those interactional practices carried out by participants when evaluating actions and meanings. The concentration here is on the participants' common sense understanding which constitutes first-order im/politeness. In analyzing impolite actions, this study analyzes the examples sequentially and multimodally.

This study conceptualizes the pranks as emotive-triggering actions (Kadar & Haugh 2013). The pranksters attempt to get on the victims' nerves dexterously by doing the kind of practices that make the victims indignant. As such, the victims take great offence and construe what the pranksters do as relational devaluation (Vangelisti, A. L. et al., 2005), indeterminate, and yet, offensive.

To my knowledge, this is going to be the first study of impoliteness in Iraqi candid camera programs. The aim of this study is to discover how Iraqis understand impoliteness and how they do moral work (Drew, 1998). Methodologically, the focus is on the victims' responses who are unaware of the presence of the camera (cf. Labov's (1972) observer's paradox discussion). Those pranks are based on provocation which has received little or no attention in theorizing impoliteness in particular. Provocations in those practical jokes can thus be seen as a partial solution for reducing the methodological obstacle, namely, the difficulty of obtaining naturally-occurring data.

The initial analyses suggest that recipients of friend's provocations tend to respond with a great amount of emotional responses such as bewilderment, surprise, indignation and so on. Those responses include but not limited to verbal actions such as expressing regret over relational devaluation, invoking relational category (Pomerantz & Mandelbaum, 2005; Sacks, 1992), emotive loaded actions, and nonverbal actions such as facial expressions, hand gestures, body postures and others. Recipients employ various embodied actions to make moral judgments about the pranks.

Ethnic Identity Construction in U.S. Latin-American Radio: the case of 100.3 FM in Providence, Rhode Island (USA)

Lecture

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People, languages, and cultures are in motion everywhere. People are migrating to an unprecedented level. New communities are based not on national territorial notions but on virtual or new physical spaces where migrants congregate. Identities are renegotiated among groups and linguistic repertoires become more fluid. Mobility reconfigures multilingual practices down to details of daily neighborhood life (ie: Tseng, 2006, 2011; De Fina 2013). We will illustrate how hybrid identities are constructed in virtual spaces in radio discourse.

Here, we examine a radio program on WKKB FM Latina 100.3, to study identity construction by the radio host within the program, using new parameters that contemplate mobility and transnational identities. Further this, we compare top-down strategies (of the radio host, DJ Gato) and bottom-up strategies (in the case of callers) as identity-building strategies in the light of a new virtual community space. We posit that radio calling could be considered a discursive (sub)genre that places unique emphasis on gender-based identity and reproduction of gender-based roles.

Mobility and technological advances have reframed sociolinguistic frameworks where identity was intrinsically linked to speech communities' characteristics such as "place, social class, and gender" (De Fina 2013). In radio discourse, distance is not important in identity building processes. Furthermore, radio listeners can phone, access, and participate in new virtual spaces (Facebook and Twitter), constructing identities and ideologies, as can the radio host. Additionally, the radio show allows both the host and the caller(s) to react in real time, despite physical distance, due to the hyper-connectivity of today's world.

In non-face-to-face interactions, media discourse presents 'one-sidedness' (Fairclough 2006). On the radio, although designed for mass audiences, the host controls the discourse. Facebook interactions are ratified, contested, or ignored by the host. Discourse hybridity allows the host to engage in his preferred interactive manner. He has an idea of "ideal subject", and chooses whether or not to "constraint content". We also analyze the use of Spanish as the medium of linguistic exchanges in the radio and its role in constructing Latinx in Rhode Island. Our preliminary analysis shows that identity is negotiated through a relationship between explication and implicature, in which the DJ clearly voices his opinion and the callers can only rebut. This is carried out using code switching, topic control, and specific word choice that is ideologically charged.

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Experiencing the bigness of a telescope primary mirror through the embodied expressions and a huge exhibit in science museum

Lecture

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This paper investigates the relationship between the ongoing activity and participants' experiences by using conversation analysis. Visitors' experience, for instance, is considered to be important for deepening the understanding of the most advanced sciences and technologies in science museums. Take the case of the optical-infrared telescope that plays an active part in observing the universe. Experiencing the size of its primary mirror by using visitors' bodies can be triggered to understand the various revolutionary technologies (Shiose, 2017). The aim of this paper is to reveal the organization of embodied conducts that contribute to achieve the experience of the bigness of a telescope primary mirror by analyzing interactions between science communicators and visitors.

A science museum where the data was recorded has an exhibition area of Subaru telescope which is a gigantic optical-infrared telescope at the summit of Mauna Kea, Hawai'i. Subaru telescope has one of the largest primary mirrors in the world. The exhibition area has a huge panel that represents the actual size of an 8.2-meter primary mirror. This panel is difficult to find for visitors because it is semicircular and located like a background of other exhibits.

Observing data collection based on video-recordings of more than 8 hours of interactions between science communicators and visitors, this paper focuses a "differentiation sequence" (Nishizaka, 2011), in which the semicircular panel are highlighted (C. Goodwin, 1994) and discerned by making appropriate additions namely non-existent semicircles so that the representation of an 8.2-meter primary mirror is discriminated from its surroundings. In the interactions were examined, two differentiation sequences are found. First is "invitation to find a semicircular panel" and "claim or display of finding it," second is "invitation to discern the panel by making up for the missing part" and "claim or display of discerning it." Interestingly, participants express the bigness by using their bodies in these sequences. In science communicators' invitation, they express the bigness such as stretching the arm greatly, standing on tiptoe, and stretching out after crouching down when they refer to the panel. The organization of embodied expressions by science communicators proffers local metrics (C. Goodwin, 2003), which the speaker builds her or his expression of the size from materials where interaction occurs. On the other hand, visitors also claim or display of that they feel the bigness by using both talk like "great" and bodily expressions like raising their eyes and leaning back slightly. Through their embodied actions science communicators and visitors match each affective alignment to the current activity (e.g. M. H. Goodwin, 2017).

The differentiation sequence in the exhibition area of Subaru telescope is organized by the embodied expressions and the huge panel in science museum. These organization may lead to visitors' experiences. Visitors sometimes show their experiences like "wonderful" and "enjoyable" just after science communicators' invitation of differentiation. It shows that visitors are oriented to the progression of the actively (Lee, 2011) whose purpose is they deepen the understanding of the most advanced sciences and technologies.

Explaining legal rights to Aboriginal people in Australia: identifying context in miscommunication about justice

Lecture

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In Australia, Aboriginal people are unfortunately over-represented in the criminal justice system and prisons. It is well established that miscommunication in the justice system is a source of disadvantage for Aboriginal people. Legal understandings of language often under-recognise the function of context, and descriptive accounts of miscommunication can identify and justify improved language practices.

This is a study of published transcripts of conversations in which police explain the ‘right to silence’ in English to Aboriginal suspects in the Northern Territory of Australia. The right to silence entitles suspects to avoid incriminating themselves, but only if they understand police language. Unfortunately police conversational language, shaped by legal texts, often fails to give Aboriginal suspects access to their rights.

I argue a major reason for miscommunication is that some suspects lack access to assumptions from the dominant culture which are required to interpret the legal text. Especially where individuals come from different backgrounds and communicate unsuccessfully, it is appropriate to view them as cognitive agents making independent efforts to communicate (Foster-Cohen 2004), using an approach such as Relevance Theory.

A cognitively-informed model of (mis)communication can clarify both police’s intended meanings and possible suspect misinterpretations, pinpointing problems with the policy and practice of legal communication. There are many influences on these conversations, and I argue that participants’ cognitive environments include assumptions linked to ‘culture’, power and interaction, and personal experience.

Frequent police claims that ‘you don’t have to say anything’ use modal language to invoke ambiguous context and describe specific rules that do not require suspects to speak to police. The pragmatic effect of these utterances can be modelled in an attempt to explain how contextual assumptions are included or excluded from their scope (following Papafragou 2000).

Police utterances potentially include claims about information, formal enactments of rules, and claims about knowledge. There is significant potential for diverging interpretations of what action is being accomplished by police language.

Police test suspects’ understanding with questions like ‘do you have to answer?’. Police seem to assume these questions are solely requests for information, but suspect responses suggest confusion about the extent to which these questions are performing some other social action, such as negotiating whether suspects will answer. Describing how ‘information’ or ‘action’ interpretations are encoded or inferred is a challenge for pragmatics. This study shows how a mixture of pragmatic approaches contributes valuable analysis to a difficult real-world problem with serious consequences for justice on the margins of society.

Exploring the Relationship Between the Uses of Metaphor and Its Signals in Video Ads

Lecture

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Although existing studies have paid increasing attention to metaphor in video ads, limited effort has been spent on exploring how the manifestation of metaphor relates to roles that metaphor play in promoting the product. A quantitative approach to this issue helps provide a general picture of how metaphor is constructed for different uses in video ads and suggest practical advice for creating a relevant and effective metaphor regarding different uses. This study addresses this issue by analyzing 279 metaphors identified from a corpus of 108 Chinese metaphorical video ads. A Chi-square Test of Independence was performed to explore the relationship between the uses of metaphor (i.e. to make a central claim about the product; to support the central claim; and to build a scenario for introducing the product as a solution) and signals of metaphor (i.e. transformation of images, depicting non-existing gestalt, replacement of objects/scenes, juxtaposition of objects/scenes and simultaneous cueing of different modes). Results showed a significant association ($X^2 = (8, N = 279) = 39.36, p < .001$, Cramer's $V = .27$), which illustrate that the choices of metaphor's signals for different uses are unlikely to be by chance. Specifically, the metaphor signals of the transformation of images and juxtaposition are used proportionally frequent for making a central claim, compared with the proportion of frequency of the other two uses. The technique of replacement has a tendency to signal the use of supporting the central claim. Depicting non-existing gestalt is more frequent to signal the use of building a scenario to introduce the product as a solution. It is also noticed that although the frequency of simultaneous cueing of different modes does not reveal a strong tendency, the total number of using it is the largest among the five filmic techniques, accounting for 34% of the total sample size. Findings suggest that 1) the use of metaphor is inferential by the choice of metaphor signals, i.e. observable filmic techniques, and 2) the choice of signals considers the best endeavor to address viewers' attention and to fulfill the role that metaphor plays in promoting the product. Implications and future directions are discussed further.

Expressing Condolences in Cantonese and English – a socio-cultural approach

Lecture

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This study investigates what English and Cantonese speakers would say, and why, when condoling bereaved people who have recently lost someone close to them. The concept of death is said to be codified in all languages (e.g., Wierzbicka 1996; Ameka 2007). It is something inevitable in a society with mortal beings and thus forms an important part of our social experience. Drawing from data obtained from Discourse Completion Tasks, we describe the key features of what Cantonese and English speakers typically say when expressing condolences. In particular, we analyze the speech acts expressed in these condolences on the basis of Elwood's (2004) and Williams' (2006) classifications, which include acts such as "Offer of assistance", "Interjection of negative emotion", and "Expression of concerns". Additional speech acts which are observed to be specific to Cantonese are also added to the list of categorizations, including "Speaking for the deceased" and "Inquiry of the deceased's afterlife". We propose that social beliefs and cultural values lie behind what people say during the condoling process; the varied beliefs about death, and expectations about how people cope with the event of death, lead to differences in the perceived role and responsibility of the condoler, and thus in what s/he should say. Based on linguistic data collected from 60 sets of DCTs, 28 from English and 32 from Cantonese, we analyzed how participants respond to contexts in which their friend has recently lost i) their uncle (whom is assumed to be unknown to the participant) and ii) their mother (whom is assumed to be known to the participant). We noticed that, in both languages, the closer the deceased is to the bereaved, the more words the condoler utters, and the more assistance s/he offers. Males, however, seem to pay more attention to this difference in closeness. While 0% of males offered assistance in the uncle's case, 40% indicated they would offer assistance in the mother's case. The difference among females ranges only between 14% and 28%. Participants also seemed to care more about the deceased, and to inquire about the deceased, if he or she is closer to the bereaved. Nearly 30% of the participants (in both genders) made an inquiry about the mother, but none did so regarding the uncle. Differences between the Chinese and the Western cultures also underlie what Cantonese and English speakers say. Western culture is believed to appreciate and focus more on individuals. 40% of the English participants expressed compliments regarding the bereaved mother, while only 16% of the Cantonese participants did so (participants in neither culture praised the uncle). 27% of the Cantonese participants also mentioned the afterlife of the deceased, because it is believed in the Chinese culture that death in the current life is only the beginning of the next life. Understanding the socio-cultural knowledge related to the mourning process can help us express condolences, which are guided by cultural-specific beliefs, in a more appropriate, sensitive, and adequate way.

Expressing Speakers' Inner Feelings in Japanese Monologues: On the Usage of “Nanka”

Lecture

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Japanese speakers easily reveal their inner feelings when there is no one to talk to or there are possible participants in their daily lives (Sugisaki & Shikano, 2018). Iwasaki (2014) states that the Japanese express their impressions vocally as ‘a response to one’s own perception (57)’ such as *waa, kirei-na hana* ‘wow, what a beautiful flower,’ in their monologues. There are some scholars who study Japanese monologues based on literature, but surprisingly enough, they fail to examine the monologue in an interactional context. It is simply they have a hard time to collect the data since monologue is very low volume or murmured voice. Among those, Sugisaki & Shikano (2018) are the few scholars who study monologue during the interaction. They find that the Japanese often use the word *nanka* monologically. According to Sugisaki (2016), *nanka* expresses the speaker’s feeling of uncertainty or vagueness. Therefore, this study explores how the Japanese express their inner feelings monologically in situations both with and without possible participants while broadcasting a program.

The data for this study came from a Japanese TV program called *Tsurube no kazoku ni kanpai* (*Tsurube’s Toast to Families*) from NHK (also known as the Japanese Broadcasting Corporation). In this study, fifteen episodes, each of which last about 75 minutes, were analyzed. Each episode follows the host, *Tsurube*, and fifteen different guests who travel to a rural area of Japan. When they arrive at a designated place, they walk around town having conversations with the local people.

In the analysis of the data, the following results were obtained regarding the usage of *nanka* and monologue:

(1) The speakers’ inner feelings are presented in the form of a monologue, expressed as the speaker’s immediate experience of the situation: *nanka ii-nioi-ga suru*, ‘somehow (it) smells nice.’ Since *nanka* conveys the speaker’s feeling of vagueness, the recipient reads between the lines and grasps the speaker’s feeling. The recipient’s sensitivity leads to smooth social interaction between the two.

(2) Monologues often express the speaker’s adjectives to amplify the degree of the speaker’s connotation: *shizuka*, ‘quiet,’ *kirei*, ‘beautiful,’ and so on. Adjectives describe the situation that the speaker experiences. Therefore, when the speaker uses *nanka*, the word *nanka* itself expresses the speaker’s inner feelings naturally.

(3) Monologues involve unconventional grammatical usage: incorrect word order and a verb-less structure. This is because a monologue is an utterance that is not intended for specific recipients, but is rather full of egocentric expressions: *nanka, iya-ya-wa*, ‘I don’t know why, but (I) don’t like it.’ *Nanka* in the monologue does not possess a strong connotation; even though the speaker uses a negative word such as *iya*, ‘(do) not like,’ the speaker’s utterance becomes obscure.

This study reveals that monologue and *nanka* tend to occur together in social interactions to reveal the speaker’s uncertain inner feelings. In addition, the speaker’s inner feelings are externalized in the presence of others based on his or her own experience.

Figurative Expressions in Context as Cases of Identity-of-sense Anaphora

Lecture

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Drew and Holt 1998 show that figurative expressions like proverbs are often used to summarize the context. This is illustrated by the excerpt from Harrington, C. 2007, *101 Accessible Vacations* in (1):

1. Getting around in Old Town Alexandria is pretty easy. The brick sidewalks on the main streets are well maintained and fairly smooth. Parking is limited, so get there early for the best selection. Accessible spaces are located on the street, but, again, the early bird gets the worm.
2. Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.

In (1), the underlined proverb summarizes, or repeats the sense of, the preceding discourse.

In Japanese, too, proverbs make good summaries. I argue that figurative expressions, especially proverbs, are used in this way across languages, because they are cases of identity-of-sense anaphora as the pro-form *one* is, as in *Bill bought a tie, and Tom bought one, too*, where *one* repeats the sense rather than the referent of *a tie* (Partee 1970, Bresnan 1971). Like *one*, figurative expressions repeat the sense of the preceding context rather than the referents in it. Their pro-form function is based on Grice's 1975 Cooperative Principle in (2), because they repeat what it calls "the accepted purpose or direction" of their previous contexts, thereby summarizing a large number of contexts with a fixed number of fixed expressions.

Figurative expressions used as summaries have to do with human rationality, which motivates them to follow the Cooperative Principle (Davies 2007).

Norrick 1985 argues that proverbs are used in two different levels of literal senses and "standard proverbial interpretations." As they are pro-forms, their literal senses are replaced by the accepted purpose or direction of the preceding context, which determines their proverbial interpretation. To be replaced by specific content, proverbs have to be generic in content (Kövecses 2010).

This account clarifies why different proverbs may make the same summary. The purpose or direction of a context can be taken as a general lesson more readily with proverbs than with specific sentences. Although different in literal sense from the proverb in (1), *First come, first served* functions as a pro-form for the same lesson. Thus, it repeats the purpose of (1) to make the same summary, too.

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Framing and Positioning in Mother-Daughter Interaction: How talking about others is talking about us

Lecture

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This analysis brings together the concepts of framing (as developed by Bateson, Goffman, Tannen, and Gordon) and narrative and interactional positioning (as discussed by Davies & Harré and Bamberg) to explore how, when the definition of the interactional situation, or frame, is “talking about others” an implicit frame of “we are talking about ourselves” is simultaneously created. This, I demonstrate, enables participants to take up certain positions and indirectly discuss issues pertaining to their family relationship. Using interactional sociolinguistics, I analyze excerpts from three Skype conversations in Turkish between my mother (who lives in Turkey) and me, which were audio recorded in 2013 (my first year of living abroad). My analysis of narratives that share news about our friends and acquaintances—especially mothers and their adult children—reveals how this strategy facilitates negotiation of our own relationship. Specifically, I demonstrate how, by positioning the storyworld characters through evaluation, agreement, taking on voices, and laughter, we also take up positions vis-à-vis not only those characters, but also each other, and, at a more abstract level, vis-à-vis ideologies or “Master narratives” (Tannen, 2008) about the mother-adult daughter relationship. Orienting to an implicit frame through reintroducing the topic later in conversation, changing the topic immediately, and cooperatively producing negative evaluations with the disaligned persons enables us to negotiate the autonomy-connection and similarity-difference struggles that often characterize parent-adult child relationships (Tannen, 2006). Thus, the present study contributes to our understanding of how framing and positioning work together, within the context of narratives, as an indirect relationship negotiation strategy. *Keywords: family interaction, framing, positioning, computer mediated communication*

From “啥” (what) to “花Q” (Fuck you) - The pragmatic adoptions of dialects in Chinese online communication

Lecture

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Over the past two decades, various investigations have been conducted on language use by netizens in China and its diaspora (e.g., Cheng, 2014; Lee, 2007; Zhang, 2012). Researchers argue that Chinese netizens are remarkably creative when adopting different linguistic, visual and symbolic resources to orchestrate digital content and online interactions. Among the investigated linguistic features, dialects have received relatively less attention and remain desirable for further exploration. As an important and often neglected part of the Chinese language, dialects show distinctive features compared with the traditional sociolinguistic definition. The spoken dialects are often unintelligible among Chinese who share different geological and historical trajectories, and are usually non-codified officially with written forms. Nevertheless, Chinese netizens find ways to use dialects in digital interactions for various purposes. The current project explores the adoptions of dialects and their corresponding pragmatic functions by investigating dialectal expressions via a famous Chinese video-sharing website - bilibili.com.

Data were collected from bilibili.com, a leading video-sharing website in China that provides a spontaneous commentary system for its users. These comments are called “bullet curtain” comments, as they are posted over the ongoing videos from the right to the left margins of the screen resembling shooting bullets once typed by users. Specifically, we purposefully selected the top-featured videos from the bilibili.com homepage, and collected “bullet curtain” comments that contain dialectal expressions (three days a week). In two months, a total of 6,267 instances of dialectal expressions were sampled. These expressions cover a wide range of dialectal families ranging from the Northeastern Guanhua to the southern Min dialect. In addition, various linguistic strategies, such as phonetic transliteration, adoptions of Arabic numerals, use of Romanized letters and so forth, were utilized by bilibili.com users to facilitate the written forms of these spoken dialects. Furthermore, according to the emerged samples of dialectal expressions, an online survey was created and conducted via convenient sampling to explore the motivation and pragmatic functions of dialect adoptions. The survey was completed by 655 participants from 30 regions and provinces with ages from under 18 to above 30 (ages between 18 and 25 compose 55.4% of the entire survey population). The result shows that the participants demonstrate various dialectal knowledge and online dialectal representations, especially for Northeastern Guanhua, Cantonese, Southwestern Guanhua and Min. Finally, the survey suggests that online users mostly adopt dialects in online communication for playful and entertainment purposes, and dialectal expressions are often packed with humorous effect instead of indicating dialectal or regional identity. Other pragmatic functions include the pursuit of communicative efficiency and the desire for a more spoken-styled interaction as well.

Gender Differences in Hand Gestures in Disagreement: A Contrastive Analysis of Chinese, Korean, and Japanese Conversation

Lecture

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1. Kanazawa University, 2. Hiroshima Shudo University

Dongling ZHAO, Jung-ah CHOI, Sumi YOON, and Yoshinori NISHIJIMA

Recently, contrastive analyses of verbal communication in Japanese and Korean and in Japanese and Chinese have revealed that Chinese and Korean people tend to express their intentions linguistically more clearly and directly than do Japanese people (Yoon 2014, Zhao 2018). Verbal communication in general is accompanied by non-verbal communication such as posing and hand and facial gestures. The question arises: Can such a difference in verbal communication between languages also be observed in non-verbal communication? The aim of this study is threefold: 1) to video-record hand gestures in the conversations of two people (10 male pairs and 10 female pairs in each language) as non-verbal behavior in a corresponding disagreement situation, 2) to analyze how and what types of hand gestures often occur when stating and hearing disagreement in each language, and 3) to compare the occurrence of hand gestures in the three languages, especially with respect to gender differences. The results of the study are as follows: A) Korean and Japanese female speakers sit closer together than Korean and Japanese male speakers, who often sit with their arms crossed or bent backward. This gender difference cannot be seen in Chinese people. B) Korean female speakers tend to touch their interlocutors on the hand when making a proposal, whereas Japanese females often change the direction of their photos to let their interlocutors choose easily. C) Chinese female and male speakers often talk while moving their hands, touching/holding objects (photos) on the desk, or tapping audibly. D) Territories where speakers move their hands differ from language to language: Japanese speakers generally move their hands within their territory, i.e., in front of them, whereas Korean and Chinese speakers sometimes move their hands across their “border” and touch objects in the territory of their interlocutors. E) Female speakers in the three languages make frequent eye contact with their interlocutors and talk with each other expressively, while males glance occasionally at their interlocutors and rarely smile. In this way, the results of the study show that the differences in hand gestures between the three languages also often correspond to differences in verbal behavior. Furthermore, similarities and differences in the strength, frequency, and placement of hand gestures can be also found in the three languages with respect to gender differences. These results are expected to make a contribution to intercultural communication studies both theoretically and practically.

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Gender, class and semantic change in Peruvian terms of address

Lecture

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Pragmatics research tends to overgeneralize women as speakers who orient themselves towards standard varieties of language. Sociolinguistic studies in Latin America frequently conclude that women avoid non-standard forms, such as slang words and profanity more than men. However, these claims are overgeneralizations that fail to account for differences in social class. Recognizing the need to research language and gender from a more intersectional approach, this investigation demonstrates how social class and gender affect women's use of taboo language in Peruvian Spanish and how women participate in the reassigning of meaning to these words.

Throughout Latin America, young men have traditionally adopted swear words that refer to body parts or sexuality and have repurposed them as markers of friendship and closeness. In Peruvian Spanish, the insult *huevón* (an augmentative word for testicles) has undergone semantic change and is now used as a form of address to denote friendship. Within the last decade, Peruvian women have also begun to adopt this term, changing the original gender of the word from masculine to the feminine form *huevo*. Through a process of semantic change, a word that previously referred to male sexuality has lost its original meaning and is now used as a friendly form of address.

This investigation demonstrates that Peruvian women are participants in this process of semantic change just as much as their male counterparts and that their language usage has facilitated and accelerated this change. Given that most of these women do not have the body parts expressed in the original meaning, their language choices point to a process of semantic bleaching and pragmatic strengthening; the cumulative effect of young women removing the sexual connotation and adding a phatic function has altered the way young Latin Americans address each other.

In order to illustrate how women are active participants in this process of semantic change, questionnaires were administered to 60 college students from varying social classes in Lima. Of these participants, 37 were also interviewed in small groups to discuss their own interpretation and usage of *huevón* and *huevo*. The results indicate that men regularly use these terms to address friends, regardless of their social class while women's usage was more divided. Women who attended private universities and identified as upper-middle class evaluated the term positively and reported liberal usage among friends to express closeness and humor; their usage was similar that of the men in their social circle. Conversely, women who attended public universities and identified as lower-middle class tended to evaluate the term harshly and believed its usage contradicted their femininity.

The investigation applies the concept of cultural capital to explain how belonging to a privileged social class affords women more freedom to use nonstandard language even when their gender affiliation discourages these practices. The investigation will also present preliminary findings on similar semantic changes regarding women and taboo language in Chile, Colombia, and Mexico to demonstrate the prevalence of this phenomenon throughout Latin American Spanish.

Gendered language: the case of Japanese giving and receiving verbs at home

Lecture

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This study investigates gender differences in the use of the Japanese giving and receiving verbs by mothers and fathers in Japanese families in Japan and the United States. The group of verbs investigated in this study consists of *ageru* 'give', *kureru* 'give (to me/my group)' and *morau* 'receive'. These verbs have been discussed in the literature as encoding the speaker's perspective (Kuno, 1987), or "social deixis" (Wetzel, 1985) with which speakers can mark their social relations with respect to others. Japanese speakers also use these verbs to achieve various socio-pragmatic meanings such as creating 'debt-credit' equilibriums (Ohashi, 2008). These giving and receiving verbs can be used just as main verbs as well as auxiliaries attached to other verbs to express the speaker's attitude towards the proposition or towards the hearer.

The present study focuses on gendered difference in the use of giving and receiving verbs as auxiliary verbs. Maynard(1997) discusses gendered language in Japanese as a speech style difference in men speaking rather bluntly and women speaking more gently. Although the study of gender in Japanese language has greatly advanced since the 1990s, the bulk of recent studies seems to only re-examine what has traditionally been believed to be a gender difference, as reflected in the use of first person pronouns and sentence final particles. However, little is known about other linguistic expressions that are tightly associated with broader pragmatic meanings as expressed in the giving and receiving verbs such as politeness and social abilities such as empathy. Seven Japanese families participated in the study. Over 200 occurrences of giving and receiving verbs were elicited during a total of 70 hours of naturally-occurring conversational data recorded at the participants' homes. The data were transcribed in ELAN and coded for a) who made the utterance e.g., mother, father, the children; b) to whom the utterance was made; c) whose benefit was being negotiated.

The study found out that the overall tendency for the Japanese mothers to favore the perspective-encoded *kureru* 'give (to me/my group)' expression whereas the Japanese fathers favored the more perspective-neutral *ageru*'give' and the non-use of *morau* 'receive'. These findings suggest that mothers use the verbs of giving and receiving more intersubjectively in order to instruct their children to consider the needs of others. In addition to supporting the previous ethnographic studies claiming that the Japanese mothers train their children to empathize with others and encourage them to comply to others' needs (Clancy, 1990), this study claims the gendered difference is conventionally encoded even linguistically in the choice of grammar. The study suggests that for child language acquisitions, not only the mother's inputs in the context with other siblings are crucial for the child to acquire the intersubjective use of these verbs, but also encoded gendered norms of positioning.

Getting Busy Doing Emotionality in Multiactivity

Lecture

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Emotion display as a socially constructed act, has been examined extensively in the light of interactional linguistics. Drawing on ethnomethodological conversation analysis (EMCA), this study takes a multimodal analysis approach by looking at the roles of linguistic form, embodied action, and object in the mundane interactions of the residents in a student dormitory. To explore how multisemiotic resources in the local environment are mobilized to achieve affectivity management (Selting 2010), the concept of lamination (Goodwin 2013) is adopted in analysis of the data. Preliminary observation of the data shows that participants would engage in interactional activities while competently maneuvering through multiple activities coupled with the local environment, i.e. cooking, washing, and preparing. The findings indicate that participants follow a “display rule” (Selting 2010: 266) in emotive display, where they would allocate and laminate multiple semiotic resources to achieve the maximization of affective stance. Such conduct would normally induce participants to prioritize interaction as the main activity (Goffman, 1963) for purposes such as achieving stance alignment or gaining moral rightfulness. The result suggests that intensive affective stance involvement may inflict on participants’ local organizations of multi-activities and interaction sequences. This study contributes to a growing body of research investigating how multimodal resources are deployed to achieve displaying affective stances within the multi-activities of cooking and talking.

Getting things done in a medical laboratory in Hong Kong: A study of linguistic form and contingency in task assignment

Lecture

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Recent conversation-analytic studies have reported that in English the choice of syntactic forms in giving a directive often displays the speaker's understanding of the degree of entitlement/contingency in the directive. A less imposing and more mitigated form (e.g., interrogative) shows the speaker's orientation to the high contingency involved in the directive. Interestingly, our previous research has revealed that (1) directives in Cantonese are frequently formulated in imperative forms which are often viewed as direct and imposing from a western point of view; and (2) the force of an imperative-formatted directive is often mitigated through lexical and other means in the design of the directive turn and the organisation of the sequence in which the directive is embedded. In this paper, we develop our investigation by focusing on task assignment (a typical type of giving directives) and examine the design of the turn in which the task is assigned with regard to their placement in the embedded sequence and the degree of entitlement/contingency.

The study reported here draws on over 20 hours of audio or video-recorded daily interaction between the supervisor and the junior staff members. The interaction was conducted in Cantonese. Adopting a conversation analytic approach, we focus on turn design and sequence organisation of task assignment by the supervisor.

Traditionally managers/supervisors, as legitimised by their institutional role, are considered to be entitled to ask their subordinates to do work-related tasks. However, in given interactional situations the possibility of getting the recipient/subordinate's acceptance is contingent upon many factors such as the recipient's availability and the task's urgency and complexity. We find that the intertwined relationship among linguistic form, sequence organisation, and the degree of entitlement/contingency involved in a directive is complex and dynamic. Our data shows that when a task falls within the recipient's daily routine/job responsibility and does not involve any complexity, the assignment sequence is often structured in a simple "summons-answer-directive-compliance-acknowledgement" sequence, showing the supervisor's orientation to the entitlement associated with the task assignment. However, when a task requires special treatment or has a short deadline, the assignment sequence is often structured in a more complex way to show orientations to the contingencies involved. In addition to the choice of syntactic forms, orientations to contingencies are often reflected through other linguistic and interactional means such as utterance particles, justification, and Q-A sequences preceding or following the directive turn. This is probably due to the fact that imperatives are the conventionalised format of directives in Cantonese, speakers employ other resources available in the language to reduce anticipated contingencies and increase the degree of entitlement in order to ensure successful task assignment.

Give up your Master! Meanings expressed in supervisory comments

Lecture

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Postgraduate research supervision is a crucial component of university pedagogy, and the supervisory feedback is its fundamental element (East, Bitchener, & Basturkmen, 2012). Research element is the climax of Master's degree accounting up to one-third of overall credits (Paran, Hyland, & Bentall, 2017). Writing a thesis is so demanding for Master students that they feel it equals all other courses (Sadeghi & Shirzad Khajepasha, 2015). In this regard, supervisory feedback helps students produce a quality thesis and socialize into academic and disciplinary writing (Li, Hyland, & Hu, 2017). In Pilcher's (2011) view, a Master's thesis is like an 'elusive chameleon,' fluid and open to multiple interpretations. Given this elusiveness and diversity of students and supervisors, there is likely to be a lack of shared understanding (Katikireddi & Reilly, 2017). Consequently, "[w]hat the student wants to receive by way of feedback may sometimes differ from what the supervisor gives" (East et al., 2012, p. 1).

In this presentation, I would like to share the findings of a qualitative study that explored meanings expressed in supervisory comments on English medium Master theses in Humanities, Education, Science, and Engineering disciplines in the largest Nepalese university. In Nepal, a Master's thesis is typically supervised by a single faculty member and is written in English as a foreign language. An uncondusive combination of factors – for example, absence of supervision guidelines, limited access to resources, and lack of academic writing support – makes supervisory feedback a crucial source of input for disciplinary learning. Feedback comments on 98 draft theses and 86 oral presentations were categorized into different functions following Kumar and Stracke (2007). Then a chi-squared test was used to examine disciplinary variations in the meanings expressed therein to inform supervisory practices to facilitate disciplinary learning. This research aims to provide input for the formulation of supervision policies and contribute to the body of literature on Master thesis supervision.

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Hegemony and Its Expressibility in the Nigerian Political Space

Lecture

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Hegemony has been described as the dominant power exercised by some social class or the rule of one social group over another that is achieved when the dominant group successfully projects its own particular ways of seeing the world, human and social relationships, such that those who are actually subordinated by these views come to accept them as being “common sense” or natural, the dominated group internalised the norms and the ideology of the dominant group even though this is not necessarily in their interest (Rempton 2003, Tietze & Dick 2012). There is plethora of political dominance facing the Nigeria nation in the fourth Republic under the administration of President Muhammadu Buhari. Nigeria is a pluralistic socialist nation where partisan politics is the order of the day. A situation, where the opulence of the incumbent government is sophistry by his political supporters. The study aimed at exposing the deeds of the hegemon and to show how the masses have been able to express themselves to the world through the social media that fit into the frame of the situational context. It identified two social actors: the government and the masses. It also showed the dichotomous categories and social formations in Nigeria: the government against the governed, the oppressor against the oppressed, the rich against the poor, the strong against the weak and the truth against falsehood. The actions of the oppressors have rung to the utmost of the ladder and have been veneered by the oppressed. The oppressed in turn have now realised the social media as a powerful tool to express themselves through cartoons specially to lampoon the successive turn of unenviable situations Nigerians found themselves. The study is hinged on the background of instances of such graphics used to relay the position of the oppressed. Random observational purposive data technique was used to sample political cartoons portraying the socio-economic hardship experienced by Nigerians on different virtual environments from February 2016-February 2019. Fifty data were collected and only twenty were analysed. The period marks the beginning and the peak of the President Buhari’s administration, which is characterized by mixed feelings. The social media is seen by the populace as massive weapon to express their satisfaction/dissatisfaction. The data are functional multimodal discourses presented in the analysis to capture the attention of readers for apt comprehension. The study adopted Searle’s (1969) Expressibility Principle (EP) to account the data. The EP states that “whatever can be meant can be said” thus, EP is capable of elucidating the illocutionary force and prefixing appropriate perlocutionary effects on the utterances. The findings revealed asymmetric data result which are oppression vs requital, absolute power vs volition, concealed identity vs uncovered identity, evolution vs subversiveness, ferocious boast vs ferocious opposition. The study concluded that their conversational influencing showed their perception about the hegemonists.

Homogenizing the Margins: Translating Orature into Mainstream Culture

Lecture

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In this paper we aim to analyze the linguistic features of fairy tales in the Western literary tradition and highlight characteristics that betray the oral origin of (some of) the material embedded in them. By assembling a corpus of fairy tales from Perrault to the Grimm brothers and to H. C. Andersen (as used in Raleigh 2018), we aim to analyze the fictional frame around the tales, verbs of reporting/saying, the rhetorical strategies and the vocabulary used in the tales themselves in order to show whether there is a disruption between the different parts of the tales possibly revealing different authorial hands or vestiges of orality. We intend to use a similar corpus and statistical analysis as applied by Miglio and Gries (2017) in their study of oral structures in the the Old Icelandic sagas.

As Raleigh has maintained, fairy tales are the epitome of translated literary texts (2018), and yet the anonymity of the original source or the plurality of voices embedded in the oral transmission of the fairy tale allowed later compilers to claim the authorship of these traditional stories. The fairy tale genre became more and more popular with the rise of the middle class, literacy, and as the European nation states consolidated their grip on centralizing power.

We intend to show that the act of committing these stories to writing is an act of cultural and political appropriation that benefits the centralization of power; at the same time, it defrauds marginalized cultures of their orature, cultures on whose *Volksgeist* the idea of national unity often rests. In this sense the anonymity and plurality of voices of the fairy tale is claimed as the roots and the primitive ingenuity of the nation that *must* be translated into the appropriate language of writing and progress. We notice for instance that some of Andersen's motifs in his 19th century fairy tales harken to the Old Norse past, best embodied by the language still spoken then in one of Denmark's colonies (Iceland), and that the Grimm Brothers' claim as pan-German very local stories from different dialectal areas. This act of appropriation is as disingenuous as claiming Ossian's epics as being from oral Gaelic sources and using them to form the basis of ancient lore and cultural justification of a (pre-)Romantic ideal of the 'British nation.' Even in fairytales, translation into a country's dominant language and committing oral narrative to writing deprive the cultures at the margins of their creativity, to embed them into mainstream culture as their translated, and therefore non-threatening, homogenized selves.

Miglio, V. and Stefan Th. Gries. 2017. "Readers' reaction to tense switching in *Hrafnkels saga freysgoða*: combining corpus-linguistic and experimental methods." *International Journal of Literary Linguistics*. Vol. 6, April 2017, 1-25.

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How does perceived speaker evidentiality stance modulate listener's galvanic skin response

Lecture

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Humans own unique abilities to communicate and react to various types of interpersonal stance and such abilities are associated with their higher-level cognitive abilities. The feeling of knowing (FoK) is communicated with evidentiality which implicates the speaker's stance toward the reliability, correctness, truth value of a statement. During social interaction, a listener relies on the evidentiality devices that foreground speaker-content relationship to determine how strong a stance the speaker conveys (e.g. stronger stance can be associated with increased persuasiveness and trustworthiness, [1]).

Recent literature has shown that, different levels of evidentiality can induce systematic changes in tone of voice (e.g. pitch, speed, volume, vocal quality that make speech sound certain, etc. [2-4]), and demonstrate a larger proportion of statements that were congruent with listener's general world knowledge [1].

However, it is unclear whether (and how) our body (e.g. the peripheral physiological system) reacts to our perception of another's stance (according an embodied view of stance communication). To address this empirical question, we developed a new set of written sentences that were either true or false based on our world knowledge. A native English, experienced professor uttered these sentences in a confident or doubtful manner regardless of the truth value. In this way, we generated confident-true, confident-false, doubtful-true and doubtful-false statements that vary in the speaker's evidentiality.

We recorded the galvanic skin conductance (GSR) from a group of 30 participants' hand while they listened to general knowledge statements with various combinations of speaker confidence and truth value. Participants judged each statement based on the perceived evidentiality (the speaker's FoK). Perceptually, doubtful tone of voice and false statements were associated with lower feeling of knowing judgments relative to the confident and true statements. The listener's perceptual outcome further modulated their physiological response, with statements rated lower in FoK eliciting a stronger skin conductance response (SC) than those judged to be higher in FoK. The doubtful-false statements were judged to be lowest in speaker FoK and showed the largest SC response among all conditions. The increased SC response maybe associated with an increased tendency to elicit embodied resistance towards less persuasive message [5].

These novel findings highlighted the contribution of voice and shared knowledge in the perception of another's stance, provided initial evidence for an embodied reaction towards the *perception* of a speaker's epistemic stance and propose a new approach to study the interpersonal stance with peripheral physiological responses.

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How often are children exposed to ironic utterances in their first four years of life? Analysis of instances of figurative language in child-directed speech in the Providence corpus of CHILDES

Lecture

***Dr. Natalia Banasik-Jemielniak*¹**

1. Maria Grzegorzewska University

The importance of adult-child interaction in language acquisition is undeniable: The quantity and quality of language input is widely accepted as a key factor for the development of language and pragmatic skills (e.g. Hoff, 2003; Huttenlocher, 1991; Pancosfar & Vernon-Feagans, 2006). For the last three decades, research on development of irony comprehension in children was an important contribution to the area of social and language development (see e.g. Milanowicz & Bokus, 2011; Recchia et al., 2010). However, there has been no research on the linguistic input considering figurative speech that children receive in their first three years of life.

The aim of the described study was to check how often – if at all – ironic comments are present in child-directed speech when the interaction takes place between a mother and a child as young as three. Also, once it was found that children are exposed to irony that early, I was interested in the types of ironic comments used.

In order to answer these questions, ironic utterances were identified in the videos of 50 hours of recordings that included mother-child interactions of five children aged 2;10 - 3;05, available through the CHILDES - Providence Data (Demuth et al., 2006; MacWhinney, 2007). The extracts were then assessed by competent judges to make sure the identified instances met the criteria for verbal irony (Dynel, 2014).

Results suggest that irony is present in the mother's language used while interacting with her child, with a significant number of comments where the child seems not to be the actual addressee of the message, but rather the overhearer. The ironic utterances identified during the interactions included mostly references to the child's behavior or being overwhelmed. The most common ironic markers present in these utterances were rhetorical questions and hyperboles.

How Social Media Affect Dutch Youths' School Writings: More or Less Orthographic Deviations due to Digi-talk?

Lecture

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Today's youths are avid users of social media and computer-mediated communication (CMC). In their informal digital writings, they use a language variant called 'digi-talk'. Many parents fear that digi-talk harms youths' literacy skills or formal writings, such as at school (Spooren 2009). To determine if such worries are at all justified, we conducted two large-scale studies with Dutch youths in secondary and tertiary education.

The first study measured youths' ($N = 338$) social media use through extensive surveys. In the second study ($N = 408$), half of the participants were primed with social media, specifically WhatsApp, while the other half performed a non-CMC related control task. All participants wrote school texts: essays in the survey study, stories in the experimental study. The 746 school writings were first analysed in terms of the higher-level features of lexical richness, syntactic complexity, writing productivity, and formality: relations with CMC use were discovered in the survey study, especially for lower educated youths (Verheijen, Spooren, & Van Kemenade, submitted), but no direct impact of WhatsApp use was found in the experimental study (Verheijen & Spooren, subm.). The current research presents follow-up analyses, focusing on orthographic surface features, because fears of language deterioration are often fixed on spelling. The 746 texts were again analysed, this time for three kinds of orthographic 'deviations': textisms (orthographically unconventional words), non-standard orthographic details (punctuation, capitalisation, spacing, diacritics), and misspellings. We calculated the relative frequency of these features to the total number of words per school text.

Quite surprisingly, fewer spelling errors were found in the school writings of (a) youths who were primed with WhatsApp immediately before writing a story in the experiment, than youths in the control groups, especially for adolescents (evidence of a direct impact!), as well as (b) youths who reported owning smartphones in the survey, than youths who owned old-fashioned or no mobile phones. Yet more textisms occurred in the essays of youths who reported using predictive and corrective dictionaries in CMC, than in those of youths who did not. Dutch youths' CMC and smartphone use were thus positively related to their orthographic performance in school writings, in terms of fewer spelling errors, but their use of auto-correction and auto-completion were negatively related, evident from more textisms. This suggests that the informal language variant of digi-talk as used by many youths in their digital writings is not dangerous to the orthography of their school writings, as long as youths formulate their own words and sentences rather than passively rely on word predictors and correctors.

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How to give and take politely at the same time? The art of making instrumental offers in Chinese

Lecture

Dr. Chengyu Zhuang¹, Dr. Yun He¹

1. Independent researcher

Due partly to the influence of the classic speech act theory and the face-saving perspective on politeness, empirical speech act research tends to focus on either ‘face-threatening acts’ (FTAs) or ‘face-enhancing acts’ (FEAs). This approach to pragmatics assumes, to a large degree, that a single speech act can always be isolated from the discourse and interpreted as (im)polite independently of other acts in the same context. Two closely related issues arise from this assumption. First, it fails to consider cases in which one speech act may shade into another, which, among others, is evidenced by Leech’s (2014:181) observation that the formula *Would you like...?* can be used for requests – typically disingenuous ones where speaker pretends to act in the interests of hearer although it is mainly used for offers. Second, the embedding of two or more entangled FTAs and FEAs in discourse has been neglected. This seems to figure especially prominently in East Asian cultures such as China where the wide practice of offering instrumental gifts is well documented in anthropological studies (e.g. Yang 1994). The present study addresses the second issue by examining instrumental gift-giving, defined herein as social interactions in which a gift offer is prefaced or followed by a request such as asking a favour. By describing the juxtaposition of offers and requests in a conversation and participants’ judgement of (im)politeness, the study aims to understand differences and similarities between the instrumental gift-giving mechanism and previous characterisations of (expressive) gift-giving as a genuine gesture to show goodwill. The paper focuses on answering the question of how the gift is accepted or refused and how the recipient responds to the request, with or without accepting the gift.

To this end, a corpus of gift-giving was derived from over one million-word vernacular stories in pre-modern Chinese drawing on Leech’s (2014) discussion of offers. It was then analysed using a discursive approach to (im)politeness. A notable finding is that generally instrumental gift-giving, contrary to previous claims, is interactionally more elaborate than its affective counterpart. This, we will argue, indicates that offering an instrumental gift requires more facework to achieve a balance between gaining and losing face than in an affective one. The analysis also reveals that instrumental gifts are sometimes refused by the recipient despite her compliance with the request, as opposed to the acceptance-compliance norm assumed in the existing literature (e.g. Zhu *et al* 2000). This arguably can be explained by reconceptualising (im)politeness as a matter of judgement in specific contexts. We will conclude by pointing out the need to carry out follow-up studies based on naturally-occurring data.

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How to say “no” to an invitation in e-mails: A cross-cultural perspective

Lecture

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Previous research on refusals varied in terms of their study context, mainly as follows: intra-lingual, cross-cultural, and learner-centered studies (Tuncer, 2016; Morkus, 2014). The present study aimed at contributing to the first research line by examining the emails exchanged in Turkish between people of equal and unequal status in a university context. More specifically, the study investigated (i) the realization patterns of refusal strategies in emails sent to refuse invitations; and (ii) the extent to which social distance between the interlocutors has an impact on strategy use. To this end, naturalistic email data were collected from a total of 63 graduate-level Turkish students. As a reply to an invitation, the half of the participants were required to write an email to a research assistant (i.e., equal status) while the other half wrote to a professor (i.e., unequal status). Each refusal in the data has been coded and counted. Further, refusal strategies used by the participants were categorized according to Beebe et al.'s (1990) classification. The results revealed more similarities than differences in the realization of refusal strategies, which could be attributed to the nature of the given context. In both groups, the use of indirect strategies was more prevalent than the use of direct ones. Among the various types of indirect strategies, “negative willingness”, “statement of regret”, and “excuse” were the most commonly used refusal strategies for both of the groups. However, the status of the addressee played a role in the use of the “avoidance” strategy in that the participants interacting with a person of unequal status tended to use this strategy more frequently compared to the other group. Finally, the findings of the study were discussed in relation to Brown and Levinson's (1987) politeness theory.

Key words: refusal strategies, emails, Turkish, university context, speech acts

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How verbal aggressiveness may be positive? A demonstration through an exchange of professional emails

Lecture

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How verbal aggressiveness may be positive: a demonstration through an exchange of professional emails.

Generally speaking, verbal violence and aggressiveness are perceived as unhealthy behaviors that convey negative emotions in our interactions. But is that always the case? We will interpret the “marginalization” theme proposed for the conference, noting the cases in which verbal violence or aggression are considered positive or even useful. More specifically, we will juxtapose the negative aspects of aggressiveness along with its lesser-known positive traits, according to the theoretical frame of aggressiveness developed in ethology (Lorenz 1983). Aggressiveness is often a signal sent to mark a limit and can be answered in two forms: one is acknowledged by the receiver and provokes a retreat or withdrawal whereas the other is ignored leading to verbal violence in most cases. We will develop the notion of “positive aggressiveness” through the analysis of email exchanges between academics that ultimately resolve an apparent tension. We will study these exchanges through the theoretical frames of interactional analysis (Kerbrat-Orecchioni 2010), (im)politeness (Brown et Levinson 1987; Culpeper 2011), the linguistic analysis of verbal violence (Fracchiolla & al. 2013), and the description of aggression (Archer 2008). We will demonstrate how aggressiveness can be useful to maintain a social and relational bond as a result of how certain amounts of information are released (or given) to others. This information includes how one works and what her or his limits are that will inform and optimize the type of relationship that can be maintained or continued between the two interactants. We will then analyze how aggressiveness is manifested verbally and consequently developed both positively and negatively in our corpora in the framework of accommodation and cooperation (Bousfield 2008). This will lead to propose a continuum between the moment in which the point of tension clearly emerges in the interaction and the subsequent manifestation of either positive or negative aggressiveness. This talk will ultimately address how the result of an interaction clearly depends on how the recipient understands and responds to the expressed aggressiveness, leading to either a resolution or a confrontation.

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Humour, Directives and Linguistic Politeness in Kelakar Bethook Palembangnese humour in Indonesia

Lecture

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Abstract

In this paper, we examine distinctive culturally-linguistic humour and directives in Palembang Malay language (hereafter referred as Palembangnese) in Indonesia. Two transcribed *Kelakar Bethook* (KB) Palembangnese humour were selected. The data analyses focus on the distinctive features and specificity of humour and directives found in the transcripts. The results and discussion show the uniqueness of humour and directives in Palembangnese. This present research contributes to the nature of linguistics in language documentation and extends the scope of speech act research in a non-western language. This study also contributes to enhancing the linguistic-cultural theory in Eastern language and culture.

Keywords: *Cultural-linguistic practices, directives, humour, Kelakar Bethook, Linguistic politeness, Palembangnese.*

Identity choice in English-medium instruction (EMI) courses in Japanese higher education

Lecture

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This study investigates the influence of English-medium instruction (EMI) on identity choice of Japanese university students in the classroom. Globalization has enhanced student mobility and has forced educators to implement English-medium classes at higher education institutions throughout the world. Japan is not an exception: The Ministry of Education, Culture, Sports, Science and Technology (MEXT) has strongly encouraged universities to conduct courses in English and create programs taught in English in order to attract more international students. However, administrators, faculty and students do not necessarily perceive these English-medium classes positively. Tsuneyoshi (2005) claimed three major problems that EMI has created: language, cultural, and structural dilemmas. As for the first dilemma, Japanese students generally do not have sufficient English proficiency. However, to our knowledge no research has examined their classroom performance from an identity perspective. Following a theoretical framework that learner identity plays a critical role to determine how students behave and interact in the classroom (e.g., Norton, 2000), we conducted semi-structured interviews with two groups: Japanese and non-Japanese international students who enrolled in university-level EMI courses.

The interview data observed that the Japanese participants chose a non-native speaker-of-English identity and a forever-EFL (English as a foreign language) learner identity while engaging in group and whole class discussions. In other words, they bipolarized the Japanese student versus international student, and the native speaker of English versus non-native speaker identities. Notably, native speakers of English and international students who were not native speakers of English were viewed dichotomously, yet the division between them was less striking than between Japanese versus non-Japanese international students. Their categorization indicates a dynamic shift of positioning in discourse depending on who is speaking, which leads to their identity choice (i.e., the Japanese, non-native speaker, and forever-EFL learner identities) by relating *self* to other interlocutors. Overall, their identity choice imposed two forms of self-categorization in this EMI context: (1) mainstream group (i.e., the Japanese students at Japanese universities) in an inferior position, and (2) others group (i.e., native and non-native international speakers of English) into superior positions.

Based on the results above, we tentatively conclude that EMI has marginalized some Japanese college students, who are a majority on campus, into a language minority in the classroom. We will discuss their identity shift from the perspectives of social ideology (e.g., a native-oriented monolithic view), classroom culture (e.g., an attentive listener), and cultural values (e.g., politeness). Finally, we will show that their voices are valuable and validate language policy, and also suggest what role applied linguists can play in order to decenter native-oriented norms in society and develop positive EFL speaker identities.

Identity deconstruction in Chinese civil conflict mediation at police stations [laureate of the 2019 ‘Best Student Paper Prize’]

Lecture

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Recent pragmatic approaches to identity in discourse tend to focus on its construction as well as pragmatic functions but rarely on the frequently observed dynamic deconstruction as well as its influencing factors. Drawing on data (transcriptions of recordings of 19 Chinese police officer-mediated interactions involving 14 Chinese police officers, 38 citizens) from one-month participation in and observation on the mediation work process in a Chinese police station, this study examines how the various identities of Chinese police officers either constructed by themselves or by the other participants in civil disputes mediation are deconstructed via a process of argumentation/negotiation between the mediation participants, and how this dynamic deconstruction process of identities influences the police-citizen relationship in China. The qualitative analysis of the data shows that the Chinese police officers may sometimes deviate from their institutional identities such as the persuader in mediation, the preventer of the conflicts' developing into quarrel or fights, the interpreter and defender of law, etc., by constructing various deviational identities such as acquaintances, friends, family members of an elder or younger generation, fellow townsmen, etc. to establish a closer relationship with the other participants in civil disputes mediation. However, these deviational identities are often challenged and deconstructed by the other participants by means of questioning and negating the identities' appropriateness for context or interpersonal relationship, thus exerting a negative influence on the harmony of police-citizen relationship. It is also found that police officers sometimes also deconstruct their identities positioned by the other participants in conflict mediation by challenging or negating the truth validity of speech acts, interpersonal relationship or contextual appropriateness of these identities. Finally, various contextual factors that influence the process of identity deconstruction are also analyzed.

Impoliteness in Chinese online negative reviews

Lecture

Dr. Xiaoyu Lai¹

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Abstract: Impoliteness constitutes the communication of intentionally gratuitous and conflictive verbal face-threatening acts (Bousfield 2008). With the development of research on linguistic impoliteness in face-to-face interaction, impoliteness in CMC language began to receive scholars' attention. However, the research on impoliteness in Chinese online data is still in its infancy. This paper is intended to analyze the impoliteness in consumers' online negative reviews, with a data set consisting of 100 negative reviews from the Chinese-based website *Dazhongdianping*. It is going to address the following three research questions: (1) What are the factors that cause online negative reviews? (2) How is impoliteness realized in online negative reviews? (3) How do respondents manage online negative reviews?

Firstly, the four important factors that trigger online negative reviews are service, food, price and environment. This is partly due to the website functional properties, and partly related with consumers' emphasis on self's face wants and identity concern. Secondly, building on the work of Culpeper (1996, 2011), the two most frequently adopted impoliteness strategies are indignant exclamations and "staff-oriented" pointed complaints. This suggests that Chinese reviewers are much concerned about their own face needs, and thus have the potential to be perceived as impolite and aggravating. Thirdly, Chinese respondents are likely to accept negative reviews completely, without any intention to defend themselves. Thus, they manifest rapport-maintenance orientation (Spencer-Oatey 2002) and appear moderate and polite in responding to negative reviews.

This study reveals distinguishing features in the use of impoliteness and its link to the concept of face in Chinese negative reviews and responses, providing insights into cross-cultural differences in this genre.

Key words: impoliteness, face, negative reviews, responses, rapport

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In the margins of sign languages (SL) in Switzerland

Lecture

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Swiss official multilingualism (regionally distributed languages German, French, Italian, Rhaeto-Romanic) does not include the minority of sign language users: approx. 7'500 users of Swiss German Sign Language (DSGS), 1'700 of Swiss French Sign language (LSF-SR) and 300 of Swiss Italian Sign language (LIS-SI). Thus, in Switzerland's multilingual language policy, sign languages and their users are still marginalized. One repercussion of this situation is a statistically significant restricted access to higher education for deaf and hearing impaired individuals (BFS 2017). In a recent swiss-wide survey (Hohenstein et al. 2018, Rodríguez Vázquez et al. 2018), crucial obstacles were named: From primary through secondary and tertiary/academic education, Swiss deaf and hearing impaired individuals encountered a lack of interpreting services in class, inadequate forms of instruction, non-inclusive teaching methods, and administrative-institutional difficulties. These experiences held for age groups from 18 to 66+ years of age. They mark the margins of Swiss deaf communities.

How can learners, students and educators improve access from these 'dirty' margins using an approach informed by linguistic pragmatics? How can pragmatics gain from engaging with learning that takes place at these margins? Do sign languages as a medium of instruction involve specific pragmatics of teaching and learning? Based on survey data and follow-up (SL) interviews with deaf and hearing impaired individuals, the paper relates findings from our data regarding (i) content-analysed narrative accounts of learning languages, reading and studying by Swiss deaf and hearing impaired individuals; (ii) linguistic analyses of (SL) narratives regarding those experiences. The research is based on a joint project of the Zurich University of Applied Sciences and the University of Geneva (Jekat et al. 2016) which aims to facilitate barrier-free access to higher education, and involves deaf SL users as researchers in order to better align with their pragmatic needs in the world of higher education (Shores et al. 2014).

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Incivility or Chinese hospitality: Unfolding the Identity Negotiation in Chinese leave-taking interaction

Lecture

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Seeking harmonious relations has been believed and proved to be a dominate goal of ordinary Chinese people. However, in farewell situation, the case is somewhat opposite. Usually the hosts will request or even force the guest to stay longer, which may hurt the harmonious relations. Such a behavior will be considered as incivility from a culture outsider perspective.

Impoliteness analysis has been called to adopt discursive approach to unfold the participants' situated emic perspective (Culpeper, 2011; Haugh, 2007), rather than based the analysis from the shared conventional forms or strategies.

Informed by discourse analysis and an applied CA focus on local, interactional requirements, this study anatomizes the discursively co-constructed hospitality in Chinese leave taking context, aiming to enhance our understanding of the function of impoliteness in Chinese culture discourse. The turn-by-turn analysis examines a collection of video-taped 90 minutes conversation between host(s) and guest(s) in farewell situations. Identity is defined along the lines of Bucholtz and Hall (2005) as "the social positioning of self and other" (p. 586). In the analysis, we first track how discourse identities (Zimmerman, 1998), such as host and guest identities, are co-constructed through the sequential development of the talk, especially by adopting repair strategies. Then we will illustrate how transportable identity such as a relative identity (Zimmerman, 1998) is made relevant and visible by elaborately manifesting the discourse identities. In addition, we argue that discourse identities are not only the by-product of sequential interaction but also provide resources for moving the interaction ahead, and more importantly accomplish a mutual understanding of selves.

The study will reveal that, as consistent with traditional Chinese culture, urging the visiting relatives for a longer stay at the moment of their leaving is a necessity ritual process to hospitality. Multitasks have been achieved in the process. The practice confirms and intensifies the relationship between the hosts and their visiting relatives/friends.

The study, by examining identity-in-negotiation, may contribute to the understanding of how identities are invoked, registered and manifested in moment-by-moment unfolding interaction. By revealing the ways identity is employed in the negotiation activity in the Chinese culture discourse, we can expect to better understand the Chinese impoliteness.

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Indexing solidarity while maintaining polite relationship in first-encounter Japanese conversations: Style-shifting between *desu/masu* forms (addressee honorifics) and the plain form (non-honorific forms)

Lecture

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The Japanese language has two distinctive morphological verbal forms marked by the presence or absence of so-called addressee honorifics, which is referred to as *desu/masu* forms (i.e., addressee honorifics) and the plain form (i.e., non-honorific forms). Japanese speakers need to choose one of these forms in a clause-final position when producing an utterance. Previous research has shown that *desu/masu* forms index formality, politeness and ‘outside’ relationships while the plain form marks informality, non-politeness and ‘inside’ relationships (Ide, 1989; Suke, 1994). When Japanese speakers first meet, they use *desu/masu* forms to express politeness and formality. On the other hand, if the interlocutors are in the same age and they are motivated to shorten their interpersonal distance, they may start using the plain form to build solidarity. On the contrary, Cook (2008) claims that the previous proposal that speakers observe social rules cannot explain “the diverse variations of the speech styles in Japanese society” (p.35) based on her investigation on style shifts in academic consultation sessions. Her findings demonstrate that “even when the speaker speaks with the same addressee and within a single topic, style shifts occur” (p.35).

The purpose of this study is to investigate how male Japanese speakers negotiate distance among themselves by style-shifting between the *desu/masu* forms and the plain form in first-encounter conversations in order to maintain polite/formal relationship and build rapport at the same time.

The data analysis of ten 30-minute first-encounter conversations between three male Japanese graduate students demonstrates that the male participants use *desu/masu* forms throughout the conversations when directly referring to each other, but that they gradually start using the plain form when disclosing information about themselves or quoting another person so that they can mark informality and solidarity. The analysis shows that the male participants start conversations by introducing themselves to each other by using *desu/masu* forms. The speakers tell stories about themselves. The listeners rarely interfere or participate in the evaluation of the story. The listeners encourage the speakers to tell stories mainly by back channeling. However, as a conversation proceeds, the Japanese interactants begin to use the plain form when they talk about themselves or tell stories, while continuing to use the *desu/masu* forms when they talk to the listeners. The listeners also start using the plain form when they tell related stories inspired by the speaker’s talk. As a conversation unfolds, both the speakers and the listeners start using the plain form when they talk about themselves or quote another person to shorten the distance and mark the solidarity while using the *desu/masu* forms in directly talking to each other to maintain a certain distance among them. The interlocutors converge when talking about their own stories or about someone else, whereas they continue to diverge in directly talking to each other. The analysis reveals that style-shifting between *desu/masu* forms and the plain form enable the speakers to index solidarity while maintaining polite/formal relationship.

Information Status and Proper Names with Determiners

Lecture

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Proper Names (PN) are considered definite and unique (Abbott 2010), yet many languages allow definite and indefinite determiners with PN in discourse (Author 2015). Based on a large corpus of data from spoken and written discourse in 4 languages (Dutch, English, French, Polish), I show that PN occur widely with determiners (DET) to express subtypes of newness vs. givenness beyond those previously identified, e.g. by Prince (1992), among others. All 4 languages allow DET + PN, but with some subtle differences. I argue that they indicate similar but not identical information statuses, situating a referent along a scale of givenness vs. newness for both the Hearer (H), and the Speaker (S). Consider 1 (actual speech) and 2 (Polish, Rybarczyk 2015:10):

1. This Charlotte Hayes is interesting.
2. Widziałem dziś w kawiarni tego Wojewódzkiego 'I saw this Wojewódzki in a café today.'

The English and Polish NPs both have a proximal demonstrative + PN signaling information status, with the PN highlighted, but the information status is slightly different. In 1, *this* signals that the referent has only recently become known to S, may or may not be a public figure, and if not a public figure, may have been known or completely unknown to the hearer (H) until this point. The proximity is based on the nearness of some representation about the referent in time and/or space. In 2, *tego* 'this' saliently marks S's assumption that H shares knowledge of who Wojewódzki is. The referent is a well known TV host and thus publicly "present." Consider also 3 (actual speech) and 4 (Dutch novel):

3. Lynn, there's a Alex Larch on the phone for you.
- 4...de laatste keer dat hij belde, was hij nogal enthousiast over ene Mandy.
...the last time he called he was rather enthusiastic about a [woman named] Mandy.

In 3, S signals that the referent is completely new to herself (a first mention to her), and that S does not know whether Larch is new to H. Uncertainty is expressed. Interestingly, in 4, the literal gloss "a Mandy" is very unnatural in English for the context; the expected knowledge of the listener (none) is incompatible with the informality of the first name in English but not in Dutch.

Based on a wide variety of DET + PN data, I argue for a new account of more subtypes of given-new information than previously recognized for *both* S and H to handle such subtle but conventional differences across languages. I propose that DET+PN can express speaker-based evidentiality in these languages, not usually considered to have grammaticized evidential marking.

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Initial actions to establish ‘reason for calling’ in opening sequences of calls by men to a national health helpline.

Lecture

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Telephone helplines are increasingly used to offer distributed support, advice and information for health and medical matters, as well as for a range of other social issues such as parenting, relationship counselling, mental disorder, suicide, and substance abuse. This growth in the use of telephone support services provides an important topic for applied study. Health helplines, in particular, are proposed to offer a useful form of health service for men - who are routinely described as reluctant users of other forms of primary care. Little is known, however, about how men use existing health helpline services, with the majority of research in the area employing focus group, interview, or survey methods to investigate men’s reported health help-seeking practices. This paper focuses on how health help-seeking was done by men on a national, Australian health helpline. Conversation Analysis was used to examine recordings of actual interaction with a focus on the opening sequences of calls. We describe the variety of ways in which male callers presented their reason-for-calling (RFC), as well as how nurse call-takers received and responded to these RFCs. The analytic focus is on explicating a number of features that these call openings routinely exhibit (for example, pre-sequences, action projection, problem formulations, ‘psychological’ constructions such as ‘worry’ / ‘concern’, candidate diagnoses, and the construction of ‘doctorability’, or legitimacy, for the call). We also document the extent to which the opening sequences in these health helpline calls by men departed from regularities that have been observed in face-to-face medical consultations, and in the openings of calls to helplines that offer other types of information-based service encounter over the phone. The broader implications of the findings for the study of men’s health and delivery of men’s health services are discussed.

Intention, accountability and metapragmatic acts

Lecture

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This paper is a contribution to research on metapragmatics. More specifically, it attempts to show what a metapragmatic analysis can reveal about (speaker/writer) intention and accountability (see Haugh 2013). The paper follows the more narrowly focused definition of metapragmatics as the display of reflexive awareness by users of language of their use of language (Haugh 2018; see also Caffi 1998). In other words, metapragmatic analyses throw light on how language is used for talking about language use. The instances of such metapragmatic talk are referred to in the literature as metapragmatic acts (Hübler & Bublitz 2007) or metapragmatic comments (Culpeper 2011).

The paper focuses on metapragmatics in use, which means analysing the metapragmatic acts by which interactants “intervene in ongoing discourse” (Hübler & Bublitz 2007). These acts can have several functions, but often they are used for assessing an utterance (“*I see you’re missing the point*”) or for influencing and negotiating how an utterance should be understood (“*it wasn’t an attempt at humour*”). Earlier research has identified how metapragmatic acts are used in, for instance, the negotiation of appropriateness (Tanskanen 2007), rudeness (Kleinke & Bös 2015), teasing (Haugh 2018) and identity (Tanskanen 2018).

Drawing on previous and on-going research on metapragmatic acts in English and Finnish online discussion forums, the present paper analyses metapragmatic acts from the perspectives of intention and accountability. While a metapragmatic act can reveal the intention of the speaker/writer, it is of course not necessarily the case that the act is accepted or even interpreted correctly by other interactants. In terms of accountability, metapragmatic acts can be used to dispute accountability (“*it was a joke!*”), but they can also be used to claim accountability (“*sorry for the rant*”). A close analysis of such acts and the ensuing interaction can reveal how the acts are interpreted, negotiated, accepted or rejected by the interactants, illustrating the value of metapragmatic analysis in understanding language use in interaction.

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Interaction in topic-closing sequences: A cross-cultural analysis of Japanese and Australian English conversations

Lecture

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The present study aims to examine whether there are cultural differences in topic-closing sequences between Japanese and Australian English conversations.

Sequences of topic-closing form a part of topic-shifting. When a topic in a conversation shifts, two preferences are observed: a stepwise movement for topics (Sacks 1992), and a bounded movement for topics (Schegloff & Sacks 1993, Button & Casey 1984). In the former movement, the conversation's focus often moves from one topic to another, and topics transit gradually, maintaining coherency. In the latter movement, however, topics are clearly closed using various cues such as silence, laughter, and repetition of expressions among others (e.g., Reichman 1978, Maynard 1993) before a new topic is initiated. In this paper, we define a topic-closing sequence as co-constructive interaction aimed at terminating a topic in the bounded movement for topics.

Schegloff (2007) analyzed topic-closing sequences in conversations and outlined the three basic steps of topic-closing: a proposal to close a topic, an agreement with the proposal, and a closing token. In actual conversations, however, these three steps can be modified depending on conversational context. In particular, from an intercultural communication's point of view, speakers from different cultural backgrounds are likely to follow different topic-closing procedures, which in turn could cause conflict or confusion in conversation. In fact, some studies that have analyzed intercultural business conversations between Japanese native speakers and non-Japanese speakers indicate that the conversation participants had difficulties understanding when to end a topic or when to initiate a new one (e.g., Yamada 1997, Kondo 2007).

Based on the significant insights gained from previous studies, this paper analyzes and contrasts topic-closing interactions in casual conversations in Japanese and Australian English. Previous studies contrasting topic-closing or topic-shifting procedures between Japanese and English (Maynard 1993, Yamada 1997) used qualitative research, which is not adequate to illuminate the clear tendencies of topic-closing in each of these languages. The present analysis combined quantitative and qualitative research to clarify the definite preferences of topic-closing in each language.

The data used in this analysis were collected from triad Japanese and Australian English conversations that were empirically recorded under similar conditions. A total of 16 30-minute conversations (8 hours in total) were analyzed.

The results revealed significant differences in topic-closing sequences between both languages. In Japanese conversations, the speakers use various linguistic and paralinguistic cues to confirm the end of a topic more elaborately compared to speakers in Australian English conversations. In contrast, in Australian English, speakers tend to close a topic more abruptly than speakers in Japanese conversations.

Interactional functions of imperative turns in Mandarin conversation

Lecture

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This study investigates the use of imperative turns in naturally occurring Mandarin conversation. An imperative turn is an utterance which has an imperative form that directs someone to do something in talk-in-interaction (Sorjonen et al. 2017). Traditionally, Mandarin imperatives have been described as sentences expressing a command (e.g., Chao 1968; Li & Thompson 1981; Sun 2006). Previous research has also described the functions of imperative sentences in Mandarin as demands, requests, suggestions, etc. (e.g., Yuan 1993; Lee-Wong 1994; Gao 1999; Zhang 2013). Although there are numerous studies on imperatives, our knowledge about Mandarin imperatives in naturally occurring interaction is still limited. The present study explores the interactional functions of imperative turns in Mandarin conversation.

Adopting the methodology of Conversation Analysis, Interactional Linguistics, and Multimodal Analysis, this study examines 12 hours of video-recorded naturalistic everyday Mandarin interactions. The interactions include various settings such as chatting casually, doing puzzles, walking, cooking, and conversing at the dinner table. An examination of the data shows that imperative turns occur in initiating position of local sequences and storytellings. Due to the limited number of imperative turns in storytelling contexts (7%), this study focuses on the functions of imperatives in local action sequences. Specifically, when used in sequence initiating position, imperative turns accomplish requests, proposals, and suggestions with a prevalence of requests. The production of imperative turns co-occurs with gestures and gaze at relevant objects. The findings of this study contribute to our understanding of how speakers design imperative turns and how they adopt bodily-visual behaviors relevant to the production of imperatives.

Interactional Functions of the Final Particle *Ma* in Sichuan Dialect

Lecture

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This paper explores interactional functions of the final particle *ma* in Sichuan dialect. While there have been enormous studies on final particles in Chinese, including ones from functional approaches (Li 2006) and subsequently from interactional approaches (Wu 2004), studies on final particles in Chinese dialect using authentic data are still rarely seen. This case study attempts to fill the gap with natural conversational data of Sichuan dialect.

This study adopts interactional approach by examining 15 naturally-occurring instances of *ma* from a 6-hour database of videotaped television programs in Sichuan dialect. In previous studies on the final particle *ma* in Sichuan dialect, functions like softening the tone (Yao 2013), pausing and listing examples (Liu 2012) are explored according to different sentence types and based on single sentences (Yao 2013). Different from previous studies which focus on single sentences, this investigation attached great importance to the context in every instance of *ma*, taking preceding and subsequent turns into consideration so that the orientation of participants in real conversations can be observed. It is also worth noticing that in some previous treatments of the final particle *ma* in Sichuan dialect, the functions do not exclusively belong to the final particle *ma* but to the sentence where it occurs or the whole action the utterance performs. This paper discusses whether *ma* alone performs the function or just helps to strengthen the function already possessed by the utterance and action.

Four general interactional functions have been described in this paper. First, *ma* is sometimes used as a marker in a turn-construction unit (TCU) to indicate that the information preceding *ma* is an extended utterance, providing background for more important information that follows in the same utterance. Second, when the information is known to both parties in a conversation, *ma* is used to activate information in order to communicate on a more personal level. In this process, some recurrent patterns with *ma* become fixed expressions. Thirdly, *ma* is also used to show affections of the speaker, adding emotional intensity to a statement in general. The last function involves an intonation-changing pattern of *ma*, the former *ma* in a high-and-level intonation and the latter one in a falling intonation. In this usage, conditional statements for the prior turn are expressed using changes of tone for the condition and the result.

Findings of the present study are drawn from authentic spoken materials with context-based and participant-oriented analyses. Examination of final particles positioned at the end of TCUs is helpful in relating their functions in talk-in-interaction. Furthermore the method of focusing on functions exclusive to final particles themselves instead of those of whole utterances sheds new light for future studies of other final particles in Mandarin, other dialects and languages.

Key words: interactional functions, final particle “ma”, Sichuan dialectal conversation

Interactional Use of Overt First-Person Singular Pronoun in Japanese : In the Sequence of Accounting

Lecture

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This paper analyzes the use of overt first-person singular pronouns in Japanese conversation. The Japanese language allows many non-overt arguments, which raises the following question: when are pronouns used to make overt arguments in Japanese? Given that overt arguments in Japanese are not frequently formulated with pronouns due to pronouns only occurring “for cause,” this study will show an interesting additional interactional use: accounts for dispreferred responses as well as negative contents. According to Heritage (1988), speakers treat their action-in-progress as accountable or as requiring explanation if it is dispreferred, or potentially face-threatening. In the current study I have defined account more generally: the reason for speakers having a certain (negative) opinion or standpoint, as seen in the example below:

- 1 Kana: mi tai mi tai
see want see want
(I) want to see (the text message)
- 2 Nao : un iiyo iiyo.
Yeah ok ok.
Yeah sure.
- 3 > Nao : **nann at ta kke demo watashi keshi ta kara**
Well there was Q but I erase PST so
Well, was there? But I erased (it).

In response to Kana’s request to see the text message, Nao expresses her inability to comply instead of verbalizing an overt declination on line 3, which is dispreferred (Pomerantz & Heritage 2013). The study shows that most account cases are negative in some ways, including a negative action type as the example above shows. In this respect, the speakers in the data make an account to constitute “remedial exchange” (Goffman, 1971) for the purpose of continuing to engage in polite interaction, and a way of reflecting the social order. Therefore, when accounting is necessary for the dispreferred action or negative proposition, the overt first-person singular pronoun is mostly used in a way that is motivated. In this sense, while overt usage is marked, speakers use overt pronouns for a purpose/ purposes. The analyzed data in this study is taken from four dyadic conversations that were video-recorded by the author in Tokyo and Kanagawa, Japan in 2018.

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Intercultural Communicative Competence of Japanese EFL learners and the effectiveness of studying abroad on cultivating the competence

Lecture

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Japan is known as a monolingual society but in recent years as globalization progresses its situation is rapidly changing. The number of foreigners residing and working in Japan has been remarkably increasing. The education of English as a foreign language (EFL) in Japan is currently stimulated in order to raise the overall English proficiency of the Japanese people in view of the fact that Japan will eventually adjust to multilingual situations. The Ministry of Education, Culture, Sports, Science and Technology of Japan has revised the Course of Study which incorporated the idea of CEFR in 2018. Especially at the institutions for tertiary education, we are promoting various measures for teaching English as a Lingua Franca (ELF). In particular, we emphasize the development of intercultural communicative competence (ICC) as well as English proficiency. Thus, each university carries out various study abroad programs since it is overseas study which is most effective for nurturing ICC.

In this study, we could empirically suggest that even a short-term study abroad program is fairly effective for Japanese EFL learners in improving ICC in terms of sociolinguistic or pragmatic aspects. Our research project has been conducted in the 3 week-long study program at UCLA in 2017 and 2018 which were offered to certain Japanese private university students. They participated in the intensive English programs and were assigned to fill in a questionnaire survey form twice: before and after taking the program. The questionnaire consists of 'Can Do' descriptors in order to assess the students' English language proficiency on 'listening', 'speaking', 'reading', 'writing', and 'overall communicative competence'. These 'Can Do' descriptors with 6 scales are originally implemented by the author's project based on the CEFR. In addition, subjects' self-assessment was marked by 4 rating scales. As a result of comparing the average scores of pre-questionnaire and post-questionnaire (t-test), it was found that they experienced significant proficiency in 'listening', 'speaking' and 'overall communicative competence' within a given period of time. What is noteworthy here is the qualitative characteristics of how they assess what they can do after taking the program concerning their overall communication skills. They reported, for example, 'I am aware of the salient politeness conventions and can act appropriately.' (B1), or 'I can express myself confidently, clearly and politely in a formal or informal register' (B2). These reports are related to sociolinguistic appropriateness and pragmatic competence. Once Japanese EFL learners acquire such self-confidence in their communication skills, which facilitates their cross-cultural awareness and learning motivations positively.

Intercultural Sensitivity Development and Academic Acculturation in International English-medium Instruction (EMI) Programs

Lecture

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This study of 44 1st-year university students enrolled in an international English-medium instruction (EMI) program at a national Japanese university addresses the development of intercultural sensitivity and academic acculturation as a means to enhance educational effectiveness. With internationalization of higher education well underway throughout the world, the implementation of educational programs to help facilitate this process is still not well understood from the perspective of intercultural sensitivity. As international students from various cultural and linguistic backgrounds study together, many issues arise as they interact in the classroom, throughout their educational institution, and in society in general. The creation of an international EMI environment comes with many obstacles to overcome including language and instruction policies (e.g., Werther et al., 2013; Ng & Leong, 2016; Zhang, 2017), learner resistance (Huang, 2018) and academic acculturation (Cheng & Fox, 2008; Ngwira et al., 2015), to name a few. To help understand this learning context and the needs of these learners, extension of Bönke's (2014) research into intercultural sensitivity and educational design was conducted. In particular, teaching style, group work, and the environment were specifically coded as critical variables in her research design and adapted for this current study. In addition, Bennett's (1986, 2013, 2014) Developmental Model of Intercultural Sensitivity (DMIS) six-stage acculturation scale was utilized to determine the stages of acculturation participants were positioned so as to plan and implement activities to build cultural competence (see Berardo & Deardorff, 2012). This presentation will discuss the results of this study and suggest possible implications that provide insight into managing intercultural and academic transitions for students in higher education international EMI programs.

Interlanguage pragmatic competence: Request strategies in L2 English

Lecture

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Pragmatic competence is essential for successful social integration and correct use of language in contexts (Cutting, 2002; McNamara and Roever, 2006). A great number of studies provided evidence that explicit teaching of pragmatics enhances L2 learners' pragmatic competence (Kasper and Roever, 2005; Halenko and Jones, 2011; Abrams, 2014). Valid and reliable assessment of pragmatics is also of great importance (Martinez-Flor and Uso-Juan, 2010; Roever, 2011; Ross and Kasper, 2013).

This study investigates pragmatic competence and awareness of L2 learners of English. The focus of the research was on their request strategies in L2 English. The participants of the study were 30 Cypriot Greek (CG) undergraduate students (17-25 years old, 15 males and 15 females), 30 L1 Russian learners of L2 English (17-30 years old, 18 females and 12 males) and 10 English-CG simultaneous bilinguals, residing in Cyprus from birth, one parent English, the other — CG (17-35 years old, 6 females and 4 males).

The pragmatic tests based on the Speech Act Theory (Austin, 1962) as a theoretical framework: discourse completion tasks (DCTS) and multiple choice questionnaires (MCQs) adapted from Rose (1994) were implemented in the research. In addition, a role-play and an interview task were used in order to assess L2 learners' pragmatic competence in oral discourse. The tasks had 4 conditions regarding power and distance variables: [+social distance, status equals], [–social distance, status equals], [+social distance, hearer dominance] and [–social distance, hearer dominance]. The linguistic (socio-economic) background questionnaires were used as well.

Both written and oral data was analysed in terms of pragmatic appropriateness and linguistic accuracy, amount of information, degree of politeness, directness and formality (Tannen, 1993; Hudson et al., 1995). Coding categories from the CCSARP (Blum-Kulka et al., 1989) were used for analysis of request strategies of the participants. The students also had a chance to reflect (via post-test focus-group discussions) on the tasks and express themselves regarding their level of pragmatic competence and awareness, their learning experience and the need for implicit and/or explicit pragmatic instruction in L2 English classrooms in Cyprus. Their tutors (5 female tutors) were also interviewed with respect to the role of pragmatics in their teaching and assessment practices. Overall, it was found that L2 learners of English tended to choose conventional indirect requests, though CG participants had a higher preference towards direct request strategies, while indirect request were the most frequent among Russian subjects. It seems that L1 linguistic and cultural background affect the expression of politeness. Face-threatening situations with high degree of imposition elicited more hints and conventionally indirect requests.

The analysis of the data revealed contextual variation as well as the task effect as written responses to DCTS were shorter than in oral face-to-face interaction, role-plays. It was found that the level of L2 English proficiency, years of learning English, contact with English-speaking friends and relatives, visits to English-speaking countries as well as explicit pragmatic instruction positively affect the development of pragmatic competence and correct use of pragmalinguistic devices.

Japanese honorifics and the perception of sarcastic irony -Impolite strategies concealed under affecting politeness-

Lecture

Dr. Yasuko Obana¹

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Irony may be defined as “saying something while meaning something else” (Attardo, 2000), or as “an utterance with a literal evaluation that is implicitly contrary to its intended evaluation” (Burgers, 2011). Thus, studies on irony customarily deal with strategies (or utterances) which appear to be appropriate on the surface, and find contextualization cues (Gumperz, 1977) which contradict with those strategies or convert their positive meanings into negative (or less positive) ones in the given discourse-context.

Studies on honorifics in irony, though limited in number, follow suit. For example, the situation is already ironic (or the utterance implies irony) and honorifics enhance irony (Brown, 2013; Okamoto, 2002). Or while the utterance seems to be appropriate, over-politeness toward juniors in status or equals can be considered an ironic cue (Brown, 2011; Okamoto, 2007) unless the speaker intends to show his/her profound gratitude or thoughtfulness (or careful approach) at a certain point of time in the interaction (Obana, 2016: 255). However, there are other cases in which strategies are inappropriate or overtly impolite, and yet irony can be achieved by attaching honorifics to such strategies whether the occurrence of honorifics is normatively expected or not.

In this paper, through examining several TV dramas and extracting relevant examples, I demonstrate that honorific use can mitigate the impact of direct impoliteness conveyed by an utterance while triggering sarcastic irony due to the incongruence between the content of the utterance and honorific use. In this case, the utterance itself is not ironic, but directly delivers criticism, insult or any other negative meaning to the other interactant. However, honorifics attached to such an utterance conceal the speaker’s real intention (e.g. criticism) or alleviate the impact of the utterance’s overt impoliteness; at the same time, they serve as a contextualization cue to give rise to sarcastic irony.

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Joint communication with general extenders

Lecture

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Spoken communication frequently makes use of compact forms of expression. If the hearer can be relied on to use contextually available information to extract the speaker's meaning, then complete encoding is unnecessary and will add to processing effort. For this reason, many aspects of meaning are communicated implicitly or indirectly.

Terkourafi (2014) offers a typology of forms of indirectness in speech. One such form she calls enabling indirectness by design (EID). This occurs when a speaker produces an utterance that requires the hearer to amplify the speaker's meaning in a way that "goes beyond the speaker's intention yet still in a direction ratified by her." (Terkourafi, 2014: 54). EID can be construed as an invitation to the hearer to engage in an act of joint communication.

I argue that a speaker's use of a general extender (GE) is a form of EID. GEs are expressions such as 'and stuff (like that)' and 'or something (like that)'. They have been studied in learner contexts (Aijmer, 2015; Levey, 2012) and in everyday talk (Overstreet & Yule, 1997a,b; Tagliamonte & Denis, 2010; Wagner et al., 2015). Building on Overstreet & Yule (1997a), I argue that GEs can be used in face-to-face conversation as invitations to the listener to help delineate the category the speaker has in mind. The result is a joint act of locally contingent categorization. Overstreet (1999) has argued that GEs do not always serve a categorization function. My claim is not that they are always used this way. However, it is of some interest to investigate how wide-spread this particular use is.

I used data from the Spoken BNC 2014 in order to explore the extent to which GEs invite joint acts of categorization. The search string "and (all)* that (kind of|sort of) (stuff|thing|crap|shit)" produced 365 matches (in a corpus consisting of 11,422,617 words; frequency per million 31.95). I sorted the results according to the number of speakers for each of the matches. Then, focusing on the 176 cases involving two speakers, I manually classified these according to whether or not, after the production of the GE by one of the speakers, the turn switched to the other speaker. Finally, using the KWIC view (key word in context), I examined the 112 turn-switching cases for evidence of convergence on a locally contingent category. 73% were judged to result in successful joint reference, 18% to involve failure to converge on a category, and 9% to be unclear as to whether or not there was convergence. These judgements of success and failure were tested by comparison to the ratings of an independent judge. Finally, I used the BNC64 corpus to explore age and gender differences in the use of GEs and to examine whether some GE uses are idiosyncratic (not evenly spread across individuals). This study only scratches the surface of what is possible to investigate via corpus methods. However, it does provide evidence that at least some GEs function to invite the listener to co-construct a locally contingent category.

Knowledge Dissemination in English: discoursal and pragmatic strategies

Lecture

Prof. Maurizio Gotti¹, Prof. Stefania Maci¹

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Knowledge Dissemination (KD) is becoming increasingly important for the socio-economic and cultural development of citizens in today's world. The main issues are related to the way in which specialists communicate their knowledge to lay people and with specialists in other fields, but also to aspects related to reformulation and recontextualization (Linell 1998; Sarangi 1998; Garzone 2014) of expert knowledge (Gotti 2014) so that its relevance to a different audience becomes apparent.

Communication between specialists and non-specialists, or specialists in other fields uses a wide range of genres, either in print or in digital form (see Myers 2010 for blogs and wikis). The Web is posing new challenges to KD discourse. The combination of (spoken and written) words with visuals, in the various formats supported by technology, is highly effective in KD, and the gradual shift from print to digital is by any standard a significant turning point in the recent history of the Academia. Indeed, there is a growing tendency across disciplines to take full advantage of new infrastructural opportunities, such as multimedia content and social networking platforms. The result is a digital environment shaped by a combination of scholarly, technological and commercial concerns. We investigate how and to what extent such developments have impacted the language of the Academia as the medium of choice for knowledge dissemination in the sciences and humanities. In particular, we highlight the pragmatic effects of such communication both for specialists and non-specialists and how they influence their interactive role. Adopting a combination of quantitative and qualitative research methods, we identify ongoing trends in a range of institutional online journals and academic posters, with special attention given to: (a) the communicative purpose and discoursal construction of these genres; (b) the extent of linguistic variation/hybridisation in well-established genres; c) the transformations that specialized knowledge undergoes in terms of both accuracy and ideological manipulation or slant (Ciapuscio 2003; Hyland 2007, 2010; Garzone 2014).

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L2 English article processing by L1 Japanese speakers: Quantitative and qualitative characteristics tracked through eye movements

Lecture

Prof. Junko Tanaka¹

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English articles are very difficult to acquire by L2 English learners whose L1s do not have articles, such as in Japanese. This study experimentally investigates how L1 Japanese speakers' processing of English articles differs depending on the discourse context and on their L2 English proficiency.

Ionin, Ko, & Wexler (2004) showed that their L2 learners incorrectly equated the English indefinite article *a* with nonspecific referents and *the* with specific referents where English does not mark specificity with articles. Trenkic (2008) showed that the L2 learners incorrectly regarded English articles to behave like adjectives and they decide which articles to use at the sentence level when they need to consider the discourse level.

Eight L2 English participants (Ps) joined the study: High Ps at B1 level on CEFR ($n=4$) and Low Ps at A2 level ($n=4$). English L1 speakers (NS) ($n=4$) also participated as a comparison group. Each read 12 discourse items on a PC and filled in articles while their eye-movements were being tracked.

Quantitative differences in sentence processing by each group were obtained by the location, dwelling, and trajectories of their eye movements while they read the 12 items and decided on a suitable article for each item on a PC. Quantitative data analyses were done using EyeWorks™. The Ps were interviewed by the author while we both reviewed their eye movement videos, which were captured and layered onto each of the 12 discourse items.

The results showed that the location and the duration of eye fixation differed depending on Ps' proficiency. Low groups tended to look the longest at areas close to the very sentence for which they were considering the article and tended not to read the whole discourse item. In contrast, NS Ps tended to read each item from the beginning to the end before choosing an article.

Language ideologies in the drawings of ‘Finnish language’

Lecture

Mrs. Heidi Niemelä¹

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In my paper, I explore drawings on ‘Finnish language’ by primary school pupils and teacher trainees. 11–13 year old pupils from Oulu and Helsinki and teacher trainees from Oulu were asked “to draw Finnish language”. Drawing task is a scientific method previously used for example in studies of education to study teacher identities and in studies of multilingualism to explore identities of multilingual children (Kalaja et al. 2008; Nevgi & Löfström 2014; Melo-Pfeifer 2015). Drawing as a method works with children in studies where abstract matters are being explored (Briell et al. 2010). In my study, I consider the drawings as ideological representations of Finnish language in educational context.

I will concentrate on the qualities Finnish language is given in the drawings and the elements it is connected with. On the basis of the data, I will also deal with the question of who are considered to be Finnish-speaking, and what kind of language ideologies the drawings seem to elicit.

The drawing task data set is part of my ongoing PhD study, which examines the existing and developing language ideologies in Finnish basic education. Ideological approaches to Finnish language are of importance to study in the contemporary situation, in which the mainly Finnish speaking society is constantly growing more multicultural and multilingual and schools become more diverse. I explore the language ideologies that are circulated in schools and the power structures they build and maintain. I also study how they may influence the linguistic equality of people with different backgrounds.

The analysis indicates that in the drawings number of different elements are connected to Finnish language. In many of the drawings Finnish language is represented through the qualities of Finland and Finnishness. Out of all the symbols present in the drawings, flag of Finland as well as the map of Finland are among the most frequently drawn items. Many drawings also include people. Based on the overall drawing data, it seems that the pupils and teacher trainees seem to connect Finnish language with an ethnolinguistic assumption: Finland is emphasized as a place where (ethnic) Finnishness and Finnish language are tightly connected. This raises questions on the ideological structures between people, nation and language, and the ways these should be dealt with in different levels of education. Who are considered as Finnish and Finnish-speaking, why, and why not?

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Language socialization through the Osaka dialect in Japanese caregiver–child interactions

Lecture

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Based on the “language socialization” theoretical framework (Schieffelin & Ochs, 1986), this study examined the use of the Osaka dialect in the process of language socialization in caregiver–child interactions when a shift from Standard Japanese (SJ) to Osaka dialect (OD) occurs. Although it remains unclear how speakers use their own regional dialects in conversations, a few empirical studies on the use of SJ and regional dialects have shown that speakers manipulate their use of linguistic forms by shifting between SJ and dialects for various interactional purposes (Barke, 2018; Okamoto, 2008a, 2008b; Okamoto & Shibamoto-Smith, 2016). For example, Okamoto (2008a, 2008b) and Okamoto and Shibamoto-Smith (2016) found that speech shifts between SJ and dialects during conversations. The shifting implies a change of affective stance, which refers to “a mood, attitude, feeling, and disposition, as well as degrees of emotional intensity vis-à-vis some focus of concern” (Ochs & Schieffelin, 1984). SJ and dialects were not categorized by context, but were rather used proportionally to reflect different degrees of familiarity or social distance. These studies revealed that speakers use dialects more frequently in familiar contexts, such as among family members or close friends, and increase their use of SJ in more formal contexts or with unfamiliar people.

Thus far, no study has discussed language socialization through the use of Japanese dialects. Although Burdelski (2006) and Takada (2013) have studied the process of language socialization in caregiver–child interactions in Kansai regions, they have not examined the role of OD in language socialization. In communities where dialects constitute part of the linguistic repertoire, their use may convey social meanings and become vehicles for children to construct their social knowledge (Schieffelin & Ochs, 1986). This suggests that caregivers’ dialects can serve as a linguistic resource for children’s socialization, allowing children to acquire socio-cultural competence (ibid.) through daily interactions. This study addressed the following research questions:

- What are the contexts in which the caregivers’ use of OD appears in the interactions?
- How do caregivers manipulate OD in the interactions?
- How does the use of OD socialize children in the interactions?

Audio recordings of seven dinner table conversations between parents and their two boys, aged 3–5 years, from one family in Japan, were transcribed and qualitatively analyzed. The study focused on morphological and lexical features in SJ and OD. The qualitative analysis demonstrates that caregivers use OD to socialize children, allowing them to control children’s behavior and to assess children (e.g., praise and complain). The findings contribute to Japanese language socialization research on how OD can be used to teach appropriate behavior to children in the Japanese society.

Languages in linguistic biographical interviews. How do people with different backgrounds describe their relationship to the languages of their lives?

Lecture

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This paper discusses perceptions and experiences of languages described in linguistic biographical interviews. Language users' descriptions of the linguistic repertoires tell about their linguistic identity as well as their investments on these languages (Norton 2013). In the paper, the focus is on the subjective perspective, lived experiences of language users (Busch 2017); in particular, changes in language use during one's life as well as evaluations of the linguistic resources around them are discussed. The analysis compares the perceptions of people coming from different backgrounds.

The data are collected in a project called Hundred Finnish Linguistic Biographies. In the project, cirka hundred Finnish people with different backgrounds were interviewed in a semi-structured interview about their linguistic history and current language practices and perceptions. In the current paper, interviewees include those with an immigrant background to Finland and those who have lived in the country for all of their lives. The interviews analysed in this paper are all done in Finnish. The methodological framework is broadly interactional sociolinguistics; the study utilizes discourse analytical tools relying on qualitative content analysis of the interview data.

The paper sheds light on the complex questions of subjective experiences on languages. Preliminary findings show that descriptions have different nuances depending on the background of the interviewees. The evaluations reflect the informants' diverse aims and linguistic identities. For example, "rallyenglish" has been enough for one informant in his work, but another with fluent knowledge of Spanish is nervous about speaking it to her Argentinian neighbour because of a different variety. One interviewee says that she hides her knowledge of her native tongue when there are unknown people around. Thus, personal experiences are connected with changing positions between margins and mainstream in society and in social relationships. The analysis reveals the connections between evaluations and personal history. It shows how different languages are valued but also reveals the complexities and difficulties which informants have experienced in using their linguistic resources.

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Languages-at-work – Multilingual practices in chat conversations of an internationally dispersed team

Lecture

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Studies of workplace interaction between speakers of different first languages tend to treat language as a cultural tool, drawing on the hypothesis of linguistic relativity. The assumption is that even if participants interact in a shared language, their discursive patterns and interpretations are shaped by the norms and cultural meanings of their first language. Another research strand argues that language proficiencies and ideologies mediate the success of interaction. These claims become problematized when one considers interaction among members of multiple overlapping speech communities.

We explore language practices enacted by internationally distributed team members who are located in Finland and Russia, speak either Finnish or Russian as their first language, and have some proficiency in either Russian or Finnish as a second language. The purpose of the team is to promote internationalization of Finnish SMEs onto Russian markets. Our data consists of automated logs of the team's Skype TM chat conversations, recorded between March and September 2013, including five pairs of user accounts. Altogether, the material spans 127 pages of single-spaced text. Our study is guided by two research questions: (1) How do the participants do multilingualism in CMC at work? and (2) How do they ensure mutual understanding within this specific set-up of mediation and second/first language use?

Drawing on the principles of ethnomethodology in our analysis, we see communication as a publicly available process consisting in systematic and patterned actions, and approach linguistic knowledge as jointly produced in interaction. In our study we use conversation analysis, which, looking at participants' coordinated practices, allows for a fine-grained analysis of members' mutually displayed understanding. We particularly focus on recipient design and demonstrate how the participants' chat messages are shaped in ways that reveal distinct conceptualizations of each other's language proficiencies and contain witnessable orientation to multilingualism.

It is typical in the data that both parties use their respective first language, i.e. one person submits an utterance in Finnish and the other one responds in Russian. The participants make their differing linguistic competencies visible and consequential in a variety of ways: for example, in parts of our data we find clear modifications in the way contributions in Finnish are designed. Using literal vs. colloquial forms of Finnish, Finnish-speaking participants clearly orient to their conversation partners as either non-proficient or proficient speakers of Finnish. This recipient design can be seen as a public manifestation of the team members' knowledge of and orientation to one another's linguistic capabilities. By finely adjusting language use to the specific person one is interacting with, participants do multilingualism to achieve mutual understanding, ensuring smooth progression of the tasks at hand. This is also reflected in the explicit use of synonyms and definitions, which not only projects possible trouble in understanding, but also positions the interaction as a language-learning situation.

We argue that the linguistic practices the team members have established, and the participants' apparent recognition of and ability to switch between different practices without losing interactional order, are a profound form of the team's shared multilingual competence.

Leadership narratives

Lecture

Prof. Dorien Van De Mieroop¹, Dr. Stephanie Schnurr², Dr. Jonathan Clifton³

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Whilst leadership is a much discussed topic within the academic world, until recently mainstream approaches to leadership have been mainly psychological rather than discursive (Fairhurst, 2007). Yet, over the past ten years or so, discursive approaches to leadership have been enjoying a surge of popularity and they have shifted the focus to the analysis of how leadership is achieved as in situ social practice. So far, this research has largely used transcripts of naturally-occurring talk taken from business meetings, while leadership narratives have been largely overlooked. Moreover, in mainstream leadership research, stories have usually been considered as asocial products that can be used to further theorize about leadership. Consequently, the in situ production of stories of leadership and the social forces that are at work during such telling have mostly been ignored (Clifton, 2017).

In this presentation, we adopt a social practice approach to storytelling (De Fina & Georgakopoulou, 2008) and we focus on stories that leaders tell during leader celebrity interviews. In particular, we look at the stories that emerge during interviews that circulate on YouTube with the CEO of PepsiCo, Indra Nooyi, as such also countering the traditional view of the leader as the tall, handsome, white, alpha male (of) privilege (THWaMPs) (Grint, 2010, p. 69). From this corpus, we selected a number of stories that can be considered as non-canonical, as they do not strictly follow the Labovian story-criteria (Labov & Waletzky, 1966). More specifically, we aim to tease out how the constraints and affordances of these non-canonical narratives, such as the narrative account, the categorical narrative, the counterfactual narrative and the narrative of vicarious experience, influence the construction of leader identities in different ways. Finally, as we adopt a ‘narrative as social practice’-approach, which not only emphasizes “the interactional embedding of narrative” (De Fina & Toscano Gore, 2017, p. 237), but also its relation to the local and global context, we aim to show how this local identity work is related to the leadership master narratives that circulate in society, such as those of heroic, charismatic or ethical leadership.

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Length of residence or intensity of interaction: Compliment responses produced by L2 learners of Spanish

Lecture

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This paper investigates the politeness strategies and the compliment responses strategies produced by native speakers and second language learners (L2) of Spanish. Furthermore, it examines whether length of residence or intensity of interaction with native speakers affect L2 learners' performance. This is a longitudinal study. The data are drawn from role plays and retrospective verbal reports performed by 10 native speakers and 10 L2 learners who stay in a Spanish speaking country for a year. L2 learners are asked to participate in four role play situations two times during their stay (when they just arrived to the target community and at the end of their stay). The performance of the two tasks of the language learners is compared with the performance of native speakers to examine whether their production approximate to the target language rules and whether their ability to respond to a compliment is influenced by length of residence in the target community. Results showed that the performance of the language learners changed during their stay. At the end of the year, L2 learners who had the opportunity to interact and integrate to the cultural activities of the target community were able to employ compliment response strategies more similar to the ones used by native speakers. It is suggested that the variables of length of residence and intensity of interaction should be considered independently. Finally, learners' perceptions of social status are discussed.

Level of Directness and the Use of Please in Non-native English Requests

Lecture

***Dr. Ronit Webman Shafran*¹**

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In recent years there has been growing interest in the contribution of pragmatics to the difficulty involved in the acquisition of a non-native language. In light of the widely attested deficiency of non-native language learners, and even advanced learners, in pragmatics competence (Soler and Safont-Jorda, 2007), further research is required to detect specific areas of difficulty in the bilingual and multilingual acquisition of speech acts in different languages and social contexts so that they can be addressed in non-native language instruction.

This study explored the preferred mode of directness and use of the politeness marker *please* as a function of the relative power/status between speakers and addressees in the production of requests in English by two multilingual college student populations in Israel: native speakers of Arabic who are FL speakers of English and L2 speakers of Hebrew, and native speakers of Hebrew who are FL speakers of English and L2 speakers of another language. Data were collected via the DCT (Discourse Completion Task) developed by Blum-Kulka (1982) and adapted for the purposes of this study.

The results showed that social status had a significant impact on both the level of directness and the use of *please* in the production of English requests by both populations. However, the pattern of the influence of the status factor was different between the two groups in the case of *please*. The findings are explained in terms of the relative influence of the native language and culture, the target English language, and in the case of L1 Arabic speakers, the influence of Hebrew as well. The dissimilarity of these participants' productions from those reported in L1 English studies supports the call for non-native language instruction to address differences in cultural norms affecting the source and target language of the learner.

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Linguistic and interactional practices of sexual minorities in Japanese: In case of FtM (Female to Male) transgenders

Lecture

Dr. Chie Fukuda¹

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This study explores linguistic and interactional practices of sexual minorities in Japan. In particular, it focuses on those of FtM (Female to Male) transgenders, which are underrepresented in public as well as academic discourses, drawing on TV shows and you-tube videos of FtM comedians and you-tubers.

The Japanese language has been claimed to feature two separate linguistic genres for women and men. So-called ‘women’s language’ and ‘men’s language’ have been codified into academic discourses (Abe, 2010). Many previous works have discussed their linguistic features (Ide, 1982), historical constructedness (Nakamura, 2007, 2012; Inoue, 2006) and actual use/non-use in both fictional and empirical data (Okamoto & Shibamoto, 2004; Kinsui, 2003; Sturtz-Sreetharan, 2004). These studies argue that gender differences in Japanese appear in linguistic forms such as first person pronouns, interactional particles, and certain forms of verbs and copula that signify the politeness or roughness. Most of these studies focus on women’s language, such as *onee kotoba* ‘old sister speech’ used by some gay men or MtF (Male to Female) transgenders (Abe, 2010; Hiramoto, 2012). In particular, MtF transgender TV celebrities and comedians mobilize this speech as markers of their queer identities as one of the stylized resources (Maree, 2013; Nakamura, 2007).

On the other hand, studies on linguistic and interactional practices of FtM transgenders are much scarcer compared to those of gay men/MtF transgenders. To the best of the author’s knowledge, there is no academic research on this topic. One of the reasons is that FtM transgenders have been in the closet and unrecognized in Japan, while many gay men/MtF transgenders have been visible in broadcast media since the 1970s. However, along with the recent rise of the LGBTQ movement in Japan, some FtM transgender TV personalities and comedians started to appear in public discourses such as TV shows and you-tube videos. This study analyzes their linguistic and interactional practices to construct and negotiate their identities, utilizing these empirical data. Compared to MtF transgenders drawing on stylized resources such as *onee kotoba* and exaggerated makeups to express their femininity, FtM transgenders have much fewer and less salient resources (Nakamura, 2007). Regarding linguistic resources, they frequently use first person pronouns specific to male (*boku* and *ore*) but very few interactional particles, unlike MtF transgenders. Instead, they create their own devices with ingenuity in order to express their sexuality and gender identities. They identify themselves by using the term *onabe* or a newly appearing one *onii* (both mean ‘FtM transgender’) or clearly mentioning their disagreement of body and gender identity in their self-introduction at the beginning of the shows or video clips (e.g., ‘I am Manjiroo, whose body is female and whose heart is male’). Thus, they seem to compensate for the limited linguistic resources with these (and other) interactional practices. By explicating their linguistic and interactional practices, the present study shows how FtM transgenders express and negotiate their identities in the course of interaction and challenge the hegemonic heteronormativity in Japan.

Linguistic in/directness in Korean and Chinese evaluations: Reversed effects of social distance

Lecture

Dr. Xi Chen¹, Dr. Jiayi Wang¹

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This paper examines an underexplored language pair, Korean and Chinese, from the perspective of linguistic in/directness. While a growing number of studies address in/directness in different languages, Korean and Chinese have rarely been compared and contrasted. This study aims to fill this gap by investigating linguistic in/directness in Korean and Chinese evaluations. We adopt the widely used definition of in/directness as ‘the relative length of the inferential path needed’ from the sentence meaning to the intended meaning by speakers (Blum-Kulka 1987). We also investigate participants’ understanding of in/directness with their indirectness performance, responding to the recent calls of incorporating emic understanding in pragmatic studies (Arun-dale 2013; Chang & Haugh 2011; Fukushima & Haugh 2014). Therefore, different from previous studies focused mostly on in/directness performance, this paper is significant in addressing both the performance and perceptual data.

The experiments consist of three phases. The first phase follows Bergman & Kasper (1993) and Economidou-Kogetsidis’ (2010) line of perceptual experiments to collect participants’ perceptual data of contexts. The second phase collects performance data of Korean and Chinese evaluations and the third explores emic understanding of variation in linguistic in/directness. Written questionnaires were employed to collect phase 1 and 2’s data from approximately 60 native Korean speakers and 60 native Chinese speakers. The findings from quantitative and qualitative analysis of data in the first two phases were then discussed with two focus groups in the third phase. The focus group interviews, which were transcribed and analysed, cast light on the group-featured understanding of linguistic in/directness through social interaction.

This mixed-method study reveals interesting pragmatic differences in the broader tendencies of in/directness in Korean and Chinese evaluations. The findings suggest reversed effects of social distance on the linguistic in/directness in Korean and Chinese. In other words, when the hearer changes from a stranger to an acquaintance, Korean native speakers (KNSs) tended to be more indirect in evaluations while Chinese native speakers (CNSs) more direct, but when the hearer changes from an acquaintance to an intimate, CNSs seemed to be more indirect, whereas KNSs slightly more direct. The cognitive difference in Koreans and Chinese’s perceptions of social distance was then discussed with other contextual and non-contextual variables.

Linguistic landscape of a remote Indonesian island of exile

Lecture

Dr. Yoshimi Miyake¹

1. Akita University

In this paper I will discuss the linguistic situation of Savanajaya, a village in Buru, a remote island in Indonesia. Buru Island is home to *tapols*, Indonesian ‘political prisoners’ who were arrested and imprisoned for being involved with the September 30, 1965 Incident. After being arrested they were moved from prison to prison in their local islands, then finally they were sent to Buru Island in East Indonesia, where they lived as pioneers in jungles from 1969 to 1979. Under pressure from international human right organizations the Indonesian government released them in 1979. The majority of them left the island but some remained.

This paper attempts to analyze and interpret the narratives of the residents of *Savanajaya*, the settlement of those who elected to remain in this remote place after being released from the labour camp. The first language of the majority of them is Javanese. Some Sundanese (from West Java) and Sumatrans also remained.

I will discuss the residents’ dialogs when they meet their old friends with whom for five years or so they shared barracks, rigors of forced labour, hunger and fear of death in the jungles of Buru Island. I will focus on linguistic features of their talks such as language choice (Javanese or Indonesian), choice of topics, and their narratives of the past.

I will also report on the language mixing or code-switching situation in *Savanajayavillage*. Some of the *tapols* who remained in Buru Island are married to Maluku women, who are speakers of Maluku languages such as Ambonese and Butonese. I will report what kind of code-switching is observed in the speech of their Maluku wives and children.

Linguistic mechanisms of therapist's self-disclosure

Lecture

Dr. Kate Szymanski¹, Dr. Magda Stroińska², Ms. Yale Schwartz¹, Ms. Mackenzie Wild¹

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Therapists' self-disclosure (TSD) has been defined as "statements that reveal something personal about the therapist" (Hill and Knox 2001: 256). Classical psychoanalysis deemed TSD unacceptable, following Freudian stance of therapist as a blank screen. The therapist should be neutral and anonymous, "opaque to his patients and like a mirror, should show them nothing but what is shown to him" (Freud, 1912/1958: 118). Humanistic framework and later psychodynamic approach adopted and encouraged TSD as it introduced genuineness and mutuality to the therapeutic dyad. By creating openness and vulnerability, therapists enhanced deeper level of clients' disclosure and cultivated trust. While the debate about usefulness of TSD in therapy continues, over 90% of therapists admit self-disclosure but only few report using it as a therapeutic technique (Hill & Knox, 2002).

Quantitative and qualitative research on the impact of TSD on treatment outcomes shows that clients evaluate therapists using self-disclosure more favorably and experience them as more helpful (Henretty & Levitt, 2010). Moderate level of self-disclosure may have a positive impact on client self-disclosure (Henretty, Berman, Currier & Levitt, 2014), and could lead to symptom improvement (Ziv-Beiman, 2016). However, some types of TSD related negatively to therapeutic alliance (Pinto-Coelho, Hill & Kivlighan Jr, 2016) and did not predict client's willingness to self-disclosure. Even though research results are mixed, positive effects of TSD have been more prevalent (Pinto-Coelho et al, 2018).

Mixed research findings could be related to issues with the very definition of TSD. Self-disclosures can take many forms. While some level of disclosure is unavoidable in communication, boundary-crossing self-disclosure may negatively affect therapy. TSD may involve low or high intimacy (Carter & Motta, 1988) and may relate to in-tratherapy feelings or extratherapy experience (Ziv-Beiman, 2016; Reynolds & Fisher, 1983). In addition, most studies are analogue, i.e. based on surveys and interviews rather than on transcripts of actual therapy sessions with real clients.

We address these limitations by analyzing transcripts of 10 real sessions, with psychodynamically oriented therapists. We analyze instances of TSD of facts, feelings, insights and strategy and classify them by their function (e.g. asserting authority). While 1st person pronouns are the natural form of self-reference, there are many other linguistic mechanisms of relaying information about oneself (Gardelle & Sorlin 2015). Within the "restricted context" of a therapy session, participants are able to identify referents even if impersonal constructions (e.g. passive), indefinite expressions (e.g. *one*) or indirect self-reference (e.g. *everyone*) are used (Stroińska 2000). We identify linguistic constructions of direct and indirect self-reference used for the therapist's self-disclosure and look at subsequent conversational turns to check for uptake of such self-disclosures by the client. We look for correspondences between linguistic types of therapist's self-disclosures, their communicative functions and client's self-disclosure. We point out which self-referring mechanisms used for TSD are taken up by clients as helpful, and which are perceived as imposition of therapist interpretation and rejected or not accepted. By focusing on client's language before and after TSD, we implicitly address the impact of TSD on clients interpersonal and emotional functioning.

Listen and look where nothing can be heard nor seen. The use of discourse markers derived from verbs of auditory and visual perception in French and Spanish

Lecture

Prof. Gerda Hassler¹

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This talk presents the results of a corpus-based investigation of discourse markers that was undertaken using Sketch Engine with the corpora French Web 2012 and Spanish Web 2011. The starting point for the search were the imperative forms *écoute / écoutez* (Fr.), *oye, oiga* (Sp.) ‘listen’ along with *regarde, regardez* (Fr.), *mira, mire, mirad* (Sp.) ‘look’, which in their original senses indicated active and conscious auditory or visual perception and imperative mode. The fact that these forms have been subject to processes of pragmaticalisation in which they have become discourse markers has already been demonstrated in various works, e.g. Waltereit (2002) for the analogous forms in Italian *guarda/guardi*. Dostie (1998) and Pons Bordería (1998) have linked the corresponding discourse markers in French and Spanish to the function of drawing the attention of the interlocutor. The initial hypothesis motivating our investigation was that the use of these forms alongside the calling for active auditory and visual perception led to the development of the further functions of the discourse marker. Uses were found in the corpora in which the discourse marker called for the attention of the interlocutor without causing them to engage in perceptual activities. But these discourse markers can also be used to interrupt the conversation or introduce a new topic (1), to appeal to the goodwill of the interlocutor (2) or to mitigate the content of the proposition (3):

(1) *Oye lo que traigo es una instalación que se construye a partir de distintas series de dibujos de tamaños diversos realizados en tinta sobre papel.* (<http://musac.es/index.php?obr=534>)

(2) *Mira que alegría tienen* (http://las.cronicas.de.gorgue.es/2005_10_01_archive.html)

(3) *Écoute donc, c’est une gageure.* (http://fr.wikisource.org/wiki/La_Gageure)

The discourse markers that were investigated are polysemous constructions that have taken on their different meanings at different times in the course of their development. This could be demonstrated through further diachronic investigation using the corpora CORDE and Frantext. In addition, the degree of independence of the constructions as discourse markers varies. While the Spanish constructions appear as independent polysemous discourse markers, the French equivalents were already common in the collocations *regarde donc* and *écoute donc* in the 16th century. The latter has been contracted in Canadian French to *coudon*. The use of *coudon* implies the introduction of reported speech, with which the responsibility for the content of the utterance is handed over to another person. Furthermore, *coudon* can introduce an utterance or mark change of speech, and within a complex sentence it can mark logical structures:

(4) *I est pas venu, coudon i est ptêt malade.* (‘He did not come because maybe he is ill.’)

There are hardly any restrictions on the speech acts that *coudon* can introduce. For example, it is possible to respond to the proposition *p* that someone cannot come today with an exclamation as accusation (*Coudon, tu vas pas me faire ça!*), with an assertion of resignation (*Coudon, si tu veux pas*) or with a question that expresses surprise (*Coudon, es-tu si occupé?*). With the contraction to *coudon* the connection to auditory perception has disappeared.

Managing Child Resistance to Eating

Lecture

***Prof. Hansun Zhang Waring*¹**

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Socializing children into proper conduct often entails a great deal of interactional battling. Scholars in language and social interaction with a particular interest in adult-child interaction have shown, for example, how compliance may be obtained through various practices such as directives with *or*-prefaced alternatives (Antaki & Kent, 2015), sustained touches (Cekaite, 2015, 2016), sustaining of face-to-face access (Goodwin, 2006), or reframing and blending of frames (Gordon, 2008; Kendall, 2006). In this talk, I further explore the theme of managing child compliance in the particular context of getting a child to eat when she tries not to during mealtime interactions. Data come from a large corpus of 35 video-recorded family meals involving the three-year-old Zoe and her parents in the United States. These conversations have been transcribed in their entirety using conversation analytic notations (Jefferson, 2004), and the analysis is conducted within a conversation analytic framework (ten Have, 2007). After a line-by-line analysis of the transcripts of the first five dinners, multiple phenomena of interest emerged, one of which being what I have glossed as “managing resistance to eating.” A systematic search for relevant instances was then conducted through the rest of the transcripts along with their videos. A collection of 87 cases then became the focus of further analysis for this project, where in each case Zoe resists eating, and that resistance is subsequently responded to by her parents in some way.

The analysis shows that Zoe’s resistance emerges in what may be characterized as 1st or 2nd position, where she either initiates alternative activities or complaints about the food before any adult directives to eat are issued, or responds to adult directives by ignoring, complaining, rejecting with accounts, or countering with her own requests or alternative activities. The parents manage such resistance via a variety of means, which include but are not limited to: suggesting alternatives or solutions (e.g., *Eat it in half. Bite it in half.*), making conditional offers (e.g., *I’ll tell you after you eat broccoli.*), and contesting the resistance (e.g., *You liked it last time.*).

By detailing how one child’s resistance to eating is managed during mealtime interactions, this study enriches to the literature on eating practices in daily interaction (e.g., Wiggins, 2004, 2012, 2013; Wiggins & Potter, 2003) as well as that on parental practices in managing child compliance (e.g., Fasulo, Loyd & Padiglione, 2007; Goodwin & Cekaite, 2013; Keel, 2016; Ochs & Kremer-Sadlik, 2007; Takada, 2013; Tulbert & Goodwin, 2011). I conclude by highlighting the importance of registering these findings as potential byproducts of culturally situated ideologies of child-rearing in the Western society.

Managing pain cries with laughter in acupuncture treatment

Lecture

Mrs. Kaicheng Zhan¹

1. Rutgers University

This paper uses Conversation Analysis (CA) to examine how displays of unpleasant sensations, specifically pain cries, are managed with laughter during the needle insertion phase in acupuncture treatment. I demonstrate in the data that laughter is produced both by the patient and the doctor after unexpected and escalated pain cries due to twirling/rolling the needles inserted at certain pressure points. In acupuncture, the doctor decides the pressure points to insert needles based on the different symptoms and pain issues the patients experience. In this context, expressing unpleasant sensations (e.g., soreness and numbness) is a relevant diagnostic resource for the doctor to ensure efficacy of the ongoing acupuncture treatment. That is, patients' pain cries provide access to their bodily experiences for the doctor to monitor and ensure the acupuncture treatment process. The analysis suggests that the patient produces laughter after sharp in-breaths and loud pain cries as a way to manage the possible interactional trouble (Jefferson, 1984), and to modulate the actions of the display of unpleasant sensations in order to sustain the progressivity of talk (Shaw, Hepburn & Potter, 2013) and the ongoing procedure of the treatment. It also suggests that besides accounting for the unexpected pain sensations, the doctor also uses laughter to resist the troubles that the patient's pain cries indicate and in that it also normalizes such sensations the patient experiences to medically relevant reflexes. Because of the rarity of laughter with pain cries in medical encounters, the findings of this paper shed light on previous research on how laughter and response cries function interactionally in everyday talk, and also explore how pain cries and laughter do interactional work in medical settings. This study further implies on how diagnostically relevant sensations and pains are expressed in doctor-patient interactions and the ways in which they are managed and made salient. To acupuncturists, the findings of this study illuminate how patients deploy different interaction practices to report bodily sensations which are often times private and inaccessible; and since it serves as a key diagnostic tool for the doctor, it is important to understand its interactional affordances. Data are collected in a private acupuncture clinic in the southwest of China and participants speak a regional dialect. Data are translated to English and are transcribed in the Jeffersonian tradition. The dataset consists of 10 regular Traditional Chinese Medicine visits (7 patients and 1 practitioner) and of which 3 acupuncture visits are examined here.

Marginal Discourse Markers - Perspectives from Manual and Automated Annotation

Lecture

Dr. Péter Furkó¹

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Discourse markers (DMs) are non-propositional linguistic items that are notoriously difficult to identify as well as to categorize. We can observe several borderline phenomena and ambiguity between DM uses and source category uses. By way of addressing disambiguation and marginality between DM and non-DM uses, the paper presents a comparison of automated and manual annotation of oral discourse markers.

First, an overview of the criterial features of DMs that are relevant to disambiguation are presented. Second, the UCREL Semantic Analysis System (USAS) and its disambiguation methods are briefly discussed. In the third part of the paper manual and automatic decisions about categorization are compared with a view to addressing the margin of error reported to apply in general semantic annotation as well as the question of what formal-functional properties of the relevant DMs might explain possible differences between manual and automatic annotation.

The research is based on two 100,000 word corpora, one is a sample of everyday American English conversations, the other is based on mediatized political interviews broadcast in the US. In order to identify and compare the USAS tags of oral DMs in the two corpora, the semantic tags assigned to frequent DMs (e.g. *I mean, you know, in other words, so, well*) were considered, and then these semantic tags were used to identify further lexical items that were labelled with such tags.

In the second stage, a representative sample of 600 tokens in the two corpora were manually annotated using a numeric code of 1 for DM and 2 for non-DM tokens with a view to comparing the results of automatic and manual tagging. In the course of the manual annotation, the criterial features described in the literature (discussed in the first part of the paper) were applied. The tokens that were selected for the sample were weighted for their frequency in the corpus, while DM and non-DM tokens were included in equal proportions. Finally, automated and manually assigned tags were compared using Freelon's Recal for the standard inter-annotator agreement measures of Scott's Pi and Cohen's Kappa scores.

The results show that USAS's 9% margin of error reported to apply in general also applies to the identification of DMs in the 600-token sample and, in the case of multi-word units such as 'you know' and 'I mean', automatic and manual annotation converges to an even greater extent. However, one can find significant variation in the precision / margin of error with which non-multi word DMs are tagged. The paper will argue that such varying precisions are mostly due to DMs' criterial features of source category layering, syntactic non-integration, variable / functional scope, all of which challenge the disambiguation methods USAS applies, such as part-of-speech tagging, general likelihood ranking, and multi-word-expression extraction.

Marking common ground in Hungarian

Lecture

***Dr. Ildiko Vasko*¹**

1. Eotvos Lorand University of Budapest

Marking common ground in Hungarian

Pragmatic research in recent years has increasingly paid more attention to the various aspects of the concept of common ground (Nero: 2007, Allan: 2012) and the linguistic means that can refer to it (Fischer: 2007). In case of interaction, where a speaker is seeking the hearer's attention, common ground is always required. However, common ground is not always marked. Making shared knowledge explicit implies that the speaker associates special importance to the given piece of information. Interlocutors can add subtle hints providing evidence on how they consider the status of the assumptions they refer to is to be conceived, or they can directly point to the utterance in question.

All instances of naturally occurring interactions are linked to understanding in cultural, personal and textual context. But the context is not given, it needs to be interactively established, and is constantly changing. Common ground can be linguistically coded but it is also anchored in social practice. Kecskés and Zang (2009) argue that "...Communication is the result of interplay of intention and attention motivated by sociocultural background..." where both the previous knowledge and the situational experience play an important role.

There are various linguistic features that contribute to the common ground of discourse participants. A broad range of related issues can influence the interlocutors' choice in presenting a certain part of discourse as given or new. Clark (1996) makes a distinction between personal and cultural common ground, this latter one existing between members of certain groups. While Fetzer (2007) differentiates between individual vs. collective dialogue common ground.

The present study investigates the question how we can mark common ground in Hungarian (*azt mondják/azt mondták, hiszen, mint tudjuk*). Data have been collected from film subtitles and it is compared with the original text. Markers of common ground are analyzed in view of the socio-cognitive approach (Kecskés & Zang: 2009) where common ground is assumed to have two sides, a core common ground and an emergent common ground and they perform an inseparable connection with each other.

Comparing different languages makes it possible to investigate whether the same discourse function that have been associated with certain common ground markers in one language also occur in another language. Results so far have shown that the process of activating common ground varies according to the interlocutors' strategy preferred in the actual discourse.

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Marking Epistemic Stance in Verbal Conflicts: Interaction between L2 Learners of Mandarin and their Chinese Peers

Lecture

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Pragmatic competence development is a key area in second language acquisition research (Taguchi, 2015). Drawing on the concept of pragmatic competence, this study focuses on how study abroad students develop their pragmatic choices and strategies in the resolution of conflicts or disagreements in peer interactions. Second language (L2) learners frequently engage in negotiations of differences while studying abroad (Kinginger, 2009). While such negotiations entails potentially highly face-threatening situations such as conflicts and disagreements, little research has investigated how second language (L2) learners employ pragmatic resources to resolve (or avoid) conflicts or disagreements while studying abroad.

Using audio recorded conversational data collected from 17 American students and their 17 Chinese roommates (n=34), this study explores epistemic stance marking strategies used by L2 learners of Mandarin, specifically when verbal conflicts occur in peer interactions. Stance marking refers to how speakers express their emotions, source of knowledge, and levels of certainty in interactions. Among various types of stance expressions, epistemic stance is crucial in expressing beliefs and knowledge and constructing attitudes with interlocutors (Biber et al., 1999). A total of 1,929 minutes of spontaneous conversational data were transcribed and analyzed cross-sectionally. Informed by methods used in interactional (Goffman, 1974) and conversational analyses (Gruber, 2001), 387 conflict/disagreement episodes were identified and then categorized into recurring themes. Following previous research on stance marking in Mandarin discourse (Diao, 2016; Xiao-Desai, 2017), a comprehensive list of four different types of epistemic stance markers were compiled, including 1) the “I + cognitive verb” construction (e.g. *I think*), 2) epistemic modal verbs (e.g. *maybe*), 3) epistemic adverbs (e.g. *seemingly*), and 4) utterance-final particles in Mandarin.

The analysis focused on the frequency and diversity of epistemic stance markers used by L2 learners. It further compared L2 learners’ usage patterns with the strategies used by their Chinese peers. Preliminary findings show that while the Chinese peers used mostly adverbs and utterance-final particles, these strategies occurred infrequently in the L2 learners’ discourse. However, L2 learners were able to employ a wide range of epistemic stance markers within each type to express and persist their opinions during conflict/disagreement. It also revealed that learners use distinctive strategies in engaging and mitigating verbal conflicts/disagreement when discussing societal (e.g. politics) and personal (e.g. friends and family) topics. These findings shed light on the need to further investigate conflict management strategies used in naturally occurring interactions in second language settings.

Marking the transition into (and out of) direct reported speech

Lecture

Mr. John Campbell-Larsen¹

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This presentation uses corpora and video data to outline the various and complex ways in which speakers mark the transition into direct reported speech in English.

Direct reported speech is purportedly a verbatim representation of a previous utterance. The fidelity of the report to the original utterance is subject to various constraints, so that reported speech is more accurately described as 'reconstructed speech' (Tannen 1986). In addition to content of the report, the reporter must also orient to the need to differentiate the reporter's 'fresh speech' (Goffman, 1981) from non-fresh speech, i.e. report from non-report. Reporters may use prosodic features (Günthner, 1998) and also mark the transition with a speech verb, although this is not obligatory. (See Mathis & Yule, 1994 on 'zero quotatives'). The transition from fresh talk to reported talk can thus be minimized, but it can also be very extensively and prominently marked. One common way that this is done is by use of the formulaic utterance 'A said to B, A said'. In this case the reporter deploys the speech verb twice in quick succession, in the first instance orienting the current audience to the speaker and addressee in the reported world and then repeating the reporting verb to introduce the report proper. Proximal repetition of the speech verb (or a variation thereof, i.e. *I told him, I said*) is extremely common in corpus searches and must be seen as purposeful, possibly fulfilling a function similar to the abstract and orientation phases of Labovian narrative. A second common resource for marking report onset is the inclusion of a discourse marker immediately after the reporting verb, commonly 'well' or 'oh'. It is suggested that these discourse markers are largely bleached of their usual pragmatic function(s) (See for example, Heritage, 1984, Schegloff and Lerner, 2009) and deployed for their recognizability as turn openers, marking the onset of the report segment in a turn which is already underway. Interestingly, non-turn-initial discourse markers such as 'you know' and 'I mean' are infrequent in reports are usually omitted from reproductions of speech in other contexts (Lindsay & O'Connell, 1995, Campbell-Larsen, 2017). If present, they may be attributed to the current reporter rather than the original speaker (Norrick, 2016).

In contrast, the end of the report and the return to non-reported speech is much less subject to overt marking. Reporters may return to 'normal' voice, and 'tails' may be used, but it seems that many reports are subject to 'fade out' Bolden (2004). Reports are usually short, with single or double TCU's predominating. Thus, the addressee of a report may be primed to assume that a return to 'fresh speech' will occur after a certain, fairly limited, amount of report content. The 'unquote' can be initiated by length considerations rather than by overt actions by the reporter. Longer reports seem to be broken up by re-use of reporting verbs at regular intervals throughout the report sequence or meta-commentary or the like that helps to deliver the report in manageable chunks.

Mediators' Stance-taking and Identity Construction in Chinese Folk Mediation Interactions

Lecture

Dr. Xufeng Zhu¹

1. East China Normal University

Neutrality is assumed to be the key aspect of mediators' identity. Unlike other third parties in adjudications or court-annexed mediations, the mediators in folk mediations are not endowed with neutrality by the institution but rather co-constructed in interaction with disputants. According to Bucholtz & Hall (2005) the identity can be linguistically indexed through stances. And Du Bois (2007) indicates that the stance is inherently interactive and inter-subjective instead of being a mere expression of subjectivity. And the participants' stance-taking is mainly manifested in their evaluative utterances, by which they position themselves and (dis)align with each other. This study intends to explore the mediators' stance-taking and its relation to the identity construction in Chinese folk mediation interactions from the perspective of interactional linguistics and pragmatics. It proposes a "*Stance Interaction-Superposition Model*" (SISM) as the analytical framework and draws the naturally-occurring data from a videotaped program in Mainland China. The findings reveal that the disputing parties take their stance by evaluating the shared object and thus establish a stance relationship of epistemic or deontic oppositions. Thereafter, the mediator tactically employs either the unidirectional or bi-directional responsive evaluating modes and then interacts with the single or both disputant(s) to establish a certain stance relationship. Finally, those sets of stance relationships interact and superpose with each other and generate the effect of neutrality.

Metadiscourse In Speaking of Advanced Learners of Russian

Lecture

***Dr. Evgenia Wilkins*¹**

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Metadiscourse In Speaking of Advanced Learners of Russian

In this study, I propose to explore the use of metadiscourse and its change as reflected in speaking skills of advanced learners of Russian (RAL2) during their one-year long immersion. Firstly, I analyze RAL2 speaking samples obtained at the end of their first semester overseas (Time 1). After establishing categories of metadiscourse markers and their quantity in participants' speaking at Time 1, I examine comparable speaking samples elicited at the end of the second semester (Time 2). This study offers both qualitative and quantitative analyses of metadiscourse at Time 1 and Time 2. This mixed methods approach illuminates changes occurring in metadiscourse over the period of participants' stay in the target language country. Considering the increase of RAL2 speaking proficiency, it is possible to draw preliminary conclusions about the trajectories of metadiscourse development and its relationship to language proficiency.

The data for the study comes from the database of American Councils for International Education. Speaking samples were elicited during the Test of Russian as a Foreign Language, level 3, general Proficiency. For each time, there are two data sets – monologue and dialogue. The prompt for the former is a film clip and a topic for discussion. The latter is based on a role-play scenario where participants have to resolve a problem situation at work.

In my study, I follow the functional framework of metadiscourse put forth by Hyland (2005). The data was transcribed and manually coded. Results of Mann Whitney U test and case study of one participant's metadiscourse indicate changes in some but not all areas of metadiscourse. Qualitative analysis allows us to see important micro-changes which are not registered by statistical analysis.

The results of this exploratory study contribute to the strand of metadiscourse research concerned with spoken non-academic language. Furthermore, this study expands existing research on L2 speakers of Russian at the advanced stage of proficiency. It also addresses previously unexplored question of metadiscourse development in L2 speakers in immersion contexts and its relationship to proficiency.

Metaphor scenarios and framing strategies in political discourse in Taiwan on the concept of democracy

Lecture

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This study investigates how democracy, one of the growing core values in Taiwan society, is conveyed and evaluated through metaphors in political discourse. The material consists of fourteen Taiwanese presidential inaugural speeches from 1948 to 2016, given by six presidents. The goal is to examine how metaphorical expressions of democracy are related to the development of political transformation in Taiwan.

To extract metaphorical expressions of democracy, “the searching for target domain vocabulary strategy” (Stefanowitsch & Gries, 2007) is applied in this current study. First, *mínzhǔ* ‘democracy’, the lexical item referring directly to the concept DEMOCRACY, is searched in the fourteen speeches. Second, the extracted cases are examined to see whether the target lexical item is embedded in metaphorical expressions. Third, types of metaphors are identified and the source domain concepts are further analyzed into scenarios, indicating the framing strategies used in the speeches. In total, 106 metaphorical expressions of democracy are found. Based on the patterns of collocations and intertextual cross-references, seven groups of conceptual source domains are identified: LIVING ORGANISM, JOURNEY, BUILDING, TREASURE, WAR, MEDICINE, and LIGHT.

The types of metaphors and framing strategies show an interesting correlation with the democratization process in Taiwan, which has gone through three stages of democratization: period of martial law (1948-1987); transition to democracy (1990-1996); democracy consolidation (2000-2016). The metaphor DEMOCRACY IS A BUILDING is commonly used in the first two stages. However, the manifestation is based on different grounds. During the first stage, considered as national mobilization for suppression of the communist rebellion period, democracy symbolizes a new order that needs to be constructed from turmoil (e.g., *The whole nation should construct democracy in disorder.*). During the second stage, the focal point is to establish the foundation of democratic system (e.g., *Our goal is to establish a robust democratic system.*). During the third stage, the emphasis is put on the milestone that Taiwan has achieved in the journey of democratization (DEMOCRACY IS A JOURNEY; e.g., *Taiwan has stepped into a new era of democratic development.*), and that Taiwan should guard this newborn living organism (DEMOCRACY IS A LIVING ORGANISM; e.g., *We need to invoke the power of Taiwan people to sustain our democratic system*). In addition, the analysis reveals a significant contrast between the period before 1996, the year of first direct presidential election, and that after. This observation can be explained by partial mappings of scenarios, as proposed by Musolff (2006), which “carry evaluative and attitudinal biases that are related to particular political dispositions and preferences of the respective national discourse communities” (23). Take JOURNEY for example. Before 1996, the focus is on the prospective growth of democracy; after 1996, the focus is on boosting Taiwan people’s bravery to face upcoming obstacles such as diplomatic dilemma and to strengthen democratization. The findings demonstrate not only the evaluation of the concept of democracy through manipulation of metaphors but also the correlative patterns of metaphor scenarios and framing strategies with the development of democratization in Taiwan.

Modal Specificity in Semantic Representation of Nominal and Verbal Concepts

Lecture

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Iconic gestures bear a direct semantic relationship with speech (McNeill 1992, 2000). To what extent the two modalities overlap and complement each other in meaning is still unknown. This study addressed the issue and investigated the representation of meaning of the same nominal or verbal concepts in speech and iconic gestures, for understanding cross-modal semantic redundancy and modal specificity in daily communication. A dataset of 102 nominal concepts and 120 verbal concepts was established for the investigation.

In 32.4% of the nominal cases, linguistic and gestural information overlapped, in that most of the referents were encoded in speech as objects and enacted by the object gestures. As to verbal concepts, cross-modal semantic redundancy merely constitutes 19.2% of the cases. In the instances where the two modalities conveyed distinct information, the linguistic meaning about nominal concepts was diverse, including quantity, possession, dimension, sequence, color, value, etc. Gestures rather depicted the dimensional characteristics of entities such as shape, length, and size. Action concepts, on the other hand, were largely generic in speech, but gestures simultaneously provided more specific information such as manner of action. These findings demonstrate a division of labor between the two modalities in the expression of meaning. They also provide strong empirical evidence against Krauss et al.'s (1991: 743) experimental results that "although gestures can convey some information, they are not richly informative, and the information they convey is largely redundant with speech."

The findings of this study further bring forth the question as to why speakers prefer to produce distinct information across modalities. Three reasons were proposed by Alibali et al. (2009). The first has to do with the difficulties that speakers encounter in speaking. No evidence for such proposition was found in our data, since 93.7% of all the gesture instances were produced without hesitation pauses or self-repairs. Another reason that "[speakers] may have multiple ideas activated at the moment of speaking, and they express one in speech, and the other(s) in gesture" can account for the low cross-modal semantic redundancy rate when speakers verbalize and depict nominal or verbal concepts in discourse. Finally, the reason that certain types of meaning are more readily expressed by gestures than in words also accounts for the preferential spatiomotoric representation of dimension of entities and manner of actions in our data. Altogether, modal specificity in the expression of meaning is attested.

Multimodal requests in construction site interaction

Lecture

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This paper uses multimodal conversation analysis (Mondada 2016) to analyse requests in construction site interactions. Construction sites are an example of blue-collar workplaces that are increasingly multilingual due to labor migration. Unlike some other types of physical and manual work, construction work often necessitates interaction among team members who are involved in the same task: co-workers need to direct and advice each other and request for objects that they need to proceed with the work (Holmes & Woodhams 2013).

The data for the paper consists of approximately 20 hours of audio- and videorecordings of interactions at a construction site in a vocational school in Finland. The construction workers in the data are multilingual and use Finnish as their L2. The analysis focuses on requests that are accomplished either by embodied means only or by hybrid turns that begin with talk and are completed with gesture(s) or other kinds of embodied display(s). In such turns, the grammatical resources of language and embodied displays work together to accomplish meaningful social actions. The analysis pays attention 1) on the timing of verbal and embodied resources in relation to each other, 2) on the role of the material environment and interactionally relevant objects in the construction of the hybrid request turns, and 3) on the sequential and activity contexts in which hybrid request turns are performed.

Analysis shows that the hybrid request turns are carefully designed to fit the ongoing activity context and the actions by the co-participants: such turns are only performed in activity contexts in which the request can be anticipated on the basis of the work phase the requester has just completed or is about to start working on and in which the co-workers are paying attention to the embodied behavior of the requester (see also Rossi 2014). The multimodal request turns are subtly fitted to the material and physical environment of the interaction, and the gestures used in them are environmentally-coupled (Goodwin 2007). The analysis aims to contribute to the CA research on requests as social action by analyzing when and why requests are performed by embodied means only and to bring new understanding about language use in multilingual blue-collar workplaces.

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Multiple Occurrences of Discourse Markers and Fillers: Combination Patterns and Complex Procedures

Lecture

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This paper proposes a relevance-theoretic account for sequences of discourse markers (DMs) and fillers in discourse. As has often been pointed out, it is not always easy to define how DMs or fillers co-occur in a single utterance, nor is it usually possible to identify systematically where the semantic discontinuity lies between them. In this paper, a single utterance including the sequence of DMs and fillers is defined as one in which they cooperate to point in the same direction of inferential comprehension to meet a presumption of optimal relevance that can be achieved according to the context. In this sense, procedures become complex.

In the framework based on the corpus data from BNC (British National Corpus) and Wordbanks Online, from possible sequences among primary discourse markers (PDMs), secondary discourse markers (SDMs) and fillers, I attempt to deal with the four common combination patterns: PDM/ SDM (e.g. *but nevertheless*), PDM/filler (e.g. *so I mean*), SDM/filler (e.g. *in fact you know*), and filler/filler (e.g. *you know like*). DMs and fillers encode a distinctive procedure. PDMs and SDMs determine the direction of inferential comprehension; fillers, on the other hand, perform a fine adjustment of the inferential comprehension. Therefore, it can be hypothesized that once PDMs point in the direction of inferential comprehension (or directly provide cognitive effects), SDMs and fillers may complement the procedure encoded by the PDMs. The second aim of this paper is to give cognitive-pragmatic accounts of the DM/filler sequences that are observed in the corpus data. Unlike PDMs and SDMs that guide the comprehension process, fillers activate distinctive cognitive roles on the comprehension according to the interaction between speaker and addressee or the attention of the addressee. The PDM/filler sequence and the filler/filler sequence are therefore associated with the highest priorities in communication, such as an invitation to make open-ended inferences, mitigation of utterance attitudes, or the faithfulness to thoughts (Otsu 2018: 403).

The multiple occurrences of DMs and fillers reflect the way procedural expressions activate or trigger various kinds of domain-specific cognitive procedures on the progress of communication. Procedural expressions are somehow linked to capacities that activate epistemic vigilance mechanisms (cf. Wilson 2011: 22-25). From this viewpoint, SDMs following PDMs serve to strengthen the speaker's argumentative attitude (e.g. *but nevertheless, so therefore*), whereas fillers following discourse markers serve to make the addressee assess the assertiveness or faithfulness of the information communicated (e.g. *but I mean, so you know*). The filler/filler sequences may make those assessments thoroughly induced (e.g. *I mean you know, you know like*).

Narrative use: a measurable feature of evidentiality as a meaning of the perfect

Lecture

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Perfect forms of the verb are a common means of marking unwitnessed events among languages spoken in a large area centered around the Caucasus and Central Asia (Plungian 2010: 19-21). These items are typically polysemic, combining evidentiality with epistemic modality, mirativity, and regular perfect meanings (i.e. current relevance). The evidential meaning component is grammaticalized to varying degrees in individual languages. Use of such forms for the main line of a narrative about unwitnessed events is seen as a sign of grammaticalization of the evidential meaning, because this use is incompatible with current relevance semantics (Lindstedt 2000: 371). In this talk, I explore how the narrative use of such forms can be used to compare the grammatical status of evidentiality, with data from two East Caucasian languages belonging to different genetic groups and micro-areas. The sample consists of natural texts in Bagvalal (Andic branch) and Tsakhur (Lezgic branch). Bagvalal has a perfect functioning as an unwitnessed past (Kibrik et al. 2001). Tsakhur features a more general epistemic perfect with evidential and mirative meanings, as well as a “neutral” current relevance perfect (Maisak & Tatevosov 2007). In unwitnessed contexts, speakers of Tsakhur opt for the neutral past tense (with some witnessed overtones) and other non-evidential forms much more frequently than speakers of Bagvalal. This concurs with the view of the Tsakhur perfect as “less evidential”.

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Narratives of Dialogue as a Pervasive Resource in Political Discourse

Lecture

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Relying on a qualitative and quantitative analysis of excerpts of speech presentation from British, German, and French contemporary parliamentary debates, I show that the staging of *narratives of dialogue* is a pervasive resource in political discourse. Specifically, I focus on speech presentations introduced by a referent denoted by a singular third-person form such as ‘someone’ or ‘everyone’. These indefinite pronouns enable the speaker to depict the quotee as a single individual, although they remain fictive and/or unknown, or as an example of “choral dialogue” (Tannen, 2007:114-115), where “the dialogue is attributed to more than one speaker” although it is virtually impossible that ‘everyone’ will utter the same words.

I analyze quotations in political discourse by combining two research trends: the one on speech presentation and the one on narratives.

In her summary of the literature on reported speech, Holt (2009:1) explains that the term *speech presentation* “is used to refer to the presentation of discourse that purports to be from a prior occasion, and may originate from another author”. Several authors also chose to speak of *speech presentation* such as Marnette (2005:49) who “like[s] the neutrality of the expression” rather than *reproduction*, “which carries an idea of reproduction” (also see Semino & Short 2004:15). Even though the presentation of the other’s words is an essential part of political discourse, most studies on this topic focus on two or three speakers (Vincent and Turbide, 2005; Sandré, 2012; Fetzer 2012; Wieczorek, 2016) or on a particular debate (Micheli, 2005; Micheli, 2007), while discourse-analytic contrastive research remains extremely rare (Schröter, 2013:91). There are thus still substantial insights to be gained on the function of quotations in parliamentary corpora involving up to 302 speakers, especially with a focus on the role played by indeterminate third-person forms in creating an image of the quotee.

While *narratives* usually refer to past events told in a sequential order (Labov 1972), the term can also apply to such instances where speech presentation is embedded in a situation structured along spatio-temporal elements. Ryfe (2006:74) elicited several features of narratives. First, stories “involve[] a sequence of events organized in such a way as to have a beginning, middle, and end”. Secondly, in order to be disentangled from mere chronologies, “stories pivot around a problem, which is sometimes referred to as a dilemmatic situation or a complicating event”. Finally, “the meaning of stories lies in context – in the way they are addressed by someone to others in a context of interaction”. Narratives of dialogue are instances of speech presentation embedded in situations that are given contours through the introduction of spatio-temporal indications describing the situation of utterance in which the instance of speech presentation supposedly happens.

I show that in political discourse, narratives revolve around excerpts of speech presentation in which the semantically underspecified quotee —‘someone’ or ‘everyone’— remains hypothetical while the speaker, displaying herself as another quotee within the narrative, offers a counterargument, following the pattern: ‘on this occasion, someone/everyone says/will way/would say A, but I say B’.

Needs analysis in pragmatics instruction: students' perception of knowledge gaps and learning goals

Lecture

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Research on L2 pragmatics explores aspects of language use that are crucial to the mastery of interactional skills (e.g. speech acts, politeness) from complementary perspectives: differences between L2 and L1 discourse; the influence of the L1 linguistic-cultural background on L2 discourse; the development of L2 pragmatic proficiency; the assessment of pragmalinguistic and sociopragmatic aspects of communication; recipients' perception of L2 speakers' discourse (Alcón 2015) and the relevance of neighbouring disciplines to instructional pragmatics (Taguchi 2018; YouJin 2018). However, the *starting* conditions of L2 pragmatics instruction, namely L2 teachers' knowledge and resources (Kim 2016; Cohen 2018) and L2 learners' goals are under-investigated. This paper explores the latter sub-domain by examining L2 learners' perception of and attitude towards the teaching and learning of L2 pragmatics.

About 80 Italian EFL undergraduates at Padua University (Italy) completed an on-line questionnaire. This explored their perception and evaluation of the teaching of pragmatic aspects of English and their coping strategies when experiencing difficulties in language use. They specified 5-to-10 learning objectives they set for themselves as relevant to language use (part 1); they indicated on a 5-point scale the amount of coverage they had received (part 2) and which they would have liked to receive (part 3) on specific areas of pragmatics; and they expressed how often they adopted given learning strategies to explore English language use (part 4).

In listing their learning goals, the participants specified contextualised genre- and register-specific productive and receptive skills (e.g. writing formal emails, understanding English accents) more than pragmatic skills (e.g. being polite, paying a compliment in writing). In reflecting on their classroom experience, they reported receiving a moderate amount of coverage, and expressed the need for receiving extensive coverage, of pragmatic aspects of communication. Finally, they signalled the frequent use of digital media as a source of information about language use.

The young adult EFL learners consulted were motivated by context-specific communicative needs in approaching their study of EFL: they expressed their learning goals in functional, rather than grammatical, terms, mentioning preferences and practices relevant to their real-life personal and professional interests. They were also aware of the role of pragmatic skills in formal language instruction, attributing great importance to them when prompted to reflect on actual language use. Finally, they activated autonomous learning strategies to specially hone their goal-oriented language skills.

We therefore suggest that an EFL syllabus could be enhanced by capitalising on learners' receptiveness to pragmatic issues.

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Negotiating asymmetry in spousal communication in Nigeria

Lecture

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This study inquires into the negotiation of asymmetry in the spousal communication of the Nigerian husband-wife dyad, given the absence of pragmatic studies related to such interaction. Theoretically anchored in self-organised (pragmatic) criticality, hierarchy politeness, and gender studies, it specifically investigates the salience of pragmatic choices, facework and gender performance in the (co-)construction and negotiation of power and social distance in Nigerian familial spousal interactions. For data, 10 of all the English-medium Nigerian movies produced between 2016 and 2017 are purposively sampled for husband-wife conversations in elitist homes. Elitism, here, founded on the parameters of educational status and financial power, has been used to classify a husband or a wife, roughly, as ‘superior’, ‘inferior’ or ‘equal’. The data foreground interactions around finance, decision-making, attitudinal dispositions, fertility, intimacy, extra-marital affairs, in-law relations, domestic duties and domestic violence. Findings reveal two major strategies—compromising, non-compromising—as related to the each interactant’s enactment of power, status, and politeness. The enactments are realised in three explanations of asymmetrical power relations: (1) support/reinforcement; (2) modification; and (3) contestation/contradiction. Specifically, when the husband is the superior elite, his pragmatic choices are non-compromising and reinforce traditional Nigerian gender expectations. When the wife is the superior elite, however, her pragmatic choices are non-compromising and modify or contradict traditional Nigerian gender expectations. When the husband and wife are equal elites, each interactant chooses when to be compromising and when not to be, and makes pragmatic choices, according to temporary needs and specific communicative tasks. It is concluded that the language behaviour of the Nigerian elitist married couple is mainly asymmetrical, largely self-organised, task-driven and status-constrained, as each interactant dynamically negotiates, exercises and constructs power and hierarchies. This study not only provokes a review of the much-documented, ‘static’ or largely predictable asymmetry in the communicative behaviour of the Nigerian husband-wife dyad (which disadvantages the wife) as enjoined or specified by traditional/cultural, legal and religious injunctions and provisions, it also questions the universality of some of the metropole assumptions/theories about spousal communication from the Global North.

Negotiating deresponsibilities in asymmetrical clinical meetings

Lecture

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Clinical deresponsibilities which enable doctors to take reduced responsibility for their utterances and patients' conditions through the use of unclear expressions constitute key interactive features of hospital encounters in most parts of the world. Given that deresponsibilities always come with the doctor's authority, in spite of their characteristic ambiguity, vagueness and indeterminacy, they are often consumed without question by patients. However, a few salient instances of patients' or their relations' utterances have revealed their challenge of the doctors' use of deresponsibilities and negotiation for clearer senses of the deresponsibilising locutions. The negotiation is yet to receive robust attention from conversation analysts, discourse analysts, clinicians and medical sociologists. This study is, therefore, concerned with the pragmatic resources and strategies used by patients (and their relations) and doctors in negotiating deresponsibilities in Nigerian clinical meetings. 50 doctor-patient conversations and 60 transcripts of in-depth interviews with selected doctors and patients in hospitals in South western and North-central Nigeria constitute the data for the study. Analysis is based essentially on interactional sociolinguistics, Milton's model of vagueness, Kecskes' sociocognitive approach and conversation analysis. Two basic types of deresponsibilities occur in the interactions: those triggered by patients' or their relations' direct or indirect appetency for information and those triggered by medical routines. The ones in the former category are often cast in lexical and phonetic ambiguity and vagueness; those in the latter category are framed in lexical and syntactic ambiguity and structural indeterminacy. Contextual cues for negotiation are determined by the nature of the disease (acute, chronic or terminal), stage of the disease (early or end stage) and the overall indexicality of health providers' communication and disposition (suspicious or fatality-suggestive moves). Three basic negotiation strategies are used by patients (and their relations): strategic understanding checks for doctors to repeat a deresponsibilising utterance, offensive verbal charge at doctors for clarity and strategic or non-strategic dramatic emotional outburst to elicit clearer reformulations from doctors. As a response, doctors, depending on the affordances of the context and the allowance medical ethics, ignore the patients' cues by respectively changing the footing of the interaction or maintaining silence, by using jargonising reformulations or authority-imbued retorts and by strategically shifting footing to sympathetic palliative talk or providing clearer reformulations.

Negotiating Dominance on Facebook: Positioning of Self and Others in Pro- and Anti-Trump Comments on Immigration

Lecture

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The proposed presentation focuses on the expression of dominance and control in the anti-immigrant discourse of the US presidential campaign of 2016. It is based on the Critical Discourse Analysis framework for research into the relationship between language and society (e.g., Fairclough, 1989; Wodak, 1989) as it sees discourse as an embodiment of social practices and an instrument to uncover hidden beliefs and ideologies (van Dijk, 1998). It follows the Corpus-Assisted Discourse Studies approach (Baker et al., 2008; Mautner, 2009) where the computer processing of text is supplemented by its manual examination by the researcher, and it works on the material of Facebook comments left on the official page of then presidential candidate D. Trump in reaction to his proposal to ban Muslim immigration to the US. The corpus, analyzed using the Sketch Engine corpus linguistic tools (Kilgarriff et al., 2004), consists of over 800,000 words and contains comments both supportive and critical of the ban.

The paper focuses on the stances taken by the supporters and detractors of D. Trump and shows how the degree of certainty expressed by the speakers reflects both their self (first-order) positioning and other (third-order) positioning (Harre & Langenhove, 1991) in the discourse under analysis. The paper argues that the proportion of epistemic and deontic modals in the supportive and critical comments reflects the balance between the stances of equality or superiority assumed by the commenters. For example, the performed analysis of the verb *must* displays a large disparity between the uses of the deontic vs. epistemic *must* by the groups supporting or opposing the ban. Out of the 379 total uses of *must* by the supporters of Trump's proposal, 324 were deontic (e.g., *Same thing with these jihadists. We **must** stop and control them immediately.*) and 54 were epistemic (e.g., *Seriously? You must be an idiot Obama supporter!!*). Out of the 111 uses by anti-Trump uses, 63 were deontic (e.g., *We **must** never remain silent in the face of bigotry. We **must** condemn those who seek to divide us.*) and 48 were epistemic (e.g., *To all Muslims in United States, hope you guys don't end like the Jews in 1943! Trump **must** be related to hitler*). Thus, the proportion of the deontic uses of *must* in anti-immigrant discourse was much higher (86%) than epistemic (14%), while on the opposing side, the proportion was 57% and 43% respectively, and the difference was statistically significant (as confirmed by the Two-Sample Binomial Proportion Test).

The overwhelming prevalence of the deontic sense of *must* in the corpus positions the pro-Trump speakers as being in control and dictating to the other groups (in this case Muslims) who are thus positioned as dominated and depending on the decisions of the dominant group. The presentation will elaborate on the linguistic, situational, interactional, and extrasituational context (Berliln, 2007) of uses of *must* and will add the analysis of other modals of obligation (*should*, *have to*, and *need to*) to check if this tendency holds for other modals.

Negotiating mutual understanding by disagreeing: An analysis of unmitigated disagreement in ELF interactions

Lecture

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This paper investigates the use of unmitigated disagreement in English as a lingua franca (ELF) interactions, taking a conversation analytic approach. The data consist of several sets of audio-recordings of conversation between Japanese and international students in a Lithuanian university and a Japanese university. Pragmatic research on ELF has frequently reported cooperative, mutually supportive, and consensus-oriented nature of ELF interactions (Seidlhofer 2011). Their disagreeing and challenging aspect, however, is somewhat less explored in the field of research (but see e.g., House 1999, Jenks 2012, Konakahara 2016, 2017, Wolfartsberger 2011). In line with this argument, Konakahara (2016) explored the use of disagreement in casual ELF conversation of international students in British university settings. This paper builds on this previous research but further elaborates on the use of unmitigated disagreement by analyzing both interaction- and transaction-oriented ELF conversations occurred in a different context from that of the previous research. The analysis revealed that in an interaction-oriented conversation, an interactant produces unmitigated disagreement, where agreement is preferred (Pomerantz 1984), to supply what s/he believes to be correct information that is different from the prior speaker's. In the case of a transaction-oriented conversation, an interactant produces unmitigated disagreement, where agreement is preferred, to express her/his disagreement with the prior speaker's idea and to correct the co-interactant's misunderstanding of what s/he has said. Although the three types of unmitigated disagreement seem blunt as far as the form is concerned, the use of each disagreement is appropriate in the respective given contexts. The first and the third types of unmitigated disagreement respectively produced in the interaction-oriented conversation and the transaction-oriented one are produced in line with the maxim of quality of Grice's (1975) cooperative principle, thereby the interactants securing mutual understanding. Similarly, the second type of unmitigated disagreement in the transaction-oriented conversation is produced to negotiate mutual understanding on the achievement of the task at hand, the interactants prioritizing transactional purposes of the talk. The findings, which elaborate on situational variation in ELF, suggest that the interactants using ELF utilize the practice of disagreeing, unmitigated disagreement in particular, in a context-sensitive manner.

News account as a proponent for castration: Ideological multimodal metaphors in news posts regarding sexual assault on social network site in China

Lecture

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Since its establishment in 2009, Sina Weibo has been the locus accommodating all types of news information, posted either by verified news outlets or citizen journalists. With the affordances of the digital layout of news posts on Sina Weibo, a popular microblogging site in China, some news accounts would utilize different semiotic resources and incorporate them into their news posts purposefully. Distinct from traditional news media's strict use of images related to a news event itself, some news accounts employ the discursive and semiotic strategy of multimodal metaphors in their news production, with source domains and target domains in different modes. That is to say, the image content needs not directly echo the content of the news text but can serve the purpose of conveying the news producer's ideology. One example could be that in a news piece on sexual assault posted by *People.cn* (an official news account), an image of a banana being cut into pieces is attached under the news text, where a multimodal metaphor can be identified. Adopting a multimodal critical discourse analysis perspective (Jancsary, Höllerer, & Meyer, 2016; Machin & Mayr, 2012), this study addresses the issues of ideology of news media in their practice of manipulating multimodal metaphors (Forceville, 2008, 2009). Two research questions are: (1) How does multimodal metaphor function as a discursive strategy to convey post producer's ideology? (2) In what way does the use of multimodal metaphor have an effect on the social function of news media? Through investigating the multimodal metaphors in news posts on sexual assault, this study argues that multimodal metaphors are laden with news post producers' ideology and enhance their social role of an 'invisible' proponent for physical penalty to criminals (i.e., castration). This article conducts a case study to examine specific discursive and semiotic features in news posts by *People.cn*, a well-known news account for innovative and unconventional image use. The data for the current study were collected in the form of screenshots of original news posts by *People.cn* from 2014 to 2017, during which period sexual assault related news posts were heavily laden with multimodal metaphors. Ultimately, this study is aimed at exploring the constantly changing news media ecology in the digital era.

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Nonverbal Means of Expressing Approval and Disapproval in English, Polish and Russian

Lecture

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The aim of the proposed paper is to reveal and compare the nonverbal means of expressing approval and disapproval. It appears that sometimes linguistic ways of uttering the two speech acts are insufficient to convey the content the speaker intends to communicate. In such cases they are strengthened by nonverbal means, like facial expression, gestures or signs.

The two antonymous speech acts are based on evaluation processes and both express the speaker's decision. Approval is based on positive evaluation and informs the interlocutor about consent to the action named in the utterance (or known from the context). Thus, it is a very positive speech act, strengthening relationship between the speakers. Disapproval is based on negative evaluation and expresses prohibition of the action. As a negative social phenomenon, it requires very careful and well planned strategy if the speaker doesn't intend to end the relationship with the interlocutor.

The nonverbal ways of expression can appear as optional elements that accompany utterances or as independent messages. In both cases their role is to support the pragmatic meaning. It is interesting to study the most typical gestures and facial expressions of approval / disapproval, differences and similarities in the ways they come along with the pragmatic interpretation, whether they can modify the main content of the utterances etc. The survey is performed from a cross-cultural perspective, the material is excerpted from English, Polish and Russian texts describing communication situations, in which approval / disapproval was supported by gestures or expressed nonverbally. Narration contains only data important for the utterance reception, and is deprived of the background noise (Skudrzykowska 1994). Analysis of written text allows to reveal specific linguistic phenomena and is a valuable complement to the oral texts investigation (Labocha 2011).

The theoretical background is based mainly on works devoted to the speech acts theory (Searle 1969, Wierzbicka 1987, Apresjan 1986), pragmatic functions (Awdiejew 1983), conversation strategies (Issers 2008, Awdiejew 2005) and politeness theories (Brown and Levinson 1987).

Not hearing, not understanding, or not agreeing? The case of the Norwegian *hæ*

Lecture

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In spoken informal Norwegian, the equivalent for the suggested universal repair-initiator *huh* (see Dingemanse, Torreira, & Enfield 2013) is *hæ*. *Hæ* is an open class repair initiator: it doesn't locate any specific repairable in the prior turn but instead it merely displays an understanding that something was said (Drew 1997; Kitzinger 2013). The other open class repair initiator in Norwegian is *hva sa du / hva er det du sa* 'what did you say' / 'what was it you said'. It is typically used when there is a problem in hearing. What is the Norwegian *hæ* doing, then?

The data for the study comes from everyday informal Norwegian interactions, and informal interviews and discussions in television and radio entertainment programs. Three sequential trajectories have been found, and will be discussed in the paper:

- | | | |
|-----|---|-----|
| (1) | A: trouble-source turn | T-1 |
| | B: <i>hæ</i> + candidate understanding | T-0 |
| | A: confirming/disconfirming | T+1 |
| | B: response to the trouble-source turn | |
| (2) | A: trouble-source turn | T-1 |
| | B: <i>hæ</i> | T-0 |
| | A: repeat of the trouble-source turn | T+1 |
| | B: response to the trouble-source turn /
new NTRI that displays trouble in understanding /
disagreement or no response to the T-0 | |
| (3) | A: trouble-source turn | T-1 |
| | B: <i>hæ</i> | T-0 |
| | A: repetition of the trouble-source turn + an elaboration
of it / elaboration of the trouble-source turn | T+1 |
| | B: change-of-state token <i>åja</i> + response to the trouble-source turn | |

In the first case (trajectory (1)) where *hæ* is accompanied by a candidate understanding, the speaker of the repair-initiator is orienting to the trouble as a trouble in understanding. In the third case (trajectory (3)), it is the speaker of the trouble-source turn that is orienting to the trouble as a trouble in understanding, by providing an elaboration of the trouble-source turn in the repair. In the second case (trajectory (2)) where the trouble-source turn is merely repeated in the repair-turn (T+1), the problem is seemingly analyzed as a trouble in hearing. When looking these cases as part of larger sequences, it turns out that the either the trouble-source turn contains something surprising (abrupt shift in topic, see Drew 1997), or the repair-initiator is foreshadowing disagreement. Both these cases will be shown to be such where the problem ultimately lies in understanding. The paper will thus suggest that the Norwegian *hæ* is used for initiating repair in particular when there is a trouble in understanding, and discuss the relationship between hearing, understanding, and agreeing.

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NP-Internal Circularity Effects Revisited

Lecture

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Circularity effects have been noticed and discussed by a number of linguists:

- (1) “Type-A” NP-Internal Circularity Effects:
 - a. *[the owner of *his_i* boat]_i (Napoli (1993: 493))
 - b. *[the fact that you believed *it_i*]_i (Brody (1980: 95))
- (2) “Type B” NP-Internal Circularity Effects:
 - a. *[*her_i* childhood sweetheart]_j’s wife]_i (Jacobson (2000))
 - b. *[*his_i* university]_j’s principal_k’s daughter_l’s husband]_i
- (3) Sentence-Internal Circularity Effects:
 - a. *[*His_i* wife]_j loves [*her_j* husband]_i. (Safir (2004, 53))
 - b. *[*Her_i* childhood friend]_j saw [*his_j* wife]_i. (Jacobson (1977: 2))

The target of this paper is “Type-B” NP-internal circularity effects, and I will argue that their unacceptability is a combination of (i) the *interpretive indeterminacy* of the structure and (ii) the *pragmatic tendency* of English speakers to interpret NPs as definite or indefinite referring expressions.

In a series of papers, I have argued that pronominal anaphora obtains either at the level of NP or at the level of N’ (see, e.g., Tsurusaki (2002)). Then, the puzzling acceptability of Bach-Peters sentences (Bach (1970)) becomes explicable:

- (4) [The boy who deserved *it_i*]_j got [the prize *he_j* wanted]_i.

Here, the antecedent of *it_i* is the object NP *the prize he wanted_i*, but the antecedent of *he_j* therein is not the subject NP but the N’ constituent *boy_j*, which saves the structure from falling into interpretive circularity.

Unfortunately, this elegant account of Bach-Peters sentences runs counter to the “Type-B” and Sentence-Internal circularity effects, simply because it treats these structures on a par with acceptable Bach-Peters sentences.

In the paper I presented at IPrA 2017, I argued that the unacceptability of these structures should be accounted for by reference to *Ban on Conflicting Empathy Foci*, a functional principle by Kuno (1987: 207). I still believe that their unacceptability is partially reducible to this principle, but I now contend that the ultimate or decisive factor is the *interpretive indeterminacy* of the structure. Consider (5), the anaphora structure of (2a):

- (5) [_{NP3} [_{NP2} [_{NP1} *her_i* childhood sweetheart]_j’s wife]_i

|_____|

Given this structure (*her* anaphoric to *wife* at N’ level), the interpretation of NP₁ is a function of its antecedent, namely NP₃; but the interpretation of NP₃ is in turn a function of its SPEC element, NP₂; and the interpretation of NP₂ is a function of its SPEC element, NP₁; and so on. Thus, (2a) with structure (5) is *interpretively indeterminate*, and this, I contend, leads to the unacceptability judgment.

Notice, however, that *interpretive indeterminacy* is not a problem for all NPs. When used as *predicate nominal*, NPs represent properties and lack both (in)definiteness and reference, and yet they are perfectly well-formed, as the following examples suggest:

- (6) a. Mary_i is now [*her_i* childhood sweetheart’s wife]_i.
- b. Richard_i is now [*his_i* university’s principal’s daughter’s husband]_i.

The remaining question is: *Why is it that English speakers do not consider the possibility of predicate nominal interpretation when exposed to these expressions and asked to judge their acceptability?* My answer is: *English*

speakers subconsciously attempt to interpret all NPs as (in)definite referring expressions.

On speech acts, hate speech and J.L. Austin's speech act theory

Lecture

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This paper comments on the notion of the speech act in the tradition of J.L. Austin with an attempt to evaluate its relevance in the context of hate speech-oriented research in present-day linguistics and the philosophy of language.

Dissatisfaction with the model of speech act theory where a speech act is associated with a single utterance, usually produced as a single ('orphan') sentence, motivated multiple departures and developments in the study of functions of language with the result that nowadays speech act theory may well be seen rather as a collection of varied, often incompatible models, than a consistent theoretical structure, as nearly all Austin's tenets have been questioned (cWitczak-Plisiecka 2013a/b). At the same time, however, the speech act-theoretic approach has been growing in popularity producing neo-Austinian and post-Austinian research programmes marked with metalinguistic labels such as 'speech action,' 'macro act', or 'pragmeme'.

The present discussion addresses the problem of hate speech, its value and form vis-à-vis the tenets of speech act theory as well as the notion of speech action and the pragmeme. Recognising the natural link between the functional speech act-theoretic approach to language and hate speech seen as discourse framed in the malevolent macro structure, the paper emphasises the social dimension which plays a decisive role in defining certain linguistic forms as hateful. It is emphasised that hateful content may be found in explicitly offensive language, but may also be communicated through forms which acquire their negative force in a Gricean implicative manner, through presupposition, implicature, and a context-bound interplay with power, emotions, and cultural values.

Hate speech is not (only) speech (or speech act/s) and it is not simply equal with the illocutionary aspect of a speech act. It requires a sociolinguistic perspective as there is a spectrum of hateful speech acts which range from private (more psychologicistic) to public on-record acts (more sociologicistic, perlocution-based, often politicised acts).

In a theoretical perspective, evaluation and reception of hate speech, both in its every-day frame and in the legal frame, involves a specific notion of convention whose selected aspects have been labelled as the "forensic" (sic!) dimension (cf. Korta and Perry 2007, 2011). Significantly, Korta & Perry point out that such a conventional aspect belongs in locution rather than illocution. This can be illustrated on a practical plain with instances of defamation and legal means of recognition of defamation, where judgment is centred on words and their harmful effects and often virtually disregards the actual (situated) speaker's intent. In summary, it is argued that, despite apparent divergence, analyses of speech actions and/or pragmemes may be seen as directly relevant in the context of Austin's original programme to elucidate "the total speech act in the total speech situation" (Austin 1962/1975: 147), which should enhance a better understanding of what Austinian speech act theory is and was meant to be.

On the Korean first person possessive pronoun *nay*

Lecture

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This paper takes a data-driven approach to the Korean first person possessive pronoun *nay* with reference to its plural counterpart *wuli*. The examination of the frequent noun collocates of the two pronouns in Sejong Corpus reveals the close connection between *nay* and inalienable entities as well as persons lower than the speaker. Meanwhile, *wuli* is strongly coupled with places or organizations alongside persons higher than the speaker. Pragmatic principles account for the difference between the kinship term collocates of the two pronouns, such as Horn's (1984, 1989) R-principle or Levinson's (2000) M-principle. The non-prototypical singular use of *wuli* triggers a pragmatic effect of expressing, for example, affection. The frequent collocation of *nay* with foreign/loan nouns is a reflection of the tendency that people more interested in social mobility (younger generation and women) are more ready to employ *nay* rather than the singular *wuli* and to accept foreign/loan words. The meaning of *nay* emerging from its interaction with noun collocates is that it is closely connected with being inalienable, private, or unshared. Meanwhile, the singular meaning of *wuli* is pragmatically derived, which is construed as being grouped, deferent or general.

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Online Relating by Teasing: Evidence from Chinese

Lecture

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As one type of humor, teasing is generally understood as combining elements of provocation and non-seriousness. Due to its multilayered and ambiguous nature, teasing is often employed as a useful resource to perform various interactional work. However, existing literature on teasing has mainly focused on traditional face-to-face mode of communication in English varieties, with teasing carried out through other communicative channels and in other languages and cultures largely under-researched. With increasing popularity of computer-mediated communication, online discourse, as a distinctive genre, has aroused academic enthusiasm and become a useful testing ground for different linguistic theories, old and new. Considering the great potential of online discourse for promoting our understanding of language and communication in the new era, how people perform social actions and practices digitally deserves our due attention.

Drawing upon insight from integrative pragmatics (e. g. Culpeper & Haugh, 2014; Haugh & Culpeper, 2018) and rapport management theory (e. g. Spencer-Oatey, 2000, 2002, 2008), this study seeks to explore how the Chinese do relational work through teasing online. Collecting authentic teasing sequences from various Chinese online group chats, this study conducted both qualitative and quantitative data analysis. The findings of this study not only fill the knowledge gap concerning teasing practices in Chinese, but also make a modest contribution to digital relational practices as well.

Opening Sequences and Ritual Expressions of Informal Mobile Phone Calls between Saudis

Lecture

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Much work of studying opening conversations has been conducted on landline telephone conversations; whereas, mobile phone conversations have received less attention by researchers despite of its dominance in our social life. Informed by conversation analysis approach, this study aims to identify the opening sequences and ritual expressions of informal mobile phone conversations between Saudi friends and relatives due to the dearth of studies on Arabic. Another goal is that to identify whether the opening sequences of mobile phone are similar or different from landline telephone because of the earlier claims on this topic when Schegloff (2002) wondered about that effect of caller ID and the different results explored by researchers (Arminen, 2005; Arminen & Leinonen, 2006; Hutchby & Barnett, 2005; Hutchby, 2005). Thirty audio-recorded and transcribed mobile phone conversations served as the data source for this study. Data were analyzed qualitatively and quantitatively by using CA methodology. Findings found that the majority of opening sequences of mobile phone calls were reduced to three sequences: summons answer, greeting exchanges, and how-are-you exchanges due the impact of caller ID. In addition, the sequence of identification/recognition can be found when the caller does not know the callee or the number is silent. Therefore, mobile phone and landline telephone have similarities and differences in the opening sequences in general. However, the differences found can be a reason of the cultural practices for language use more than the effect of medium used in communication such as landline telephone and mobile phone in Saudi Arabic. For instance, the Saudi callees initiated most of the calls with a greeting as a summons answer (e.g., *marhaba/hala* “welcome”), and it was used more frequently (55%) than *alo* (40%) in the mobile phone calls. It means that this greeting has two functions at the same time in the first sequence of opening: greeting and a summons answer because the greeting exchanges appeared in the second sequence such as *assalamu alaykum* “peace be upon you” and the response *wa alaykum assalam* “and peace be upon you.” Finally, the participants used various ritual expressions in these sequences; however, most of them were religious expressions.

Key words: opening sequences, ritual expressions, conversation analysis, mobile phone, Arabic, Saudis.

Orchestrating openings: the first five seconds in video calls between migrant parents and their young children in China

Lecture

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Openings have been extensively studied in conversation analysis, for example, in telephone conversation (Schegloff, 1968) or face-to-face encounters (e.g., Pillet-Shore, 2012). Recently, studies have investigated openings in video-mediated communication (VMC), for example, video conferences in a work setting (Mondada, 2010) and video calls between family members and friends (Licoppe & Morel, 2012; Licoppe, 2017). In this paper, we focus on openings in video calls involving young children.

Our data are drawn from habitual video calls between Chinese migrant workers (who have moved to the cities) and their 'left-behind' children (who are left behind to live with their grandparents in rural areas). Data consists of both a screen capture of their mobile phone and a traditional camera recording of the interaction in front of the mobile phone.

Since the children in our study are very young (less than 3 years), the video calls involved at least three participants, the children are often accompanied by one co-present caregiver (typically a grandparent). However, these caregivers almost always immediately attempt to establish parent-child participation framework by getting the child into the visual frame and prompting the child to interact with the remote parent. Thus while the children do not initiate these calls, they are very much the focus of these calls.

In this paper, we investigate how openings are 'orchestrated' to achieve parent-child interaction. We focus on three aspects. Firstly, the 'pre-opening' phase, where grandparents prepare the child for the upcoming video calls. Secondly, the camera work upon connection, where grandparents work to establish a 'talking head' configuration between remote parent and copresent child. Thirdly, the generation of a greeting, where parents and grandparents collaborate for the child to produce a greeting or return greeting.

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Parent-Solicited Updates in Family Interactions

Lecture

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One of the first things that children are able to do when producing narratives is talk about their personal experiences (Sachs, 1983; Scollon & Scollon, 1981). Children learn about the importance and relevance of personal memories by talking about past memories with caregivers (Farrant & Reese, 2000). This paper explores how children produce and respond to solicitations for updates about their (immediate) previous experiences.

For this paper, 87 instances of children providing updates about their lives were collected from over 30 hours of video-recorded co-present family interactions from 20 different American and Canadian families with at least one child between the ages of three and six. In this data set 36/87 cases are parent-solicited. Previous research on very young children's interactions has documented that caregivers of very young children "make inquiries of children and hold them accountable for *knowing*, and more-or-less being able to disclose, about the events that they see and experience" (Kidwell, 2011, p. 261). Thus, even very young children are treated as knowledgeable about their previous experiences. In some parent-solicited updates parents ask for information about things to which they themselves do not have primary access; they are not always present at their children's school, parties, or extracurricular activities. Thus, when they solicit these updates, the parents are in a K- position relative to their children, and their children are in the somewhat unusual position (for young children) of being able to tell their parents something about their lives that they do not already know.

I find two types of other-solicited updates in the data: report solicitations and tracking inquiries. In report solicitations a parent inquires about a child's day, inquiring about something that they do not present themselves as knowing anything about (i.e., things that happened when they were not there). In these cases the parent(s) leave(s) it open for the child to choose what they deem to be newsworthy to report on. With tracking inquiries parents solicit updates about specific aspects of their child's day about which they have some knowledge, referring to or asking about something particular. Parents can also scaffold the updating process either by asking yes/no interrogatives that set up subsequent wh-questions about the same update or by moving from report solicitations to seeking confirmation of candidate activities (wh-questions to yes/no interrogatives). Overall, this paper seeks to provide an understanding of the memories that are solicited in children's daily lives. That is, in the context of everyday family life, how do children talk about previous experiences, and how to adults ask about them?

Person Deixis and Gestural Pointing

Lecture

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Based on the author's previous research on space deixis, this paper aims to analyze the use of English person deictics accompanied by gestures. Also explored will be the relationship between personal pronouns and origo, a four-dimensional deictic space used for pinpointing the participants in a conversation through linguistic means (Levinson, 1983). Unlike proper names which have constant reference, person deictics are context-dependent and shift their reference depending on who is speaking, or is spoken to or about (Levinson, 1983; Nunberg, 1993). They help us paint a mental picture of a discourse, follow its logic and structure. In this respect, personal pronouns, the most common instruments of person deixis, are not coded with information specific to their referents - which are assigned in terms of their performance, not truth-conditions - while their relationship to origo changes with utterances (Kaplan, 1989; Bühler, 2011). Gestures, in this regard, temporarily anchor personal pronouns to their referents and their respective origo. The author predicts that even when the referents are not visually present, the speaker will be relying on gesturing to identify the referent of their utterance. Finally, the author will argue that when used nonreferentially and accompanied by gestures, personal pronouns behave as demonstrative pronouns, in the way that they select referents within the boundaries of the origo. The data will be collected through an experiment conducted at McMaster University. The participants will be recruited from the McMaster University student body. They will be played three short video clips and asked to retell them in their own words. Their accounts will be video-taped and analyzed for gesturing. This will also be the first in the series of the author's experiments on gestural pointing.

Keywords: person deixis, personal pronouns, origo, gestures

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Placing oneself in the reader's shoes: developing pragmatic awareness of the perlocutionary effect of speech act discourse

Lecture

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In the classroom, L2 students receive feedback on the lexico-grammatical (de)merits of their linguistic production, but are rarely alerted to its foreseeable outcome, such as interlocutors' reactions. This leaves language learners unprepared to deal with the consequences of their L2 communicative choices in real-life interactions. Yet, studies examining the pragmatic perception/outcome of interactional behaviour (Alcón 2015; Scher, Darley 1997) suggest that a crucial component of communicative competence involves predicting the effects of one's discourse.

This paper investigates the perceived adequacy of (goal-oriented) discourse. It reports on a survey conducted among university lecturers, which explored the envisaged impact of foreign language learners' written speech acts on the addressee, and presents lecturers' identification of the texts' linguistic-textual problem areas.

Thirteen English NS University lecturers completed a questionnaire in which they evaluated 58 written acts of thanking (5,000 words) written by Italian EFL graduate students in examination settings (i.e. on average, 4 texts each). They commented on the positive and negative impressions of the texts (e.g. naturalness/unnaturalness; agreeability/irritability); envisaged the addressee's immediate intimate and external reactions to them; and projected the long-term effects of the texts on the relationship with the addressee. The study participants expressed their likely cognitive, emotional and behavioural responses to students' writing, and indicated that they attributed importance to the learners' awareness of interactants' interpersonal needs and social rights. They were especially sensitive to: communicative effectiveness (adherence to the Cooperative Principle), the respect of transaction-specific sociopragmatic norms (the options/constraints relevant to the interlocutors' complementary speech act roles); and the display of reader-friendliness and consideration of the addressee's circumstances. Two more lecturers explored the texts for local and global manifestations of non-optimal communicative effectiveness. Their observations identified two main types of inadequacies: deviations from the target language's orthographic, morphological, lexical and syntactic norms due to interference from the L1 background, and discursive weaknesses (e.g. over/under-informativity; register inappropriateness; mis-sequencing of topics) possibly due to the authors' difficulty of gauging the inter-relatedness of a text's component units and the cumulative effect of multiple encoding choices.

The other-oriented type of assessment collected in this study presented addressees' views on the effectiveness, appropriateness and envisaged consequences of L2 discourse, shedding light on language learners' interactional competence and highlighting areas for focused instruction and/or feedback. The study suggests the following pedagogical implication: L2 learners may enhance their communicative and face-work skills if they shape their written speech act discourse by taking into consideration the addressee's interactional rights and expectations, and foreseeable response, and if they learn to correlate specific properties of their discourse to varying degrees of its likely positive or negative perception.

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Poetic Necessity: A pragmatic Reading

Lecture

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Poetic Necessity is a linguistic phenomenon characterized by the irregular use of the conventional language where grammatical requirements are violated, creating linguistic oddness. This phenomenon has been marked in old as well as modern Arabic poetry and since old times it has been a controversial issue of conflicting views among Arabic scholars in syntax, rhetoric and criticism. Some of these scholars see poetic necessity as a sign of ill competence. Others believe in its need to maintain rhyme and rhythm in a specific linguistic environment.

This study seeks to establish a comprehensively new argument through adopting a new approach to understand and gauge this phenomenon in the light of pragmatics.

Poetic Necessity is undertaken by poets where they add, omit, or change the morphological structure of words or their case ending. The paper attempts to prove that such changes are meaning – driven, through which the poet utilizes the latitude permissible in the language to surprise his/her readership in an attempt to communicate a particular, intended meaning in all its shades within a given context. Hence, this paper advocates a new perspective to judge poetic necessity in terms of innovation and pragmatic value rather than linguistic defect.

Polyillocutiveness as a language phenomenon

Lecture

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This paper is an attempt to outline the functions of the polyillocutionary verbs, namely how these verbs frame the scenes of linguistic actions in the political discourse. Polyillocutiveness itself may be defined as an ability of certain illocutionary verbs to have in their deep structure alongside with the locative seme some potential illocutive ones. In the process of communication one of these potential semes becomes the most suitable for the speaker's communicative intention. One and the same polyillocutionary verb can realize its various potential illocutive senses (meanings), which depend on the communicative situation.

Within the group of the polyillocutionary verbs, highly occurrent in the UN legal documents, there may be clearly distinguished two subgroups of them: a subgroup of directive polyillocutionary verbs with the common meaning of directiveness, e.g. *advise, propose, recommend, suggest, warn* etc., and a subgroup of commissive polyillocutionary verbs with the common meaning of commissiveness, e.g. *agree, announce, assure, confirm, declare* etc.

The semantic analysis of the following verbs as indicators of speaker's intention has been realized on the basis of pragma-syntactic and pragma-semantic levels.

The first level of analysis is the level of deep structures, a detailed survey of the syntactic possibilities exhibited by a given verb. The technique of the second level is similar to that of the componential analysis; mainly the different pragmatic senses of the verbs can be established on the basis of the relevant differences in contextualization. This will depend on the roles actualized by the verb in the given context, for instance, the temporal contrasts, 'speaker – oriented' / 'addressee – oriented' / senses, 'conditional / unconditional', 'desirable / undesirable' factors for the speaker / addressee (Leech, 1983).

Our analysis is fulfilled on the UN corpus of the section Plenary Meetings as it contains the variety of spoken and written to be cognized, being one of the main domains of institutional communicative interaction. Having interpreted instances with *agree* we can conclude that this verb functions as a polyillocutionary one since it discovers its ability to indicate as the commissive senses so the assertive ones.

Agree 1. Commissive meaning

I agree to grant the Grantee pursuant to the Foreign Assistance Act ... up to \$ 27,000,000 as budgetary assistance to support the economic stability of the Grantee (Treaty Series, 1070: 348).

Agree 2. Assertive meaning

I agree that Your Excellency's note, together with this reply, constitute an agreement between our two Governments regarding the matter (Treaty Series, 753: 272).

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Potentials of being foreign – a case in *Mary and the Witch's Flower* –

Lecture

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This paper multimodally analyses two examples of foreignisation in a Japanese animation film *Mary and the Witch's Flower* in Japanese and English versions: Peter's address written in English on a note and something "written" on the broomstick in a fictional language of Endor, a fictional country of Magic. The original Japanese version has the address written in English and Mary reads it aloud in Japanese. Why is the address written in English, not in Japanese? The subtitled English version simply adds the corresponding English to her Japanese words, which has the audiences hear the Japanese lines and read the English subtitles. Second, Mary finds signs written on the broomstick. It brings her to the land of Endor, a fictional place, of which "language" is totally fictional. These "written texts" are not letters but pictorial signs, though they are projected as "something in a foreign language" and meaningful in linguistic terms. Why are these signs "written" in "the language of Endor", which is not substantial linguistically? An answer is that such "writings" disassociates Japanese audiences from their familiar worlds. Compared with English, "the language of Endor" has stronger effects of foreignisation due to its fictionality. It would suffice to have the audience note these signs were in "the language of Endor". In multimodal contexts lines of characters, their moves and other images in turn make up for what they are supposed to signify. Non-verbal codes can be projected as verbally meaningful in course of discourse as this example shows. It is possible to find out interactive intermodal aspects in a cline between a non-verbal mode and a verbal one. Verbal codes are recognised on a verbal mode if people grasp what they mean in linguistic terms. They would work on some non-verbal mode in cases which the codes, even if they were verbal, could not convey linguistic meanings due to lack of competence on the side of audiences. Non-verbal and verbal are two poles on a cline and there would be no clear-cut gap between the two. Whether something is comprehensible or incomprehensible is one question and whether it turns out to be good or bad is another. The English versions probably could not get through these foreignisations in the same way as the Japanese version does. The subtitled version changes linguistic codes, languages and modalities from spoken lines to written subtitles, holding the original "sounds" intact, so the incomprehensible "sounds" would sound foreign to the audience. But the dubbed version replaces the original voices with the dubbing ones and changes languages. It follows that different ways of foreignisation would be suitable in each version. Being foreign, either comprehensible or incomprehensible, conveys interactive as well as pragmatic meanings on its own. "The language of Endor" is not substantial linguistically but interactively significant. No metalinguistic explanation is not provided concerning what it is and neither would it be necessary, but we have to explore interlingual, intermodal and probably intercultural means of foreignisation. Further work needs to be done about subtitling and dubbing.

Pragmatic Competence Development of the Chinese Learners of Thai: What the pre- and post-tests suggest?

Lecture

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Most interlanguage pragmatic studies in Thailand focus on learning/teaching English as a second/foreign language, while interlanguage characteristics of learners of Thai are still under-investigated. With a view to bridge this gap, this study aims to examine the pragmatic competence development of the Chinese Learners of Thai (CLT)'s requests.

The participants were 51 Chinese learners of Thai in Thailand. The data were collected at the beginning and the end of eight-month study. The same set of Discourse Completion Test (DCT) was used.

One significant finding is that CLT used mostly similar request strategies at both testing points, but the frequency of some strategies increased. For example, these students rely on similar request structures, request strategies, and request modifications in the post-test results as those found in the pre-test.

Regarding the request structure, the post-test answers show that CLT rely less on *supportive move + head act + supportive move*, but rely more on *supportive move + head act* and *the multiple use of head acts and supportive moves*. As for the request strategy, both tests show that *conventional indirect strategy* is the most frequent strategy though its frequency has increased slightly in the post-test. In contrast, the *direct strategy*'s frequency rate has dramatically dropped in the post-test. As for the request modifications, CLT mostly rely on *understate* /น้อย/ 'a little' in order to modify the head act of request, however, they prefer *alter* and *ground* when modifying the whole request utterance.

When compared to the native speakers, the results showed that CLT have acquired sufficient pragmatic competence to use those request strategies. However, the frequency rates suggest the under/overuse of some strategies. It is argued that the direct introduction of pragmatic features is expected to assist learners in choice making for request strategies, as well as foster their pragmatic awareness of Thai requests.

Pragmatic competence, L2 proficiency, and peer collaboration

Lecture

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For the past decades, interlanguage pragmatics (ILP) research has been examined from a cognitivist-oriented perspective. In this paradigm, one of the variables which are widely recognized as the most influential to L2 learners' pragmatic competence and performance is *proficiency*. Generally speaking, learners with high proficiency outperform those with low proficiency (Taguchi & Roever, 2017). More recently, some studies, though sparse, have started to view L2 learners' pragmatic development from a sociocultural perspective (e.g., Chen, 2016; Taguchi & Kim, 2014; Takimoto, 2012). In this paradigm, language learning is seen as a social activity (Vygotsky, 1978). Learners work collaboratively to scaffold each other, and their *collaborative dialogue* (Swain & Watanabe, 2013) provides a window through which we can see co-construction of knowledge during learner-learner interaction.

Although proficiency has been examined in combination with other factors such as motivation (e.g., Takahashi, 2005) and length of residence (e.g., Taguchi, 2011) to see which has a stronger impact on L2 pragmatic comprehension or production, it has not yet been examined in association with collaboration. To fill this gap, we set out to answer two questions: (1) To what extent do proficiency and collaboration contribute to L2 pragmatics? and (2) How are the learners' interactions characterized?

In the present study, we recruited 150 Vietnamese learners of English, and then classified them into four groups: (1) high-proficient learners working individually, (2) high-proficient learners working in pairs, (3) low-proficient learners working individually, and (4) low-proficient learners working in pairs. Each group consisted of 25 individuals or 25 pairs. The learners' proficiency was based on their English scores on the university entrance examination. The instrument we used was an adaptation to Bardovi-Harlig and Dornyei's (1998)¹ contextualized pragmatic awareness task. In this task, there are 20 scenarios in four speech acts—apology, request, refusal and suggestion. Of these items, eight contained pragmatic infelicities, eight grammatical errors and four neither pragmatic nor grammatical errors. The participants were asked to identify the errors, to determine error severity, and to correct the errors. A 2x2 ANOVA showed that proficiency had a strong impact on error identification, error severity and error correction, whereas collaboration had a very little influence, which, contradicted to previous studies on the effect of pair work. However, the qualitative analysis of collaborative dialogue further indicated that most of the pairs had limited engagement (Kuiken & Vedder, 2002) in the task, which may explain why collaboration did not work well in the present study. Finally, this study closes by providing pedagogical implications for language teachers.

Pragmatic Utterances and Students' Perceptions: A Hong Kong Case Study

Lecture

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The growth of English learner population and globalization of tertiary institutions in the past few decades have provided increased opportunities for these learners to study in universities that use English as the medium of instruction (EMI). In such a context, acquiring native proficiency may not be the ultimate goal for many learners, because English is used primarily as a contact language with other nonnative speakers in a global community (Jenkins, 2002; Mauranen, 2012; Seidlhofer, 2011). Given this situation, there remains much uncertainty about the extent to which pragmatic utterances formulaic language should be taught formally in the classroom.

To examine this issue, the paper uses a case study approach to report on students' perceptions of the use of pragmatic utterances in an EMI university in Hong Kong. The case constitutes two cohorts of 18 students enrolled in a course focusing on teaching the use of English pragmatic utterances for communicative purposes such as idioms, colloquial phrases and swear words. Data was collected by means of class observations and end-of-course qualitative feedback from students. For the purposes of this paper, pragmatic utterances refer to words or phrases that have an implied and/or a double meaning. These utterances are dependent on contextual factors and their meanings are often situation-based.

It was found that students' views on the importance of pragmatic utterances varied greatly. First, it was observed that students from international schools with comparatively higher proficiency in spoken English saw the benefits of learning pragmatic utterances in facilitating communication in English-speaking environments. Second, some students said that they preferred to use more "delicate" language in comparison to the coarser sounding colloquial utterances and would rather learn more polished ways of speaking. Last, a few students did not see the point of learning the use of these utterances using formulaic language. For instance, one student who was working towards completion of his doctoral thesis expressed his concern about the lack of grammatical accuracy in these forms of utterances, which made him extremely reluctant to use it during the lessons. In another instance, it was noted that two female students refused to engage in a role play that required the use of foul language to learn their pragmatic function.

Clearly, multiple factors shape Hong Kong university students' views on how English should be spoken and what should be taught in courses on spoken English. Prior exposure to pragmatic utterances seems to play a vital role among students who perceive its importance. But among those who see little value in learning it, while concerns related to grammatical in/accuracy seem to suggest that they are influenced by the need to conform to the genre most frequently used in their programme of study, issues regarding the use of "delicate" language highlight the complex interplay between social class, gender and the region's political history that can affect students' inclination to use pragmatic speech to varying degrees. Future research in this area can look into each of these variables in more detail.

Pragmatics of neurologist-patient interaction in selected university teaching hospitals in southwestern Nigeria

Lecture

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This study investigated communication model in neurologist-patient interaction in selected university teaching hospitals (UTHs) in southwestern Nigeria, in order to identify the communication goals and patterns, discourse strategies, pragmatic acts, and contexts that shape the interaction. Mey's Pragmatic Acts, complemented by Emanuel and Emanuel's model of doctor-patient relationship, served as the theoretical framework. Data comprising 20 audio-recorded neurologist-patient interactions were collected from four UTHs in southwestern Nigeria. These were supplemented with patients' case notes and interviews conducted with neurologists. The data were transcribed following modified Arminen's notations of conversation analysis and subjected to pragmatic analysis. Four models of communication, namely paternalistic, informative, interpretive, and deliberative, exhibited through varying discourse strategies were identified in the neurologist-patient interaction with the diagnostic and therapeutic communication as goals. The paternalistic model reflected slightly casual conversational conventions and registers. These were achieved through the *pragmemic* activities of situated speech acts, psychological and physical acts, via patients' quarrel-induced acts, controlled and managed through neurologists' shared situation knowledge. All these produced empathising, pacifying, promising and instructing practs. The patients' practs were explaining, provoking, associating and greeting in the paternalistic model. The informative model reveals the use of adjacency pairs, formal turn-taking, precise detailing, institutional talks and dialogic strategies. Through the activities of the speech, prosody and physical acts, the practs of declaring, alerting and informing were utilised by neurologists, while the patients exploited adapting, requesting and selecting practs. Monologic contribution was the norm in the interpretive model. It involves the confirmatory and routine opening-and-closing discourse strategies. The communicative activities through the speech, prosody and physical acts showed the utilisation of deducing, predicting, prioritising and interpreting practs by neurologists; while patients adopted conforming, inquiring, requesting and deciding practs. The negotiating conversational strategy of the deliberative model featured in the speech, prosody and physical acts. In this model, practs of suggesting, teaching, persuading and convincing were utilised by the neurologists. The patients deployed the practs of questioning, demanding, considering and deciding. The contextual variables revealed that the four models often coalesced in the selected UTHs within the situational and psychological contexts. However, the paternalistic model was predominantly employed by neurologists with over six years in practice, while the other three models were found among neurologists below six years in practice in the selected UTHs. Neurologist-patient interaction in university teaching hospitals in southwestern Nigeria is shaped by neurologists' experience, patients' peculiarities and shared knowledge. All these reinforce the paternalistic as an invaluable model for enhanced and effective communication in the Nigerian hospital context.

Pragmatics of present-tense fiction: a corpus stylistic approach

Lecture

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The choice of tense in fiction is not a mere syntactic operation but a stylistic and pragmatic decision. The narrative tense can affect the selection of syntactic structures and lexis as well as reciprocate the narratological architecture in which the narrative occurs. The tense in narrative also influences the distance between the characters and the reader. As the use of the present tense for narrating a story has been becoming more common over the past fifty years, the textual, expressive and metalinguistic effects of the use of the present tense, in contrast to the use of the prototypical past tense, has been primarily discussed in the field of narratology (e.g. Casparis 1975, Fleischman 1990, Fludernik 2003, Genette 1980).

This paper compares contemporary present-tense fiction with past-tense fiction in the last century, analysing stylistic and linguistic features, focusing on how the characters' discourse (speech, thought and writing) and the narration compose the text. A corpus analysis prior to this research, in which 40 texts from present-tense fiction from the 21st century were compared with another 40 texts from past-tense fiction from the 20th century, has revealed that present-tense narrative in contemporary fiction is stylistically closer to spoken discourse than past-tense narrative (Ikeo 2018). Specifically, present-tense narrative tends to have (1) more finite verbs and verb phrases, (2) more pronouns, (3) fewer proper nouns and adjectives, and (4) more present progressives. Our project team has further developed this research by manually annotating the corpus of present-tense narrative with speech, thought and writing presentation categories and comparing the corpus with the fiction section of the Lancaster speech, writing and thought presentation corpus (Semino and Short 2004). The analysis shows that the corpus of present-tense narrative has approximately 7% less narration and 5% more thought presentation in terms of the word count. The frequencies of categories related to thought presentation in the present-tense corpus are much higher than those occurring in the past-tense corpus. Speech presentation shows no significant difference in word counts and percentages.

This data suggests that present-tense narrative in contemporary fiction tends to be more slanted towards characters than past-tense narrative, presenting their inner lives more frequently and fixing the viewpoint closer to the characters. The less frequent occurrences of straightforward narration can also result in the distinct narrative voice being less recognisable while the characters' colloquial style and potentially limited viewpoints tend to permeate the narrative in contemporary present-tense fiction.

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Pragmatics of referential choices in spoken Korean

Lecture

Ms. Narah Lee¹

1. aus

While a pronoun is the most common choice for referring to a participant in discourse, speakers make use of other reference forms from time to time. As noted in Levinson (1987), there are pragmatic differences in the use of lexical NP, pronoun and zero anaphora. It is also illustrated in Schegloff (1996:447) that the use of a “third person reference form” to refer to collocutors relates the referent to a feature of the speakers at the point in the conversation by ‘masking’ the relevance of the referent and the reference.

The current study explores pragmatic effects of referential variants, based on the distinction between unmarked and marked forms in referential choices. I hypothesise that M-implicature (Levinson, 2000) is raised by a marked form of reference when there is an unmarked alternative ordinarily expected in the context. In order to explore interpersonal function derived from alternating reference forms for the same referent, I adopt spoken Korean corpora (Sejong Spoken Corpus, CallFriend Telephone Conversation and ten episodes of Korean TV drama scripts). I examine the variety of referential choices for first and second person subjects, the frequency of referential choices used to refer to the speakers and the pragmatic effects raised by using an unexpected or marked reference form. In order to define ordinary and expected reference forms in a context, I categorise relationships between speakers in each context.

In the data, speakers appear to use unexpected or marked referential forms in certain situations, and a violation of the expectation that an unmarked reference term would be used causes pragmatic effects, i.e., M-implicature, which closely relates interpersonal attitudes towards interlocutors. Due to the relativity of markedness, it is unlikely that a reference form always brings a particular pragmatic effect. For example, on the one hand, the use of a kinship term (e.g., *enni* ‘older sister’) for first person reference gives rise to a marked meaning, such as intimacy, in the context where a first person pronoun (e.g., *na* ‘I’) is considered to be an ordinary referential choice conveying no markedness in the meaning. On the other hand, a speaker can display authority by using a title (e.g., *sensayngnim* ‘teacher’) or a kinship term (e.g., *apeci* ‘father’) to refer to himself when he would ordinarily use a first person pronoun for self-reference.

This study provides empirical evidence that referential choices for first and second person subjects are not monotonous with the single use of pronouns but varied with corresponding pragmatic effects affected by the dynamic interaction in the discourse, including interpersonal relationship and psychological changes among collocutors.

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Procedural meaning and formal features of Japanese noun phrases functioning as deferential expressions

Lecture

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There is cross-linguistic variation in the formal properties of noun phrases. Assuming that noun phrases are lexically and syntactically marked as either “plain” or “non-plain” in Japanese (Nakai 2013), this study examines how procedural meaning interacts with formal features of noun phrases functioning as deferential expressions. Procedural meaning is defined as guiding the processing of conceptual information. As far as deferential noun phrases are concerned, their conceptual information encodes no deferential information. What type of meaning do deferential noun phrases have along with conceptual meaning, and what makes it possible for them to function as politeness representations?

The study also discusses the way affixes that make noun phrases function as deferential expressions interact with formal features of plainness and non-plainness with noun phrases. Japanese has noun phrases which function as deferential expressions, such as *kisha* “your esteemed company” and *heisha* “our humble company” as shown in (1) and (2).

(1) ***Kishawa*** *konki gyoseki no mitoshi ga ii.*

(Your esteemed company is making a good showing this quarter.)

(2) ***Heishawa*** *konki shueki-yoso wo kaho-shusei-sita.*

(Our humble company revised our earnings forecast downward this quarter.)

Prefixes such as *ki-* in *kisha* and *hei-* in *heisha* function not only as deference markers but also as referent markers. Actually, the conceptual meaning included in the deferential noun phrases *kisha* and *heisha* are both “company”. These are typical examples of deferential noun phrases that inherently function as referential noun phrases while others, such as *musuko-san* and *o-isha-sama* (conceptually meaning “son” and “medical doctor”, respectively), do so depending on how and where they appear in a sentence. The data suggest that the former can be categorized as non-plain noun phrases, whereas the latter can be categorized as plain noun phrases.

Since a non-plain noun phrase is more informative than a plain one, the speaker tends to use a non-plain noun phrase whenever the conditions for using one promise to be essential for the speaker’s intention. On the other hand, a plain noun phrase is much less informative than a non-plain one, and thus it is in turn open to a wider range of interpretation.

Reference Nakai, Nobumi (2013) On referentiality and formal features of noun phrases functioning as deferential expressions. *Journal of Hospitality and Tourism*, Vol. 9, pp.66-73.

Pushing the Center to the Margins: Recontextualizing Racial Slurs from English to Arabic

Lecture

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Racial slurs play a pivotal role in cinematic discourse as they represent ideologies of race and racism that operate within a given socio-culture. They also serve as tools of characterization through stereotyping. However, because racial slurs are closely tied to their contexts (Croom, 2015), it is interesting to see how they are transferred from a socio-cultural context to another through the act of subtitling. From this perspective, film subtitling is seen as a norm-governed, micro-level process that reflects macro-level, socio-cultural structures. This work investigates subtitling racial slurs from English to Arabic by scrutinizing a dataset that consists of 556 racial slurs found in 102 films which were recorded from Arab satellite channels. Representative samples are analyzed according to the principles of Critical Discourse Analysis (CDA) (Fairclough, 1995), Descriptive Translation Studies (DTS) (Toury, 1995), and Culpeper's impoliteness framework (2011). By identifying reduction as one of the main strategies used by Arab translators to tackle racial slurs, this study argues that subtitling of racial slurs represents a process in which slurs are entextualized from their original contexts, and their linguistic and lingua-cultural layers are thereby altered. Thus, it is shown that subtitling techniques utilized by Arab translators contribute to marginalizing race and racism when they can be central to the dialogue and characterization in the original films. The findings also serve as an index of the different ideologies of racism that exist in Western and Arab socio-cultural contexts.

Quotation as Positioning in Chinese Political Discourse

Lecture

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This paper aims to examine how quotation, a form of intertextuality, is used as a vehicle to convey positions in Chinese political discourse. Our focus is on the use of quotations in the regular press conference (RPC) of Chinese Foreign Ministry, which has its unique interaction patterns compared with press conferences in western countries. Our corpus is composed of 361 RPC transcripts collected between 2014 and 2015 from the official website of the Chinese Foreign Ministry (<http://www.china.org.cn/e-news/index.htm>). Corpus analytical tool AntConc 3.4.4 is used to identify the quotation patterns.

Drawing on positioning theory proposed by Davies and Harré (1990) and Harré and van Langenhove (1999), this paper unpacks how positioning, with second order positioning and third order positioning in particular, is dynamically shaped, negotiated and reconstructed through indirect quotation, a predominant quotation mode in the intertextual dialogues between the spokesperson and journalists.

The positions of journalists and spokespersons are prominently manifested through their use of quotations. Positioning communicated through the three dimensions of quotation, that is, report verb, reporting source, and reported content will be investigated in journalists' questions and the spokesperson's responses respectively. The journalists construct their positioning in questions mainly through quotations from some mainstream international news media or key political figures in western countries and by using neutral reporting verbs such as 据 (according to) and 称 (say) to enhance credibility and objectivity. These quotations also serve to establish or enhance journalists' solidarity with the spokesperson or to challenge the spokesperson when journalists ask questions concerning sensitive topics. When responding to such questions, the spokesperson utilizes self-quotations to project the image of China as being cooperative and actively engaged in international affairs, and, at the same time, to counter-attack the positions of journalists in confrontational situations. In addition, the spokesperson uses affectively positive reporting verbs such as 强调 (emphasize) and 希望 (hope) to recap the positions established in their own previous utterances, or affectively negative reporting verbs like 敦促 (urge) to regain the controlling position. We argue that positioning is relational and dynamic and quotation is used as an effective means to construct, reconstruct and negotiate power and positions in China's RPC. Our findings will contribute to the study on positioning in political discourse from a Chinese perspective.

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Re-examining Gender Differences in Contemporary Japanese Speech Patterns

Lecture

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This study aims to examine the differences in Japanese communication styles that are alleged to exist between genders. In other words, the main question posed in this study is whether the differences are related to gender. This study consists of three parts. Part One investigates how Japanese native speakers conceive male and female differences in the Japanese language. A questionnaire was conducted with this purpose. The questionnaire seeks to verify whether the participants share a common knowledge about these differences and whether they actually use the characteristics mentioned. The results of the questionnaire show that a consensus among the participants exists about the differences in language use between men and women, although they do not actually use the characteristics in the real world. The majority of the respondents agree that women's language has become more masculine and that feminine characteristics of speech have diminished. Part Two focuses on a language choice. The language use of each group of men and women is discussed. This section reconsiders the questionnaire described in Part One with the interviews of university seniors in the 20's to verify if the results of the questionnaire are applied to the actual language use of the youths. Particularly young people in the cultural and regional categories would tell us that statements such as "men and women speak differently" did not apply to their everyday linguistic experience. They were likely to be freed from an obsession about women's language. Part Three analyzes the interviews conducted with male and female workers of the 40's and 50's in order to compare with the previous youths, both on the level of actual language use. This section focuses on the influence of social factors to understand differences between the language choice of males and females. Overall, men and women did not necessarily use the speech styles that they are stereotypically assumed to use, e.g., women's language is often registered with polite, empathetic, and nonassertive. Rather, there was variation in language use among them beyond such social factors. Furthermore, their solidarity and individual preference seemed rather influential in their use of informal communication styles. In other words, the participants seemed to change their speech forms in informal conversations, according to solidarity, yet within the range of society's expectation. If speakers deviate from a permissible range of solidarity, for example, they will be in trouble with "*tameguchi*" or "*tamego*" referring to casual talk (possibly too casual). This phenomenon has been one of Japan's social issues reported repeatedly through media. In conclusion, researching on women's language makes sense in a way that the perceived disappearance of women's language attests to its imaginary existence. Women's language is now lost as a result of women becoming linguistically equated with men in the present, but many Japanese people believed that women's language exists. Indeed, the description of discursive practice questions the distinctions imposed by a deceptive statement such as "Japanese women speak women's language."

Reactions to enactments in conversation and their implications for participation framework

Lecture

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Reactions to enactments in conversation and their implications for participation framework

This study aims at examining what role enactments play in conversations regarding next-speaker selection and participation framework, what status (speaker, addressed hearer, etc.) each person takes in the conversation. Enactments are a type of behavior which demonstrate what someone did as it had been done, such as telling what one's family said one day, "Oh my god I've forgot the time of my flight!" with realistic intonation and gestures. To solve this problem, in this study, "who" reacts to enactments in a conversation, as well as "how" they react, are analyzed.

Previous studies have revealed what action enactments are (Holt 2007). It is known that enactments are likely to invoke the others' reactions. However, especially in the midst of multi-party conversations, the processes involved with reactions to enactments have not been clarified. This is a critical point in the conversation, as what the participants will do is related to the next-speaker selection, and has theoretical implications on participation framework (Goffman 1981).

Using conversation analysis, this study closely observes what enactments are and how they happen in conversation. The results are as follows: in one sample, participants were working on a document and participant A was giving an explanation. Following the explanation, another participant performed an enactment (->, with double quotations); the other participants stopped working and began to laugh at the enactment (@); afterward, some of them took turns (\$).

((A is giving an explanation of a document just before the excerpt))

-> B ore shigototyuu ni narikitterukara°ne°,

"ore hamma yujiro, [ha[mma yujiro,

ZIGA:::ZIEI:::TDSUEI::::"

I behave just as someone else during my work:

"I'm Hamma Yujiro, I'm Hamma Yujiro,

ZIGA:::ZIEI:::TDSUEI::::"

@ C [ha[hahahaha

@ D [hahahaha

A

Hamma Yujiro.

\$ E sonnakoto shinai

Hamma Yujiro wouldn't do such a thing!

B yujiro paatono shigoto shinai

ka(h)ra(h)[na: kihontekini(h)

Yujiro doesn't have any part-time jobs

basically.

@ C [ahahahahaha

@ \$ A ((h)zet(h)tta(h)i(h)i(h)wa(h)na(h)i(h))

He would never say it!

\$ E tte >kontomitai<=

Yujiro having a part-time job sounds like a skit.

@ C =hahahaha

-> B “ko[nto, paatowo suru yujiro”=

“A skit, ‘Yujiro as a part-time worker.”

A [()

@ E =hahaha

Since just before the excerpt, participants had worked on a document and A is explaining about it. At the moment, participants are in the position of “unaddressed hearer.” Then reacting to the enactment they took the “addressed hearer” position (Goffman 1981) and may be potential next speaker. At this point, the expectations regarding who would react or speak changed. This means that “participation framework” had been changed. In addition, this framework works according to the context, and does not always change the framework.

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Holt, Elizabeth (2007). ‘I’m eyeing your chop up mind’: reporting and enacting. *Reporting Talk: Reported Speech in Interaction*, 47-80. Cambridge: Cambridge University Press.

Referent marking in the Bantik language

Lecture

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This paper sheds light on how referents of different cognitive statuses are indicated in the Bantik language, a Philippine-type languages spoken in North Sulawesi, Indonesia. The referential givenness hierarchy framework developed in Gundel, Hedberg, and Zacharski 1993 and their subsequent works is applied to NP forms that appear in natural Bantik discourse. For this research, I used the data that I took from 1998 to 2012 in Buha and Bengkol villages near from Manado city. The speakers were all born in the 1930s and 1940s and were native speakers of Bantik but also very fluent in Manado Malay. The data are taken from elicitation, naturalistic data, and translations of folk tales from Indonesian to Bantik, in total more than 5000 illocutionary units.

Each type of NP will be discussed using the terms to indicate “cognitive status” in the givenness hierarchy claimed by Gundel et al 1993, Gundel 2003, and Hedberg 2014. Nine different ways to indicate referentiality in Bantik are categorized into the six cognitive statuses: IN FOCUS, ACTIVATED, FAMILIAR, UNIQUELY IDENTIFIABLE, REFERENTIAL, TYPE IDENTIFIABLE. In Bantik, a zero form and clitic pronouns have the highest cognitive status (IN FOCUS) whereas a bare NP has the lowest cognitive status (TYPE IDENTIFIABLE). In between, mirative demonstratives and full pronouns indicate ACTIVATED cognitive status, medial demonstrative, which is the only demonstrative that has an anaphoric usage, indicate FAMILIAR cognitive status. A UNIQUELY IDENTIFIABLE NP is marked by special noun marker *tou/side* which indicates that the referent is new to the discourse but inferable from either extra-linguistic context or from a referent in a preceding linguistic context. A REFERENTIAL NP is either introduced by an existential marker *pai*, or preceded by a numeral and a classifier. Those referential expressions, however, may indicate more than one cognitive statuses: a lower form may be used for a referent of higher cognitive status. For example, a full NP, which indicates ACTIVATED status, can also indicate FAMILIAR referents but it never indicates IN FOCUS referents. Additional analyses on the limitation of each reference marking like the above will also be described.

One unique feature in Bantik, which might also be found in other Austronesian languages, is that full pronouns and clitic pronouns differ in the cognitive status. A clitic pronoun, as well as a zero form, are used to refer back to a continuous topic that appears in preceding context. Usages of mirative demonstratives are limited just to indicate ACTIVATED status: this is also considered unique to the language.

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Referential choice in Mandarin mother-child conversation: The incremental effect of accessibility

Lecture

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Previous studies have shown that young children are sensitive to a variety of accessibility features of referents (e.g., whether the referent has been mentioned in prior discourse) when using referential expressions in spontaneous interaction (e.g., Allen, 2000; Guerriero, et al., 2006). However, most of these studies focused on the effect of these features in isolation, without taking into account the circumstances that these features may interact with each other and that children may attend to the effect of this interaction. While a few recent studies (e.g., Hughes and Allen, 2015) have begun to address this issue, more systematic studies of typologically different languages are needed. The purpose of this study is to investigate whether an incremental effect of accessibility can be observed in the speech of Mandarin-speaking children and mothers.

The data consisted of eight hours of natural conversation of two Mandarin-speaking mother-child dyads, collected when the children were between the ages of 2;2 and 3;1. The subject and object arguments of the children's and the mothers' utterances were coded for the categories of referential forms (null, pronominal, and nominal) and accessibility features (absence, newness, query, contrast, differentiation in context, differentiation in discourse, inanimacy, third person, and joint attention). The degree of incremental accessibility was determined by accessibility scores, which were calculated according to the numbers of features accessible for the referents mentioned.

The results showed that both the children and the mothers were influenced by the degree of incremental accessibility when choosing referential forms. They used an increasing number of informative forms (i.e., nominal forms) as the referents became less accessible, and vice versa. In other words, the Mandarin-speaking mothers and their children (since they were as young as 2;2) demonstrated the sensitivity to the incremental effects of accessibility. The results extend previous findings about incremental sensitivity in Inuktitut and English to Mandarin Chinese, a language of a very different typology. The results are further discussed in relation the role of communicative informativeness and the development of Theory of Mind in children's acquisition of reference.

Reimagining food pictures on Instagram: A social semiotic perspective

Lecture

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In recent years, Instagram has become one of the most popular social media platforms. Among others, food pictures have been gaining popularity as a specific genre favored by youths to share the highlights of their daily life, by food brands and diners to promote their products, and by bloggers to attract public attention. In this sense, 'food Instagramming' has been conventionalized and prevailing as a social practice (Jones & Norris, 2005). While to date there has been no systematic study on food posts using a linguistic/discourse analytic approach, it is important to understand how they are composed and function in local and global contexts. In this study, Instagram food posts were collected from several young people based in Hong Kong and formed a corpus. The images, captions and comments were annotated and analyzed on the basis of their ideational, interpersonal and textual metafunctions (Kress & van Leeuwen, 2006). Whilst representing a usually augmented version of their everyday life (typically through filters and photo-editing apps), these food posts can also be taken as artefacts with meaning potential that index a specific kind of identity (Jaworski, 2010) in a neoliberal market. Partly under the influence of food bloggers and celebrities, these youths tend to authenticate their 'foodie' identities (Bucholtz & Hall, 2005) by introducing, describing or evaluating the food they post to their imagined audience (Litt, 2012). The 'likes' and comments these posts receive also possess meaning potential, enabling the users to connect with other Instagram users in and out of their immediate circle but also gaining a sense of recognition and legitimacy. These food posts are not only the reflection of the young people's lived experience, but also the products of the broader social, cultural, economic and political contexts they are situated in.

Religious rituals and spatial cognition: DST and MPA perspectives

Lecture

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Religion relies fundamentally on the use of language. However, despite some limited application of linguistics by biblical scholars, translators, theologians and other religious scholars, there has been very little systematic study of religious language as a phenomenon from a neutral standpoint by linguists or linguistically oriented discourse analysts. Understanding this particular manifestation of human language behaviour clearly comes within the purview of Pragmatics in the broadest and narrowest sense of the term. In the present paper we hope to stimulate research activity and illustrate how one specific type of religious language might be addressed. Religions construct themselves typically around several genres: e.g. sacred texts, ritual, prayer, preaching, etc. In this paper we begin to look linguistically at ritual – which anthropologists have examined without attending to the detailed linguistic mechanics.

Drawing on the insights from the cognitive studies of religion (CSR) and linguistics, the paper examines the role of language and spatial cognition in religious rituals, and, specifically, in the process of transforming the notion of *sacred space*, *sacred time* and sense of *communion* (based on collective emotion). It is our working assumption that rituals perform at least two functions and hence can be analysed both “vertically” – that is, as bringing closer or *proximizing* spiritual reality/beings to believers – and “horizontally” – that is, as bringing closer to one another members of religious community involved in ritual practices. To explain the role which language plays in both vertical and horizontal dimension we apply Deictic Space Theory (Chilton 2014, Chilton and Cram 2018) and the Media Proximization Approach (Kopytowska 2015, 2018). These two analytical frameworks seek to model core aspects of linguistic meaning that are grounded in spatial cognition. In order to explicate some of the dynamics of ritual as religious experience, we will attend not solely to the cognitive aspects of space and time but also to the affective, social and axiological dimensions of ritual meaning. The example we have selected for analysis is the ritual of the “Eucharist” (or “mass”), best known in the Catholic variant of Christianity in both its traditional and mass-mediated form (radio and TV live broadcasts). We will discuss possible cognitive and emotional effects brought about by the interaction among linguistic formulae (including deixis, speech acts, and metaphors) and other features of this ritual.

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Reported Speech as an indicator of Ideology in Spanish Press

Lecture

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Reported Speech as an indicator of Ideology in Spanish Press

The present study is a qualitative and quantitative analysis of patterns of use of Reported Speech in news reports extracted from Granma (GR) and El Nuevo Herald (ENH), two Spanish language newspapers. It analyzes pragmatic and ideological factors that influence how journalists choose to report the news to their readership and thus manipulate public opinion. The cultural impact that the journalists' selection of which news they choose to report is also discussed in this study.

The three types of Reported Speech that are analyzed in this work are Direct Speech (DS) (literally quoting news actors), Indirect Speech (IS) (paraphrasing their words) and Pseudo Direct Speech (PDS) (a paraphrase of an original speech that contains a literal quotation). The program SPSS is utilized for the quantitative analysis of the data.

(GR) is the official newspaper, state run, in Cuba, whose writers are expected to present news from the perspective of the Communist Party. Conversely, journalists at (ENH), which serves the Cuban-American community in Miami, have significantly more freedom of expression.

(GR) journalists, operating in a repressive society, tend to utilize (IS) when quoting the voices of powerful news actors. This is a discourse strategy by which news writers implicitly endorse the speech of such news actors. Contrarily, reporters in (ENH) use (DS) speech and (IS) in a proportionate way (Gervasi 2014).

The news articles come from two different junctures in the relationship between Cuba and the United States: Before and after normalization of diplomatic relations between the US and Cuba on July 1, 2015, and after Donald Trump's election and inauguration.

The data also includes reported speech extracted from news reports contained in (GR) and (ENH), reporting on recent events such as those of popular unrest in the years 2016, 2017, 2018 and 2019, in countries such as Nicaragua and Venezuela, whose governments repress dissent and are ideologically aligned to the Cuban dictatorship.

The results of the examination of the new data after the normalization of relations indicate the appearance of a new pattern. GR and ENH are moving towards a greater level of freedom of information, and have thus decreased their usage of (IS) in favor of (DS).

Keywords-language ideology, discourse analysis, pragmatics

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As Cuban American demographics change, so do views of Cuba (<http://www.pewresearch.org/fact-tank/2014/12/23/ascuban-american-demographics-change-so-do-views-ofcuba/>) Published December 23, 2014. (<http://www.elnuevoherald.com>) (<http://www.granma.cubaweb.cu>) [1] .

Requestive E-mails to an Academic: The Case of Turkish

Lecture

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E-mail message research has been conducted in various languages, but Turkish is one of the neglected languages in this area. Therefore, this is one of the first studies looking at student–faculty communication by e-mail in Turkish language. It examines 200 authentic e-mail messages written to a female Turkish academic by her supervisees. The e-mails cover a period of four years, starting from 2014 and ending in 2018. It must be noted that data are longitudinal in that it is the same group that is followed, but, on the other hand, the e-mails that have been sent are unevenly distributed.

The focus of the study is on request types, request perspectives, imposition of the requests, openings and closings. For the categorization of request types and request perspectives, Blum-Kulka et.al. (1989) CCSARP manual guide is used. For imposition of the requests, the categorization is partially based on Chejnova's study (2014). Even though most of the classifications of openings and closings are based on Bou-Franch's study (2011), some new categories emerged out of the data.

The results presented are two-fold: findings summarized for all 200 e-mails and the findings reported on yearly basis. Firstly, results of all e-mails in regards to request types, request perspectives, imposition of the requests, openings and closings are presented. Preliminary findings show that students use more indirect request types, even hints, when requesting at high imposition level regardless of time. For request perspectives, students tend to use more neutral perspective for higher imposition requests throughout years. Secondly, a difference between openings and closings between freshmen and senior students can be observed when we look at the data on yearly basis. Overall, this study may give us a glimpse of the common trends of Turkish university students' requestive e-mails, in addition to the changes students' emails undergo in a four-year period of time.

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Resistance in polar answers: Manipulating (dis)confirming interjection responses in French talk-in-interaction

Lecture

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Polar response particles, like English *yes/no* and French *oui/non/si*, are ubiquitous in talk-in-interaction and constitute central linguistic resources to participants for the accomplishment of crucial interactional tasks. Investigating variations of such interjections in the sequential environment of responses to polar questions, this interactional linguistic study considers three ways in which interactants systematically adapt the deployment of polar response interjections (a) in response to the particulars of sequential context, and (b) in order to differentiate particular social actions implemented through the responses. The three practices in question are (1) reduplication, i.e. two or (sometimes) more tokens of a single particle type (*oui oui/non non*), (2) prefacing the response particle with the change-of-state token *ah* (*ah oui/ah non*), and (3) prefacing the response with the particle *ben*, roughly ‘well’ (*ben oui/ben non*).

Even while keeping within the confirmation/disconfirmation constraints set up by a polar question (cf. Heritage 1998, Raymond 2003), these three practices all allow the respondent to exert some form of resistance with respect to either the very asking of the question or the action agenda that it can be understood as furthering.

Reduplication (cf. Stivers 2004) recurrently appears in responses to questions that voice some form of concern on the part of the questioner. The response can then be understood as doing work beyond (dis)confirming, perhaps glossable as ‘assuring’, that downplays the necessity of asking the question by displaying that the question raises an unwarranted concern. Relatedly, it also frequently occurs as a non-first response, confirming something already stated, e.g. as an answer to confirmation-seeking other-repetitions and news-receipts, and the reduplication can then be heard as upgrading the first answer with a more insisting one, as if to dispel any doubt embodied in the confirmation-seeking question. In this case, the doing of two tokens can be heard as iconically conveying the sequential property that something is said “for the second time”.

In cases where the response is prefaced by *ah*, the answer is represented as self-evident from the *respondent’s* perspective, and respondents may use this to reassert their epistemic primacy, simultaneously making the response emphatically upgraded (cf. Heritage 1998 on *oh*-prefacing). *Ah*-prefaced responses thus treat the answer as a given, and obvious to the answerer, but without sanctioning the questioner for asking.

Finally, *ben*-prefaced responses (a) treat the answer as self-evident given what the respondent assumes the *questioner* should know, and/or (b) resist the wider action implications of, and the agenda furthered by, the question. By targeting either the questioner’s epistemic responsibilities, or the question’s agenda, these responses most strongly resist the question and challenge its legitimacy.

The study extends prior work on the uses of interjections in talk-in-interaction, illustrating the remarkable adaptability of linguistic resources, even ones as seemingly binary as (dis)confirming particles. Connections are also made with studies of polar responses in other languages and the way they may push back against the question, demonstrating how linguistic resources are responsive to – and consequential for – the microsocial exigencies of interaction.

Response Tokens in Turkish conversations

Lecture

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Questions in question-answer sequences are amongst the well-researched units in conversation analysis research, whereas this is less the case for the responses part except for studies as in Gardner (2001). In this study, we examine three response particles (RP) in Turkish, ‘*evet*’ (yes), ‘*yo(k)*’ (there isn’t/no) and ‘*hayır*’ (no) in naturally occurring conversation.

Typologically speaking, regarding response particles, languages are classified into two: polarity marker systems and agreement marker systems (Moravcsik 1971, Pope 1973). Languages like English or Irish are given examples of polarity systems in which response particles assign a positive or negative value to the propositional content under discussion (Andorno and Rosi, 2015). In such systems, a response particle matches with the polarity of the assertion irrespective of the utterance they respond to. In agreement systems like Japanese, on the other hand, the speaker confirms or rejects the content of the previous utterance or the assumptions raised by the utterance and its context (Kimeyana, 2013) irrespective of its polarity.

Turkish seems to be in congruence with agreement systems like Japanese. When responding to a positively framed polar question, we do not see any difference between polarity and agreement systems. What differentiates them is the responses to negatively framed questions. If the question is interpreted as something that the speaker agrees with (even if it is grammatically negative), it can be responded with ‘*evet*’ (yes). Or if it is something the speaker rejects, it can be answered with ‘*hayır*’ (no) with a positively framed utterance as can be seen in the examples below.

(1) Toplantı bit+ti mi (Has the meeting finished?)

Meeting end+ PST Q

- | | |
|------------------------------------|----------------------------------|
| i.hayır (no) | a. evet (yes) |
| ii.hayır bit+me+di (no, it hasn’t) | b..evet bit+ti (yes, it has) |
| iii.*hayır bitti (no, it has) | c.*evet bitmedi (yes, it hasn’t) |

(2) Toplantı hala bit+me+di mi (Has’t the meeting finished?)

Meeting still end+NEG+PST Q

- | | |
|----------------------------------|---------------------------------|
| i.hayır (no) | a.?evet (yes) |
| ii.hayır bitmedi (no, it hasn’t) | b.evet bitmedi (yes, it hasn’t) |
| iii.hayır bitti (no, it has) | c.*evet bitti (yes, it has) |

However, there are also languages in which both systems can coexist. This is achieved by recruiting a third response token especially to mark agreement, such as *oui /non /si* in French, and *ja /nein / doch* in German. Turkish deploys “*yok*” as the third response token in addition to *evet* ‘yes’ and ‘*hayır*’.

Our aim is to provide a descriptive overview of Turkish speakers’ use of positive and negative responses for agreement, disagreement, disalignment and repair purposes. Our data consist of naturally occurring conversations of approximately 10 hours comprising 9 different conversations with 26 speakers in total and 3 hours of classroom interaction. The transcriptions of these recordings have been analyzed to identify tokens of RPs using a conversation analytic approach. Preliminary findings indicate that among the three response tokens, ‘*yok*’ occurs most frequently than the others and it has more functions.

Responses to Customer Complaints: Examining the Role of Speaker's Gender

Lecture

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Tannen (2007) contends that communication styles of men and women when dealing with complaints were different. From this point of departure, Thai male hotel receptionists and Thai female hotel receptionists were expected to respond to complaints made by an American customer differently. The receptionists' English proficiency level was intermediate based on their scores from the Test Of English for International Communication (TOEIC). There were 30 participants in this study, consisting of 15 males and 15 females. They had an average number of 8 years of work experience at chained-brand hotels in Bangkok and were exposed to English at work as a medium of communication for 35 to 40 hours per week. Their age range was between 25 and 35 years old. The data were collected by means of oral discourse completion tests (Oral DCTs). There were six scenarios: two involving personal skills (language and communication skills), another two involving aspects of performance (customer service) and the other two involving qualities of possessions (cleanliness). Preliminary analysis showed that, when responding to complaints, the Thai hotel receptionists, both males and females, normally produced a large speech act set. They began their responses with an expression of apology (e.g. 'I am terribly sorry to hear that', 'Please accept our sincere apology'). Male hotel receptionists, on the one hand, normally offered a solution to problems (e.g. 'I will get my manager to talk to you', 'I will call the housekeeping department to take care of your situation'). Female receptionists, on the other hand, normally showed an acknowledgment of responsibility (e.g. 'It is our own mistake', 'It is our responsibility to make your stay comfortable. We will try to fix the problem as quickly as possible'). At this stage of analysis, selections of pragmatic strategies by Thai hotel receptionists of different genders were different when responding to complaints in the same given context.

Responses to ‘coming outs’: ‘I love you no matter what’

Lecture

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News announcements of any sort produce interactional occasions when the relational world between the news bearer and the recipient is called into question. According to Maynard, (2013), disclosing or delivering news proposes that some event-in-the-world is newsworthy for the news recipient, but may also propose valence (e.g., as good or bad) and consequential figures of that news. Recipients of this news may accept or reject these proposals and, in so doing, reaffirm or dissolve the relational world so called into question.

Developing from a broader applied conversation analytic study, titled The HIV, Health, and Interaction Study, the current analysis focuses attention specifically on news announcements of one’s sexuality (i.e., coming out of the closet). While the body of CA literature on ‘coming outs’ have brought to light the interactional practices through which homosexuality is disclosed, for example, as secondary actions to the talk (Kitzinger 2000) or as overt or discreet corrections to heterosexual presumptions (Land & Kitzinger 2005), the current study focuses specifically on the sequential organisation of the responses to ‘coming outs,’ particularly when produced as news announcements.

Drawing on 45 video and audio-recorded naturally-occurring ‘coming outs,’ the analysis considers the alignment between the proposed newsworthiness, valence, and consequentiality of ‘coming outs’ and their responses. For the vast majority of ‘coming outs’ analysed, news bearers produce announcements of their non-heterosexuality to parents, grandparents and siblings not simply as news, but as bad news and primarily consequential news to recipients. Recipients’ responses, in turn, typically accept (and on some occasions, reject) the newsworthiness of the announcement, rarely challenge the valence of one’s non-heterosexuality as bad, and treat the news as primarily consequential for the recipient, despite its direct relevance for the news bearer. These initial observations will be discussed in relation to their import for the social construction of sexuality and the maintenance of heteronormativity in everyday talk-in-interaction.

Russian pattern *X kak X* ‘X (is) like X’ as subjective judgement

Lecture

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This paper concerns a Russian comparison structure with identical constituents *X kak X* ‘X (is) like X’ in (1) using data from the Russian National Corpus [RNC] and web-based sources.

(1) *U vsekh moikh podrug deti kak deti. I rabotau nikhkak rabota. Ot i do. A u tebya... Kruglyye sutki ni sna, ni otdykha... I mne pokoya net.* [RNC]

‘All my girlfriends have kids like kids. And they have a job like a job. From 9 and to 5. And you... Round the clock no sleep, no rest ... And I do not rest either’.

In literature it is argued that this pattern refers to some standard, cf. Shvedova (1960), Voeikova (2011), Kopotев & Steksova (2016), which is a common interpretation for other structures with identical constituents, i.e. lexical clones and tautologies, cf. Fraser (1988), Escandell-Vidal (1990, 1991), Horn (1993, 2006), Miki (1996), Meibauer (2008), Huang (2009, 2015), a.m.o. However, while tautologies and lexical clones can only transmit the norm that is previously established in a given community, ‘*X kak X*’ allows both objective and subjective readings, in the latter case the speaker setting the standard herself.

For instance, both in (2) and (3) A admires some characteristics of B’s child, and B takes them for granted and considers them nothing special. In (2) the properties that A admires correspond to stereotype of children, who are normally cheerful and energetic, and both tautology *X est’ X* and pattern *X kak X* are possible in B’s answer. However, in (3) the property under discussion is B’s son’s intelligence, which is not stereotypically obligatory for children, thus tautology sounds unnatural, while *X kak X* is possible, preferably with the follow-up explaining that this is normal in B’s family, i.e. an indication that the utterance should be interpreted as subjective judgement.

(2) A: Your little son is amazing! So cheerful and energetic!

B: ***Rebenok est’ rebenok*** (lit. ‘a kid is a kid’) / ***rebenok kak rebenok*** (lit. ‘a kid (is) like a kid’), there is nothing special about it.

(3) A: Your little son is amazing! He plays chess, reads a lot, knows so many poems!

B:?? ***Rebenok est’ rebenok*** (lit. ‘a kid is a kid’) / ^{OK}***rebenok kak rebenok*** (lit. ‘a kid (is) like a kid’). At his age my brother and I were pretty much the same.

I argue that this pattern can be analyzed from the perspective of theories of subjectivity, cf. Bylinina (2017), Solt (2018) for references, and (a) look at the possible contribution of overt judge PP to its interpretation; (b) discuss its underlying component dimensions in line with the analysis in Sassoon (2013); (c) explain their opposition to tautologies in the indicated respect as a consequence of a more general difference between categorization and comparison statements, cf. Rubio-Fernández et al. (2017) for references.

Sarcasm in rhetorical questions

Lecture

Dr. Risa Goto¹

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This study aims to clarify the definition of “rhetoricity” in rhetorical questions. There are various types of rhetorical questions and numerous studies with different views on the rhetoricity of interrogative utterances.

My main research question lies in the distinction between “irony” and “sarcasm”. Two studies by Oraby et al. (2016, 2017) classify rhetorical questions into two categories: sarcastic and non-sarcastic. Raeber (2016) distinguishes rhetorical questions from ironical questions, but some examples show Raeber’s “ironicalness” is equivalent to the “sarcasm” identified by Oraby et al. (ibid.) in their corpus of sarcastic rhetorical questions.

Moreover, the same interrogative utterance can show different degrees of rhetoricity and sarcasm in different settings. For instance, in different contexts, the utterance *After all, if she didn’t fly, how else could she get to the roof?* leads the hearer to access different contextual assumptions as for whether *she* can fly, which influences the interpretation of the utterance.

Different degrees of sarcasm and rhetoricity can be well explained in the framework of relevance theory (Sperber and Wilson 1986/1995, Goto 2018). This study uses that framework to show that both sarcastic and non-sarcastic interrogative utterances can be understood as rhetorical questions, and provide evidence that the term “irony” in Raeber’s definition can be replaced by “sarcasm”, and that his ironical questions can be categorized as a sub-type of rhetorical questions.

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Saudi Veils Revealed: a linguistic discourse analysis on the current image of Saudi women

Lecture

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Since the announcement of The Saudi Vision 2030 on April 25, 2016, Saudi Arabia has been undergoing revolutionary reforms and women have been empowered greatly. Postulating that the image of Saudi women was globally undermined, this research aims at investigating the way Saudi women are portrayed in the international press presently. The study addresses one significant question: is the image of Saudi women in the international press accurate and fair? To answer this question, the study employs Critical Discourse Analysis (CDA) to explore the representation of Saudi women in six international newspapers. More specifically, the data of this research includes six opinion articles that are taken from the most widely circulated newspapers in the world: Yomiuri Shimbun (Japan), The Guardian (UK), China Daily (China), The Wall Street Journal (USA), The Times of India (India), and Washington Post (USA).

Critical Discourse Analysis (CDA) is employed in this study for its capacity to include linguistic and non-linguistic factors, such as culture, society, ideology, religion and politics. In other words, CDA as a linguistic research method is utilized to bridge the gap between the micro-level analysis and the macro-level analysis (van Dijk, 2001). Inspired by the work of Fairclough (1999), Van Dijk (1993), Lazar (2005), Wodak and Meyer (2001), and Machin and Mayr's (2012), a multi-modal critical analysis is conducted with the employment of the most comprehensive and commonly used tools in CDA. The analysis encompasses semiotic choices of words and images, women's representations, identity, and actions.

This in-depth analysis results in a portrayal of the current international image of Saudi women. It also demonstrates the discursive strategies that are employed by the newspapers to construct this image. Moreover, the concealed ideologies are revealed and explained from an emic perspective since the analyst is a Saudi woman. The insider analysis highlights features in the articles that are not obvious to international readers. Finally, the present research contributes to linguistic studies, feminist studies, discourse analysis studies, pragmatics, and gender studies.

Scientific Knowledge as Emerging Practice

Lecture

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Scientific knowledge is about discovering facts about nature and about ourselves. But such facts do not come in handy packages: scientific knowledge has to be discovered through practice, in collaboration among scientists and between scientists and their tools and instruments. Initiating a person into this practice happens in apprenticeship; the scientist-in-spe engages in a dialectic interaction with the expert practitioners; thus, the scientific apprenticeship is one of emerging practice.

In scientific research, the human researcher make use of various specific tools that will change and (re)construct reality as observed by the expert. Some instruments reduce the complexity of the observed, like when the complex behavior of bacteria in a Petri plate is being reduced to numerical data. The collaboration between researcher and instrument creates innovative ways of looking at 'facts', and the emerging knowledge that results in the transition from 'living bacterium' to 'observed numerical result' constitutes a dialectic pattern of interaction. The knowledge is neither in the dish nor in the figures; it is something that the scientist sees as a constructed reality that emerges through practice.

The collaboration between scientist and machines, whether it be tools, instruments or robots, often creates emotional moments. When an experiment fails, when the numbers don't add up, or if the instrument shocks the bacteria to death, the disappointment is obvious, but something has been learned, new knowledge has emerged, and the human researcher is ready to start the experiment over again. When, however, some part of an experiment is successful, and the instrument shows the eagerly expected numbers or results, there is joy all around.

Through various video-clips, I will show incidents where expert and novice in collaboration with instruments experience scientific results that will leave them either disappointed or satisfied.

Seeking attention online: The case of a TripAdvisor destination Forum

Lecture

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Seeking attention through language is an important aspect of communicative competence that every language user needs to master, as it constitutes the very first step towards the success of social interaction. It determines whether one's message will find its receiver(s), or if it will remain known only to the sender. In face-to-face communication, attention seeking can be achieved through other non-linguistic means such as gestures and facial expressions. In more text-based online asynchronous communication such as blogs, forums and news websites, however, language still plays a significant role in determining whether the content is worthy of a click and of further reading. In an age of information overload with success or popularity often measured by such metrics as hit rates and the number of likes, it is increasingly crucial to understand how to use language to draw attention online.

With the aim of understanding what linguistic features draw attention online, the present study investigates the posts on a destination forum on the popular travel website TripAdvisor. Most studies on TripAdvisor have focused on consumer experience-based reviews on service items such as hotels and restaurants (Vasquez 2011; Ho 2017) but none thus far has examined forums dedicated to particular travel destinations. In these user-generated destination forums, users are free to post any topic related to the destination or reply to topic posted by other users. A typical destination forum can attract tens of thousands of topics. Learning how to make one's topic stand out is thus a daunting yet necessary task.

Based on the posts collected in one year from a destination forum on TripAdvisor, the present study identifies the posts receiving the highest number of replies and the posts receiving zero replies, and compares the two sets of posts to determine whether and the extent to which destination forum posts receiving varying degrees of attention show similar or divergent characteristics. The research questions are twofold: First, are there any common features in the posts which attract the greatest attention in the forum? Second, how do such popular posts differ from the posts with no replies? Aspects that are under examination include the lengths of the titles and bodies of posts, the most frequently occurring words, the topics concerned, and a number of lexical, semantic, syntactic and pragmatic characteristics. Findings from this empirical study can be readily compared with those from relevant studies to determine how universal attention-seeking features are in user-generated online contents and across different contexts. Importantly, they will also provide useful suggestions to language users on the strategies which can be used to draw attention online.

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Self-praise in BELF Meetings

Lecture

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Self-praise concerns with social image and self-presentation (Goffman 1959). It is seen as a speech act that involves uttering a positive statement about oneself and/or someone close to oneself. It is considered face-enhancing directed at the speaker (Dayter 2014) and face-threatening directed at the hearer, and thus a potentially problematic social action (e.g., Brown & Levinson 1987; Golato 2005; Leech 1983; Pomerantz 1978). While recent studies have shed light on self-praise in online communication and communities, for example, self-praise performance in microblogging posts (Dayter 2014), self-praise in private WhatsApp chats (Dayter 2018); self-presentation online, particularly on Facebook (Bareket-Bojmela, et. al. 2016; Nadkarni & Hofmann 2012; Seidman 2013), humblebrag and self-presentation in Instagram posts and responses (Jackson & Luchner 2017; Matley 2018), only a few (e.g., Speer 2012; Wu 2011) have explored self-praise in everyday face-to-face interactions, and there is no research on self-praise in face-to-face BELF (business English as a lingua franca) interactions. In addition, while most previous studies have been conducted from the perspectives of psychology and human behavior (e.g. Bareket-Bojmela 2016; Sezer, et. al. 2018), CA (e.g., Wu 2011) and discourse analysis (e.g. Matley 2018), only a few studies have adopted a pragmatic approach (e.g., Dayter 2014). Drawing on data from the Vienna-Oxford International Corpus of English (VOICE), this article meets a need within the existing literature for an exploration of self-praise in the inter/multicultural business context from a pragmatic perspective. Data analysis reveals that BELF speakers co-construct self-praise in discussing business subjects, as well as interpersonal issues. The major patterns exhibited are: 1) self-praise with appropriate situation creation; 2) self-praise with personal information disclosure as supportive evidence; 3) self-praise with in-progress modification and adjustment. Generally, self-praise in BELF interactions can be described as a pragmatic act (see Mey 1993/2001) for self and/or collective promotion in order to achieve institutional goals or accomplish institutional tasks. This article contributes to our knowledge of self-praise in the inter/multicultural business context by demonstrating that self-praise can be face-enhancing to the speaker, but not necessarily face-threatening to the hearer if managed cooperatively and appropriately in interactions.

Keywords: self-praise, face-to-face interactions, business English as a lingua franca (BELF)

Self-Presentation: An Auxiliary Request Strategy in Letters of Request Written by College Students

Lecture

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Participants in an interaction risk their sense of face in every action (Goffman, 1967). Requests, by definition, are face-threatening acts (Brown and Levinson, 1978). In making a request, a speaker does not only threaten the hearer's negative face as he impinges on the hearer's claim to freedom of action; he also threatens his positive face as he exposes himself to the possibility of being denied or rejected. In order to minimize this possibility, the speaker has to present himself in such a way that the hearer would have a positive impression of him. This paper examined letters of request (e.g., request for readmission, payment extension, change of matriculation, etc.) written by students of the University of the Philippines for conventional request strategies and for noticeable forms of self-presentation. Anchored in the works on self-presentation and face of Goffman (1956) and Brown and Levinson (1978); and the self-presentation strategies of Jones and Pittman (1982) and Scott and Lyman (1968), this paper analyzed the circumstances of the requests, word choice and text organization, and impression management strategies utilized by the writers to express their communicative intention (make a request), and construct positive identities necessary for maintaining face and in helping them attain the hearer's approval. The constructed identities supplement the conventional request strategies used by the students to make their requests more polite and believable; and therefore, deemed worthy of endorsement and approval.

Keywords: face, request strategies, self-presentation, impression management strategies, identity construction

Settling in Chop Gate, 850 and 2019

Lecture

Mr. Peter Grundy¹

1. Dur

If HK is a site of ‘post-coloniality, marginalization and entanglement’, so too is the village of Chop Gate in Bilsdale, a remote area in the UK North York Moors National Park. Making use of documentary records, maps and detailed on-the-ground study of topographic features of the landscape together with interviews with local residents designed to tease out affective attitudes, this presentation describes the conflictive consequences for today’s residents of a salient feature of the ‘fundamental discontinuity and unintelligible succession’ (Connell, 2007: 45) brought about by C9th Scandinavian settlement.

One of the enduring ways in which the Scandinavian colonizers marked their occupation of northern England was the replacement of OE place names, sometimes with the name of the new owner, as in ‘Bilsdale’ (Bildr’sdæl), and sometimes with Scandinavian topographical terms. At Ceap Yeat, the OE functional element of the place name Ceap (=Chop) survived Scandinavian settlement but the OE Yeat (=gate) was replaced by the Scandinavian Gata (=lane). (Two centuries later the Normans would be subtler and introduce bilingual formulas, effectively ensuring that in the longer term *chop* would become an exotic remnant, as in the contemporary *chop and change*.) However, the Chop Gate/Yat story doesn’t end in C9th: 1,200 years later, those who live in the village use the Scandinavian-derived name while those who live within a radius of approximately 50km use the OE-derived ‘Chop Yat’.

All roads lead not only to Rome but also, in the case of the ancient sunken lanes of Bilsdale, to Chop Gate. However, Chop Gate is no longer a place of barter and exchange: today, a significant proportion of the population of 99 have moved there as adults from the surrounding area for a better quality of life in a beautiful village surrounded by dramatic moorland scenery. Typically these new residents thought they were moving to ‘Chop Yat’, only to discover that the preferred local form is ‘Chop Gate’, so that, in a strange postmodern reversal of the colonial process in which the settler minority imposes on an unwilling indigenous majority, in this case the exogenous majority moves to a place where, 1,200 years earlier and contrary to the expectable process of phonological lenition, one of the consequences of conquest involved acceptance of the same Yat → Gate revision together with its indexical content.

The interviews conducted locally reveal the process of conversion to the preferred form and explore the extent to which the social meaning attached to the two forms is salient in a village in which the use of ‘Chop Yat’ is widely frowned on and where echoic ascription is a frequent disaffiliating practice. I also explore related issues such as whether the newly acquired form is used in contacts at work and with friends and family beyond the village, and the extent to which ‘Chop Yat’ has written status. Several contradictory results emerge which, together with the linguistically counter-intuitive local preference for *Chop Gate*, support the need for a ‘dirty pragmatics’ informed by on-the-ground insight.

Social hierarchy and parity: Rethinking symmetrical address practices

Lecture

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The purpose of this paper is to rethink the relationship between use of symmetrical address and the notion of parity. Following Brown and Gilman's (1960) classic study, many studies have explained symmetrical and asymmetrical address in terms of solidary and non-solidary power relations respectively. Meanwhile, research on address and self-reference in the languages of Southeast Asia has highlighted the dominance of a model based on hierarchically ordered kin relations. Indonesian is one such language. Indonesian speakers can make use of a range of person terms, such as personal pronouns, kin terms, name, nouns or zero marking, to convey awareness of status differentials and negotiate social positioning. This paper focuses on symmetrical use of kin terms among individuals who know each other but who adopt different political positions. Based on data taken from televised public debates recorded in 2018-2019, I show that speakers use symmetrical kin terms to index opposing views but they do so while maintaining behavioural norms expected of individuals engaging in a public space. The use of kin terms to enact parity in this context reflects a shared orientation to hierarchy and speakers' conceptualisation of it as a flexible reference point rather than a rigid, vertical structure based on which power relations are measured.

Socio-cognitive Motivations for the Sequential Organization of Gift Offers-acceptance in Chinese

Lecture

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The sequential organizations of gift offers-acceptance in different languages can be broadly divided into two categories: the single structure in English (Rabinowitz 1993, Psathas 1995, Levinson 2001, Halliday and Matthiessen 2008), the bipartite structure, the tripartite structure or refusal *n* times before acceptance in Chinese (Leech 1983, 2014, Gu 1990, Zhu et al. 2000, Huang 2007), in English (Rabinowitz 1993), Turkish (Zeyrek 2001), Irish English (Koutlaki 2002), Persian (Sharifian and Jamarani 2011), Indonesian (Basthomi 2014) and so on.

The chief motivation for refusal at least once before accepting the gift is for politeness (Leech 1983, Zeyrek 2001, Koutlaki 2002, Huang 2007, Sharifian and Jamarani 2011, Ran and Lai 2012, Basthomi 2014). Yet, through the analysis of 142 cases of offer-acceptance via WeChat from January 2015 to September 2018 either collected by the author or the third party, we found that gift offers-acceptance with at least one refusal before acceptance is not the only default sequential organization in Chinese. Depending on when the transfer of the gifts is realized in each offering scenario, we can divide gift offers into three broad categories: transfer of gifts realized after the interaction (future action), transfer of gifts realized during the interaction (simultaneous action), and transfer of gifts before the interaction (past action). Consequently, the sequential organizations of the three types are quite different. In the first two types, there are both the single structure and the offer-acceptance with at least one refusal depending on the different socio-cognitive conditions; while in the third type, there are also two sequential organizations depending on whether the offerer informs the offeree of the transfer of the gift in person: the offerer's notifying the offer in person and the offeree's expression of gratitude, and the third-party's notifying the offer and the offeree's notifying the receipt of the gift and his/her expression of gratitude. Obviously in the third type, it is not necessary for the offeree to refuse politely since the gifts have already been transferred or have been in the hands of the third party or the offeree. Moreover, the socio-cognitive factors for each category have been discussed.

Key words: speech acts, gift-offers, acceptance, sequential organizations, socio-cognitive motivations

Speaking about food in immigration

Lecture

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Food is fundamental for human's living, and discourses about food take a big part of conversations since the baby is born till the 'last supper' (Albala 2013, Crowther 2013). Identity forms itself on a regular basis through food and emotions connected to it (Alymbaeva 2017, von Poser 2016, Gerhardt 2018), but as many other things, it is not reflected until questioned. Immigration is an upheaval, and speaking about former habits of nutrition and eating under the new circumstances becomes an important relief of endangered self-consciousness. Using new terms and adapting the former foodways to the new surroundings demands from a person to reformulate and reconstruct the habitual routines. This process makes integration easier (Grosjean 2015, West et al. 2017), because it has more salient visual markers than other sides of the immigrant life. The old experience is still remembered (cf. Caballero, Paradis 2015) and the new culinary practices mark the beginning of a second life, which is also represented in experience narratives. Linguistics has an amount of research upon eating vocabulary and culinary conversations (e.g., Lehrer 1972, Newman 2009, Szatrowski 2014, Riley et al. 2018). In my research, I considered group reflections, individual narratives, personal essays concerning transforming food practices of the Russian-speaking multiethnic and multicultural immigrants in Finland and Germany. In both countries, these are the largest immigrant groups of the recent years. Their language use has been studied widely, whereas their cultural practices and especially interrelationships between linguistic attitudes and behavior still remain unclear. About 60 people took part in this investigation. All were enthusiastic to tell about their food habits. In the study, I examined some features of their spoken and written reflections, e.g. the oral recipes' changing structure (cf. Norrick 2000), use of calques and insertions of the dominant language of environment, ideas about naming dishes, critique and praise of the culinary and festivity traditions, expression of emotional attitudes, comparative sentences and judgements. On the one hand, acceptance, on the other hand, nostalgia were part of these contributions.

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Speech acts annotation for job and placement interviews in the Hong Kong Corpus of Spoken English (HKCSE)

Lecture

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With the advancement of information and communication technology, the study of speech acts is not only restricted to language philosophers but includes researchers who are interested in the study of speech acts in conversational corpora (Archer, Culpeper, & Davies, 2008; Cheng, 2009; Cheng & Tsui, 2009; Cheng & Warren, 2005, 2006; Jucker, 2009; Seto, 2009, 2010). Other researchers have attempted to develop software that can automatically identify speech acts from corpus data, resulting in annotated corpora in specific domains for different tasks (Bunt, 2009, 2011; Dhillon et al, 2004; Geertzen, Petukhova, & Bunt, 2007; Stolcke et al., 2000; Weisser, 2003). In this paper I present a manual annotation of speech acts in job and placement interviews in the business sub-corpus of the Hong Kong Corpus of Spoken English (Prosodic) with the aid of a computer-mediated program SpeechActConc designed by Chris Greaves for the analysis of the annotated corpus data. SpeechActConc is capable of automatically identifying annotated speech acts in a corpus, displaying information about each speech act and concordancing speech acts, listed by frequency and sorted by co-occurring or co-selected speech acts to the right and left of the centred speech acts. It can also automatically find 2, 3, or 4 speech act co-occurrences (Cheng, Greaves, & Warren, 2005, 2006; Cheng, Greaves, Sinclair, & Warren, 2009). I will explore the use and the patterns of speech acts in job and placement interviews in Hong Kong by analysing the speech acts in the annotated corpus to find out the most frequent speech acts, to identify the sequencing patterns of speech acts, and to discuss the characteristic lexicogrammatical patterns of different speech acts. Analyses of the communicative function and frequencies of occurrences of different speech acts show that reporting objective information and signalling receipt of information or signaling that the second speaker accepts what the first speaker said as a valid contribution to the conversation are relatively common practices in job and placement interviews. Besides, eliciting facts and opinions through questions are usually responded with relevant and sufficient information. Most co-occurring speech acts as found automatically by SpeechActConc reveal lots of unexpected sequences, such as the frequent occurrence of fillers. However, a number of meaningful associated speech acts are observed, e.g. an 'inform' act is followed by an 'acknowledge' act. 'Inform' means providing or presenting neutral information while 'acknowledge' is for signalling receipt of information or signalling that the second speaker accepts what the first speaker said as a valid contribution to the conversation. The acknowledge markers found in the interviews are diverse. The more frequent markers are 'mhm' and 'ok (okay)'. Lexical phrases, which are basically repetitions of what the previous speaker has said in the interviews, are also commonly used to express acknowledgement, such as 'fifteen minutes', 'early next week'. These examples are both content- and context-specific. Given the power difference and special role relationships between the interviewers and the interviewees in such workplace interactions, the distinctive characteristics of an institutional discourse regarding goals and role relationships are exhibited.

Speech Production in Intercultural Communication: A Relevance-Theoretic Account

Lecture

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This paper applies ideas from relevance theory to explore aspects of intercultural communication. It considers how ideas from relevance theory can help to account for the inferential processes of speakers in intercultural contexts. In particular, it considers how cultural assumptions about hearers play a role in the production of speakers. This is something which previous work has not much focused on.

The paper addresses two criticisms of relevance-theoretic work. Kecskes (2008, 2010, 2013a, 2013b), for example, has claimed that relevance-theoretic approaches are hearer-centred and do not say much about what speakers do. Yuan et al (2019) remain within a hearer-centred focus when they suggest that relevance-theoretic work does not say much about how speaker-related information is incorporated into the hearer's inferential system. By contrast, this paper takes a speaker-centred approach and concentrates on the speaker's inferential processes in formulating utterances (which then affect the hearer's inferential processes). It focuses in particular on data from Korean participants, exploring how their communicative behaviour is influenced by cultural assumptions about their interlocutors.

The paper presents findings from a survey-based investigation into how the formulation of utterances is affected by assumptions about the cultural backgrounds of hearers. Two groups of participants carried out discourse completion tasks. One group was asked to indicate how they would respond to interlocutors from different cultural backgrounds (i.e. from outside Korea). The other group was asked to indicate responses to interlocutors with similar cultural backgrounds (i.e. to Korean interlocutors). The paper discusses the different kinds of responses made by each group and considers how they can be seen as following from relevance-theoretic considerations.

The paper argues that the relevance-theoretic account helps to account for how utterances vary in different communicative contexts in general as well as how this is affected by cultural assumptions. It argues that relevance-theoretic ideas are well suited to explaining this. It also makes some suggestions about how a fuller relevance-theoretic account of speech production can be developed.

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Stigmatized discourse marker combinations in Hungarian

Lecture

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There are several stigmatized discourse markers (DMs) and discourse marker combinations (DMCs) in Hungarian, especially in the area of public education and public thinking, e.g. *hát* 'well, so', *de viszont* 'but then' (Schirm 2014; Szabó 2012). The main reason for that is the long tradition of so-called language cultivation („nyelvművelés”) in Hungary, the association of these forms with informality, spontaneous speech and disfluencies, and the uncertainty in their function. One typical lay explanation is that DMCs are redundant and therefore unnecessary.

The present study focuses on stigmatized contrastive DMCs (CDMCs) in Hungarian, the main aim is to investigate these constructions in large diachronic (TMK, 1426–1772, 6 million words; MTSz 1772–2010, 30 million words) and synchronic (MNSz2 1998–present day, 1 billion words, BEA, 10 hours long material) corpora to reveal their most frequent forms and functions in language and their relation to different written and spoken genres. Besides that, we also aim at describing the changes of the most frequent CDMCs's during the centuries. Using a survey of native Hungarian speakers (esp. teachers of Hungarian language and literature, linguists working in different linguistic area, BA and MA students of linguistics) we also provide an analysis on the judgments of language users about existing CDMCs and the possible language ideologies behind them.

Our preliminary hypotheses are:

- CDMCs, as other DMCs are present in Hungarian since centuries, not only in spoken language but in literary genres as well. Therefore their prevalence and their perception shows great contrast.
- There could be some forms of CDMCs that are evaluated differently than others, because they are frequent both in spoken and written language and speakers don't recognize them as redundant. This is related to the generality/narrowness of the meaning of the DMs in question.
- Resistance to DMCs is still strong among the teachers of Hungarian, and this is reflected in their instructions and corrections during grammar lessons. We expect a better situation among the students, especially among those who already have studied pragmatics and/or are familiar with DMs.

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Student-to-student hand-on-shoulder/arm touch as an embodied response to teacher reproach

Lecture

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In classrooms, one of the teachers' institutional responsibilities is to organize classroom interaction and activities in ways that offer opportunities for students to learn and work in appropriate ways (e.g. Macbeth 1990; Hellermann 2008). Thus teachers often instruct and comment students' previous or ongoing activities in order to guide them in their studies and to offer them an undisturbed space for learning in classroom context (Heinonen 2017). However, these instructions and comments are often presented in ways that are interpreted by students as criticism or even reproaches (see e.g. Margutti 2011; Tainio 2011). In classroom interaction, teacher's critical evaluations of student conducts are often produced publicly even when they are primarily addressed to a specific student, and, they are, at least indirectly, meant to be heard and understood as instructions – or reproaches – by all students (Lehtimaja 2012). Consequently, teacher reproaches are often responded to not only by the primarily addressed student but by several students.

Reproaches are particularly face-threatening acts in multi-party settings such as classrooms, and thus require specific recipient design by the participants (Goffman 1981; Brown and Levinson 1987; Tainio 2012). Students display their interpretation of teacher turns as reproaches in various ways, including vocal, verbal, and embodied conducts. In this paper, we are interested in those students' embodied responses to teacher reproaches that include touching another student's hand or arm. As the method we use multimodal conversation analysis (see e.g. Mondada 2006; Goodwin & Cekaite 2018). Our data consists of video-recordings of Finnish classroom interaction, collected and used for the purposes of the research project *Touch in School* (<https://blogs.helsinki.fi/koskettavakoulu/touch-in-school/>) that aims to explore practices and interactional functions of touching in classroom settings.

In classroom interaction, the hand-on-shoulder/arm touch is most frequently produced as teacher-initiated touch, and it may function as calming down a restless student, or as appreciating, comforting or encouraging the student (Cekaite 2015; Tainio et al. 2018). The student-to-student touch seems to play with these partly conventionalized meanings of teacher-to-student touch (Heinonen et al. 2018). In our data, the student that is the primary recipient of the teacher reproach is often touched by another student who is located near the addressed student. With this touch, the student either shows their empathy or compassion for the reproached student (cf. Cekaite & Holm Kvist 2017), and/or teases the addressed student in a humorous way. In other words, while some of the student-to-student hand-on-shoulder/arm touches seem to reflect directly the functions of teacher-to-student touch, some touches by-play humorously with these functions. The student-to-student hand-on-shoulder/arm touches are often accompanied with verbal comments that imitate or develop further the teacher reproach. The interpretation of the student-to-student hand-on-shoulder touch is thus influenced not only by the sequential position of the touch and the character of the touch (e.g. duration, form and intensity of the touch) but also by the verbal conducts they are laminated with.

Taboo, tellability and identity construction in Belgian repeated World War II-testimonies

Lecture

Ms. Kim Schoofs¹, Prof. Dorien Van De Mierop¹

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The concept of *tellability* stipulates it is only worthwhile to tell stories that are sufficiently surprising or important (see Sacks, 1992, pp. 773-783) and pass the lower tellability boundary, for which they need to “breach ... canonicity” (Bruner, 1991, p. 12). However, if stories fall “too far outside the latest, revised, embraced social narrative” (Gair & Moloney, 2013, p. 51) and contain “transgressions of taboos” (Norrick, 2005, p. 327), they may cross the upper tellability boundary and be rendered unacceptable and untellable. Since tellability boundaries are determined by the storytelling event’s context and wider sociohistorical contexts (Savolainen, 2017, p. 42), storytelling is crucial to identity construction. Safe stories can identify a narrator as a specific social group member, while taboo narratives may, at the risk of face-loss, profile them within a group (Norrick, 2005, pp. 328-339). Additionally, telling taboo stories helps narrators resist dominant discourses and influence evolving societal norms, whilst constructing their life story (Gair & Moloney, 2013, p. 50).

In this study, we investigate the interplay between taboos as social norms and identity construction in WWII-testimonies by Belgian concentration camp survivors. Importantly, these WWII-narratives’ storyworld is governed by unique and complex social norms and taboos, as the social space of the camps was “a distorted reflection of the normal social space outside the camps” (Sunderland, 2013, p. 163). Furthermore, our corpus comprises *repeated* WWII-testimony pairs (containing one written and one spoken testimony). Consequently, the stories are repeated at different times, thus situated in different storytelling worlds, while the storyworld – theoretically – remains constant. The testimony pairs’ temporal dispersion enables more detailed research into dominant discourse changes on social norms and their dialectic relation to local stories and identities.

Methodologically, we apply an interactional sociolinguistic, narrative analytical lens (De Fina & Georgakopoulou, 2012), to investigate the testimonies as diachronically evolving social practices. Specifically we draw on positioning analysis (Bamberg, 1997), which links ‘local’ levels 1 (storyworld) and 2 (storytelling world) to a more ‘global’ and contextual level 3 concerned with the local construction of the narrators’ identities in respect to dominant discourses (i.e. social norms and taboos). In summary, by applying these methodological concepts, we aim to scrutinize how diachronically evolving social norms and taboos are reflexively linked to narrators’ local identity work and their stories’ tellability.

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Taking notes as an action in a class of environmental studies

Lecture

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This paper focuses on literacy events of taking notes in the context of primary school environmental studies. Our aim is to develop our understanding of what counts as writing in classroom and how literacy develops in socially constructed practices in 10–12-year-olds.

Practices of writing in middle school class rooms have not been a core area in research. Previous research into writing in comprehensive school has placed emphasis on writing instruction, writing disorders and individual writing process (e.g. Juzwik et al. 2006). However, there is less research on reading and writing in contexts that enable looking into the unfolding of a text product as it results from interactions with literal sources and simultaneous negotiations with peers and teachers. Yet, this line of research is emerging (Jakonen 2016; Musk 2016).

In this paper, we analyze sequences where students retrieve information from sources such as curriculum materials, how they take notes and how these actions unfold in peer interaction. Our focus is on reading strategies, negotiations between participants and the ways in which students adapt their actions to those of their peers.

The research data for the study consist of multi-angle video-recordings of elementary school environmental studies' lessons. Four classes with altogether 86 students from two different schools participated in the study for a period of two years. The fourth and fifth grade classes of our data differ from each other in their pedagogical emphasis. As a method, we use multimodal conversation analysis (Goodwin 2000). The study contributes to the fields of research into writing-in-interaction (Mondada & Svinhufvud 2016).

In our paper we demonstrate how actions of reading and writing are intertwined and how students collaborate in formulating their joint text product. In taking notes, students work to locate information in the curriculum materials, and adapt their actions to the time allocated for the task. One way of managing the task and time, seems to be verbatim recycling of contents from their curriculum materials.

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Talking to the King. Letters and Petitions to the Sovereign in the Eighteenth Century Piedmont

Lecture

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Addressing a petition to the sovereign is the first way to address the king. In the eighteenth Century the crown of Piedmont (which in the nineteenth Century extended its bureaucratic practices to whole Italy) provided for the possibility to turn to the sovereign to demand payment, a pension, a job, a grace.

The request could not be addressed directly in a public hearing but through a senior official. So first the suppliant had to write a letter to the king and give it to a senior official; he examined the letter and decided if the matter could be proposed to the sovereign. The first letter had to be rewritten by the official and presented to the king in an official hearing.

Beside the minister's letter appeared the note of the king's reply.

The present research examines a series of unpublished manuscript letters stored at the State Archives of Turin. The presentation addresses the following research questions: What are some of the communication strategies used by supplicants to address the king in Eighteenth century Piedmont? What are some of the transformations of the original messages introduced by the officers to make the letters suitable for the presence of the sovereign? How are some of the king's answers reported by the officers?

Actually, it was not possible to write: "Dear king ..." but different (sometimes indirect) ways to address the king in a complex dialectics of strategies. In this sense the applicant's identity can change in the senior official's formulation.

Then the king's answers. They have been classified in groups related to different communicative gradients. So, from a standard way of answering, very impersonal ('the sovereign accepts the request') the variety of answers grows to a stronger expression level. Some answers are extended: "the MS has estimated to adhere to the request of the suppliant" or "The MS did not estimate to adhere to the suppliant's request" (where MS is for 'sua Maestà' 'her Majesty' with the third person). In between quite a wide range of different expressions with different communicative strength and participation: the sovereign sometimes does not express an opinion but "a feeling". The answers of the king are acts of acceptance (or refuse) of the request and create a device element (a perlocutionary act).

The interesting elements under a pragmatic point of view emerge in backlight. In fact, it is not a normal epistolary exchange. A gradient of different letters transforms the request to be suitable to the king's ears.

It's a codified rite we can see through the written witness: behavior and words are planned to play the right role.

Teasing and Identity Construction in Business Meetings

Lecture

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The pragmatic studies of organizational discourse focus on leadership discourse and the construction of leader identities, while paying scant attention to non-leadership discourse and the construction of identities through teasing. In this study we define teasing as a situation where the speaker makes a potentially insulting or aggressive comment about other interlocutors (the addressee or other side participants), but at the same time indicates its non-serious nature via contextualization cues. This paper examines teasing (both in leadership discourse and non-leadership discourse) in business meetings collected in VOICE (Vienna-Oxford International Corpus of English), which comprises transcripts of naturally occurring, non-scripted face-to-face interactions in English as lingua franca (ELF). Our dataset consists of altogether 8 business meetings transcribed and presented on VOICE, totalling 15 hours 53 minutes and 5 seconds of recording. Five representative examples are chosen to investigate the pragmatic phenomenon of teasing and research on the interlocutors' rapport management from the perspective of interpersonal pragmatics. More specifically, we analyze the interpersonal rapport and divergence reflected in the processes of initiating and responding to three different teasing styles, i.e. "biting", "nipping" and "bonding", and explores the identity construction and interpersonal pragmatic function of teasing in business context. Our analytical approach is CA and our particular interests lie in the ways teasing is initiated and responded to as the conversation unfolds, and a detailed analysis of elements such as turn-taking, floor holding, overlapping, laughter etc. are crucial clues to examine that. We find that 1) teasing initiators use the following strategies to make explicit the nonserious nature of the teasing: laughter, marked change in tone or volume, obvious violation of background knowledge, playful imitation etc. 2) teasing is responded to by laughter, participating in the teasing, playing along with the teasing, furthering the teasing, teasing back etc. 3) Interlocutors will choose these strategies according to the discursive norms of their community of practice, so as to attend to the participants' face sensitivities and sociality rights, acknowledge their hierarchical roles and relations and construct positive professional identities. More face-threatening initiating and responding strategies may be employed to show dominance, increase control, get things done and construct high power leader identity. Less face-threatening initiating and responding strategies may be employed to bond or to create favorable cooperative relations, and construct approachable and humorous professional identity.

Technology and Communicative Competence : Multimodal CA Approach to Understand Virtual International Exchange Practice

Lecture

Dr. Keiko Ikeda¹, Dr. Don Bysouth¹

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With the increasingly ubiquitous nature of online services, various versions of tele-collaboration or online international learning have been developed and implemented at higher educational institutions globally.

In a virtual exchange model called COIL (Collaborative Online International Learning), students from different cultures enroll in shared courses with faculty members from each country co-teaching and managing coursework. COIL, or Collaborative Online International Learning, is a teaching practice which employs various online methods to provide the students to engage in active and interesting collaborative interaction with their peers overseas. In Japan, from September 2018 for the next five years, an Education Ministry funded project (“Inter-University Exchange Project”) to promote COIL in the higher education has begun. The authors’ affiliated institution has been selected to play a key role in this initiative with an extensive fund to pursue the endeavor. Our research project, under a newly launched Institute for Innovative Global Education, will be credited under this large-scale initiative.

Depending on how the online exchanges are set up, L2 speakers of English with various L1 backgrounds as well as L1 speakers participate in a multiparty, multicultural communication settings. In the class design for COIL, a wide variety of web-based tools and SNS have been utilized to support such undertakings, such as Skype, Zoom, Facebook, and WhatsApp /LINE alongside widely used LMS such as Google Classroom and Blackboard.

In exploring how these technologies are practically deployed and used by participants, our on-going research project collects ethnographic and interactional data from within Japanese university settings, ranging from video recordings of class interactions featuring collaborative online communication to recordings of multiparty Skype/Zoom group meetings. Participants spoke a wide range of languages (e.g., English, Spanish, Japanese, Dutch, Korean, Italian, Thai, Malay) as their L1 and were located in several countries (e.g., North America, Asia-Pacific, Europe).

In this presentation, we draw upon multimodal analysis and conversation analysis to gain insights on learners’ (multimodal) interactional competence in such a context. In the study, we have found that some visible actions (e.g., face expressions, movements of one’s torso, disengaging their eye direction from the PC/tablet camera) are made in use to display their participation status (Goffman, 1981) in the on-going talk to each other. We further pursue to identify essential elements of technology-mediated interactional competence, particularly with the Web 2.0 communication tools in use.

Technology, politics, society: A pragma-discursive study of new media usage in Nigeria democracy

Lecture

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In the last couple of years there has been a growing interest in the role of digital technologies in modernizing and democratizing the public sphere in modern society. Both private and public conversations have been significantly transformed through the evolving new media networks. The Internet and other new media technologies are now significantly impacting political activities and democratic practices in many jurisdictions including young democracies.

A number of scholarly works have examined how these new technologies are impacting impact democratic process (e.g. Bennett, 2007; Thornton, 2002). However, very little work has been done on how these new communications tools provide a virile platform for bidirectional civic engagement in non-native English communities. This study therefore examines and discusses how citizens, politicians, and other stakeholders use the new media technologies and Social Networking sites (SNs) such as Facebook, Twitter for electioneering campaigns and civic engagement in Nigeria between 2011 and 2015 as archived in our corpus, the *Corpus of Nigeria New Media Discourse in English*(CONNMDE).

The study combines insights and approaches from Computer-Mediated-Discourse Analysis (Herring, 2004) and Corpus-Based Discourse Analysis (e.g. Baker, 2006) to investigate the role of digital media in civic engagement in an L2 networked context.

The data set was elicited through media monitoring, and online data harvesting strategy between 2013 and 2015 from the home pages of major political parties, online portals of some major national newspapers and Facebook walls of key stakeholders. The paper identifies, describes and discusses how a combination of socio-technical, discursive and pragmatic principles in the data combine to mediatize political programmes, and key topical policy issues during the period. The study equally analyses significant online political conversation and comments that demonstrate the evolution of a virile process of civic engagement, and how these reflect the socio-pragmatic indices of the discursive environment.

A combination of quantitative and qualitative approaches provides the model that enable us to use Corpus tools such as *SketchEngine* and *AntConc 3.4* as part of the analytical framework. Apart from the discourse-based corpus approach, we equally highlight pragmatic features that undergird the structural choices, functions and context of these web-based L2 political texts.

Apart from the significant linguistic features that are emerging as a result of the interplay between new media technologies and political discourse, the study finds a growing awareness and use of digital media technologies to improve competition, participation and credibility of the political process and democratic system in Nigeria. It is anticipated that this contribution will provoke further debates on the role of digital media within the larger socio-political communities in Nigeria, and specifically contribute towards advancing the linguistic study of L2 networked discursive practices in other democracies.

The complexity of perceptual field: The Taiwanese college students' interpretation of "front" and "back"

Lecture

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In deixis, the concept of distance is closely related to spatial deixis, which indicates the location of people and things. This study investigated 241 Taiwanese college students' usage and interpretations of 'front/back' deictic imagery. A picture task was used to investigate whether they used mirror imagery (i.e., based on the verbally established reference object oriented toward the language user) or in-tandem imagery (i.e., based on the verbally established reference object oriented away from the language user). The relationship between the students' responses on the task and four independent variables was explored: (1) gender; (2) geographic background (i.e., metropolitan areas vs. non-metropolitan areas); (3) language of the academic major (i.e., Chinese major vs. English major); (4) language medium (i.e., Chinese vs. English). The results showed that around sixty-three percent of participants constructed mirror imagery and thirty-seven percent established in-tandem imagery. In addition, the mirror imagery was more frequently used when the students were: (1) male, (2) English majors, and (3) responded in English. These results suggest that westernization may be operative in Taiwanese students' use of spatial orientational terms. The qualitative data revealed that the meanings of 'front/back' were determined not only by the relative distance to the speaker but also by some other factors like visual obscurity, orientation of an object, mobility, color, etc. Despite the common factors revealed in participants' perception of the contextual field, these factors were viewed from either mirror or in-tandem imagery *perspective*. The detailed explanations, which illustrated the complexity of the speaker's perceptual field, will be further discussed.

The Cultural Models of “Happiness”(Xingfu) in Chinese : metaphor, language and identity

Lecture

Dr. Xing Liu¹

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Dominated by the global Anglo-international discourse of happiness, the semantics of “Happiness” in local culture has been greatly ignored, misinterpreted and marginalized. From a cognitive sociolinguistics approach, this research not only presents a systematic study on the cultural models of happiness in local Chinese culture but also looks into its social-cultural impact: how they are metaphorically constructed, how they are lexicalized and evolved, how do they relate to the core traditional Chinese values and ethos, how they play a role in constructing the cultural identity of nowadays Chinese about who they are, and what social effects these traditional cultural models might bring in the new context of the rapidly developing Chinese society. In doing so, two Chinese characters, **Xingfu**(幸福) from modern Chinese, the usage of which can be traced back to Qing Dynasty, and **Le** (乐) from ancient Chinese, the usage of which dates back to the period of warring states before Christ, are chosen as the counterparts of the English word Happiness. A corpus-based analysis is performed based on data from two Chinese corpora, the corpus compiled by the Centre for Chinese Linguistics by PKU(CCL) containing 477 million characters from both ancient Chinese and modern Chinese and the Leiden Weibo Corpus(Esch 2012) containing 101.4 million words from China’s most popular microblogging service, supplemented by the analysis of 167 four-character idioms of happiness from *Contemporary Chinese Dictionary*(2016) and aided by *Xingfu* survey among Chinese subjects. The study evidently shows that the core elements of the local semantics of *Xingfu* markedly differs from the global discourse of happiness, that cultural metaphors are guiding Chinese conception of happiness such as *happiness is music* embodied in the metaphorical use of **hexie**(和谐, harmony of music) as a prototypical feature of **Yue**(乐, music) to understand the abstract subjective experience **Le**(乐, happiness), that family is a core element in Chinese conception of individual *Xingfu* involving a harmonious family relationship characterized by **Xiao**(孝, filial piety), that the local semantics of *Xingfu* prescribes a sociocultural norm of events considered as happy with many of them based on primary metaphors, gender/cultural metaphors or metaphors of collective happiness, and that the entrenched cultural models of *xingfu* constructing the cultural identity of the Chinese begin posing challenges towards the *xingfu* of both the young and the middle-aged generations in the new social-economical context.

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The dilemma of responding to compliments in Japanese ordinary conversation: Affiliation, courses of action, and epistemic stance

Lecture

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Drawing on the methodology of multimodal conversation analysis (CA), this study examines compliment sequences occurring in Japanese ordinary conversation among friends and acquaintances. In the focal sequences, complimenter directly evaluate the complimentees by proffering positive assessments toward their attributes such as their past conduct and ability. Concerning the compliment responses, this presentation pays special attention to a couple of different practices through which the complimentees show partial affiliation to the compliments they received.

Pomerantz's (1978) seminal work has demonstrated that when responding to compliments, complimentees use various kinds of responses, which often fall into somewhere between agreements and disagreements. This interactional pattern is considered to reflect participants' orientation to the two conflicting preferences operative in compliment sequences, i.e., preference for agreement and self-praise avoidance. Previous studies have explored the tendency for certain types of compliment responses to be selected over other responses adopting various approaches including sociolinguistics and pragmatics (Daikuhara, 1986; Herbert, 1989; Holmes & Straight, 1989, among others). However, there have been few close examinations of how the unfolding of interaction and the production of compliment utterances are coordinated, and how the interactional contexts that each compliment is embedded may become consequential for the treatment of the compliments (cf. Golato, 2005; Jang 2012). By investigating the sequential positioning of compliments and the following responses, this study aims to demonstrate how the deployment of partially affiliating responses to the compliments became relevant at particular moments of interaction.

The data used in this study consists of approximately 40 hours of video-/audio-recordings that the researcher collaboratively collected, and phone conversations shared by Call-Friends (MacWhinney, 2007). In the collected instances of partial affiliating responses, it is observed that the complimentees have asserted and/or demonstrated their abilities or accomplishments in a verbally explicit manner before the deployment of complimenters. In these cases, the complimenters also displayed that s/he had no direct knowledge concerning the asserted abilities or compliments prior to the production of compliments. The analysis indicates that the deployment of partially affiliating responses is methods for the complimentees not to contradict their previous assertion while showing the orientation towards publicly displayed discrepancy in knowledge states and self-praise avoidance. During the last decade or so, CA studies have discussed how the factors such as sequential positioning of compliments and epistemics influence to the interactional organization of compliment sequences (Golato, 2005; Gathman et al., 2008; Hudak et al., 2010; Jang, 2014; Mondada, 2009; Shaw & Kitinger, 2012). This presentation contributes to this line of research by showing how the conversationalists manage multiple dilemmas that are concerned with the evaluative and epistemic stances while complimenting others in ordinary Japanese conversation.

The Discursive Co-construction of Ethnicity on YouTube

Lecture

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Considered one of the ten most influential websites on the Internet[1], YouTube, a video-sharing platform driven by content creators (colloquially known as vloggers), reaches more “18-49 year-olds than any other network”[2], forming a significant part of popular culture. Within this platform, the Beauty industry alone has generated over 88 billion views and published over 5 million videos[3]. As a platform for expression, socialization, and learning, YouTube has raised much interest in how communication and interaction unfolds through new media technology.

Taking as its data set beauty how-to tutorials (video-blogs), considered to be audio-visual discursive products that combine speech, body performance, and text (posted comments) to relay specific meanings (Bhatia, 2018), this paper investigates both production of text on part of the sender (vlogger) and interpretation of the text on part of the recipient (viewers/subscribers) in the creation of identity. To do so, I employ van Dijk’s (2015) socio-cognitive approach to critical discourse analysis, which emphasizes that the relationship between discourse and society is ‘cognitively mediated’ (64), and aspects of Gee and Green’s (1998) MASS System in treatment of discourse as social practice.

More specifically, this paper focuses on how popular YouTuber Kaushal, a British-Indian beauty vlogger, discursively constructs the role of both expert YouTuber and Indian diaspora in her tutorials for the purpose of attracting a niche viewership within the mass audience of beauty consumers to boost both her unique and conforming identities. Analysis reveals Kaushal’s use of, and thus a distinction between, mainstream beauty discourse and a more “racialized beauty grammar” (Chang, 2014) consisting of code-switching, cultural references and gestures that appeals to her viewers, thereby contributing to the creation of a community of beauty consumers who deviate from mainstream beauty standards.

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The Distributions and Functions of Hedging Devices in Korean Academic Discourse

Lecture

Prof. Sun-Hee Lee¹, Mr. Chanyoung Lee²

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In academic texts, hedging devices such as *possible*, *might*, *could*, etc. play critical functions, such as presenting information as an opinion rather than accredited fact and reserving a discursive space for readers to dispute or accommodate their expectations (Hyland, 1998). As defined by Lakoff (1972), hedging implies the writer is not fully committed to the certainty of the presented information, and its appropriate usage is a crucial discourse strategy to master in Korean academic discourse. This study provides a corpus-based approach to determine linguistic distributions and functions of hedging devices in Korean academic discourse. Based upon 2072 academic papers published within the academic disciplines of humanities and social science (10,906,881 words), we explore hedging expressions that convey possibility and uncertainty and examine their properties in academic discourse in comparison with other registers.

In spite of rigorous research on English hedging, there have been relatively few studies of Korean hedging expressions and most have focused on select lexical items or patterns distributed over small size texts (Shin, 2006; Shin, 2011; Lee, 2012). Shin (2006) analyses the introductory parts of 52 academic papers and identifies five distinct discourse functions, including possibility and plausibility; softening generalization (whole and part); exposing-hiding (subjectivation, objectivation); limiting (similar to numerical approximations); and presupposition and implicature (negative expressions). Although her study highlights distinct linguistic functions of hedging in Korean discourse, empirical usages and distributions of diverse patterns are not explored in depth. While pointing out issues related to data limitation and categorization, Lee (2012) examines the occurrences of hedging expressions in Korean academic discourse by presenting the two major categories of hedges, lexico-grammatical vs. strategic (formulaic/semi-formulaic) expressions, in line with Hyland (1995). Although the previous literature tends to focus on particular lexical items of hedging, multi-word sequences of hedging display significant distributions, which is parallel to the agglutinative properties of Korean. In particular, we have observed that more than two formulaic hedging sequences frequently combine together and formulate another complex pattern in academic texts. For example, an indirect quotation form *-lako pota* (with a quotation marker *-lako* and the verb *pota* ‘view, think’) merges with another formulaic sequence *-ul su issta* ‘can, may’ to form *-lako po-l su issta* ‘can/may view that (to be the case)’.

This study utilizes a frequency list of Korean core vocabulary and n-gram sequences and examines comprehensive hedging patterns, which include lexical categories of modal adverbs, adjectives, and verbs and formulaic sequences. Furthermore, we explore how Korean hedging expressions co-occur or merge together in an academic corpus. By scrutinizing dynamic morphosyntactic combinations and dependencies of hedging devices, we identify distinct linguistic properties and functions of hedging in Korean academic discourse. In addition to mitigating the degree of commitment, hedging expressions convey the writer’s respect toward readers and accommodate the cultural expectation for saving face, consistent with Brown and Levinson (1987). We interpret that the profuse use of hedging reflects the cultural conceptualization of collective identity, indirectness, and politeness.

The Effects of Pragmatics teaching on the Pragmatic Competence

Lecture

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Pragmatic competence is one of the aspects of language that provides many challenges to EFL learners (Rajabia, 2015). However, since pragmatic competence of nonnative interactants plays a significant role in second and foreign language use and intercultural communication (Kecskes, 2014), researchers need to find ways of teaching it for its better acquisition for learners of English in the context of foreign language learning where the use of this language is limited mainly to classroom situations. It is in this context that this study intends to determine whether or not the teaching of pragmatics has an effect on the acquisition of pragmatic competence.

English is taught as a subject from the primary up to the university level. Students majoring in English learn it as a second language since English is their medium of instruction and it is among the official languages recognised by the constitution of Burundi together with Kirundi, their mother tongue and French, a medium of instruction since the primary up to the university level, except in the English Department. English majors are provided with necessary grammatical knowledge in English that should enable them to communicate appropriately in this language. However, it has been noted that grammatical competence alone can not allow people to communicate effectively in a second or foreign language. Thus, this study intends to find out whether the teaching of pragmatics can enable learners to acquire the communicative competence and attempts to answer the following question:

- Is there any significant difference in English Majors' pragmatic competence before and at the completion of the course?

For this purpose, a questionnaire was administered to students of third year (60) in the English Language and Literature Department at the University of Burundi. The questionnaire was elaborated in the form of a discourse completion test (DCT) on the speech act of request. The speech act of request was chosen because learners use this speech act in many situations at the point that it is assumed that it is better acquired than the others. The selection of the situations was made following the seriousness of the face threat that these utterances are likely to make on their interlocutors. The questionnaire was administered to the participants at the beginning of the second term in which the course of Pragmatics is taught and the same questionnaire was given to the same students at the completion of the course. Responses were analysed following their semantic formulas (Hassal, 2003), and semantic structures (Wierzbicka, 1991) of the speech act of requests. They were afterwards analyzed following Searle's (1969) speech act theory and Goffman's (1957) and Levinson's face (1987).

Results are expected to help teachers and curriculum developers to design programmes of English language that would enable learners to acquire pragmatic competence for a better intercultural communication.

The effects of web-based deductive instruction and inductive instruction on the development of L2 Chinese requests

Lecture

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Incorporating technology into the development of L2 pragmatic competence has led to increased research attention. Recent work has generally agreed on the efficacy of web-based instruction in L2 pragmatic development. The use of website has diversified L2 pragmatic instruction in ways that greatly benefit learners. This study investigated the effectiveness of two types of pragmatic instruction delivered through self-access websites, deductive instruction and inductive instruction, on learners' pragmatic development of the speech act of request in Chinese as a second language (CSL). It adopted an experimental research design with the following structure: pretest-treatment-posttest-delayed posttest. Sixty-four intermediate-level CSL learners were randomly assigned into a deductive group (N=32) and an inductive group (N=32) to study L2 Chinese requests via two independent self-access websites. Participants in the deductive group were presented with the explicit explanation of request-making rules before viewing video clip examples. In contrast, participants in the inductive group viewed the video clips first, and then were prompted to induce the rules through answering some questions before rule provision. Two computerized instruments, a multiple-choice judgment task and an oral discourse completion task, were used to assess their pragmatic development over time; and screencast video recorder was used to capture their interaction with website which could provide useful clues or information to explain different effects between two conditions. Results demonstrated a significantly greater effect of the inductive approach on learners' performance in both the immediate and delayed posttest. This study suggests that inductive instruction might be more effective in teaching L2 Chinese requests through self-access websites. Additionally, this study also yields practical insights into how to use technology (i.e., websites and video clips) to support L2 pragmatic instruction.

The evolution of the French evidential parentheticals *à ce qu'il paraît*, *il paraît*, *comme il paraît*, *paraît-il*

Lecture

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The construction *il paraît que* appeared around 1650 with a meaning 'it is obvious that'. It expressed an inference based either on visual perception or on reasoning. We will call it *il paraît que1*. In this first stage of the evolution, *il paraît que1* made an intersubjective reading possible. It concerned knowledge in general; it is an inference that anybody could have established.

In Classical French and until the 20th century, *il paraît que* evolved towards greater subjectivity. It was speaker-oriented, which means it was more related to the knowledge of the speaker in particular. We will refer to this use as *il paraît que2*. It expresses inference by reasoning, based on the speaker's knowledge or on clues that are not always easily specified. In this respect, *il paraît que2* is semantically very close to Modern French *il semble que* 'it seems that' 'it would appear that'. *il paraît que2* functioned as a downtoner: it often conveyed doubt or uncertainty.

In the course of the 19th century *il paraît que2*, which conveyed inference from reasoning, evolved towards *il paraît que3*, used as a hearsay evidential marker. This is the modern use, which has coexisted with the previous inferential use throughout the 19th century, up until the beginning of the 20th century. From 1925 on, *il paraît que* has only been used as a reportive evidential.

The structure *il paraît que p* has had, since the 18th century, several parenthetical variants, which can occur in initial or final position. The oldest, *à ce qu'il paraît*, is first attested in Frantext in 1755. The parenthetical can be translated in Modern French as *semble-t-il*, 'seemingly', 'it seems'. It is equivalent to *il paraît que2*, which was in use at that time. The assertion *p*, which is in the scope of *à ce qu'il paraît*, conveys the speaker's personal opinion. It expresses an analysis based on reasoning, although the speaker does not completely adhere to his own conclusion.

The remaining parenthetical variants date from the 19th century. According to Frantext, *il paraît* appeared in 1840, and *comme il paraît* appeared in 1854. In the beginning, they both had the meaning of 'so it seems' and were equivalent to *il paraît que2*. Finally, *paraît-il* is attested from 1859 and is used as a hearsay evidential. It is equivalent to *il paraît que3*, which was already in use at that time. In Modern French, *il paraît que p* has two parenthetical variants: *il paraît*, *paraît-il*. Both are always reportive evidentials with a meaning 'apparently' 'from what I hear'.

From this overview, we see that, historically, the parenthetical variants are very close to *il paraît que*. The parentheticals *à ce qu'il paraît*, *il paraît*, *comme il paraît*, *paraît-il* follow the semantic evolution of the construction with a *que*-clause in parallel. They have evolved from an inferential to a reportive use.

The image of girlfriend/wife: Self-exhibition in Chinese and Japanese dating shows

Lecture

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This paper aims to analyse self-representation in Chinese and Japanese dating shows, which have become a common channel for people to present and promote themselves to others. The dataset of this study consists of 18 self-introduction videos by female candidates collected from the TV program *New Chinese Dating Time* (新相亲时代), and 20 self-introduction videos by female candidates transcribed from the TV program *Bachelor Japan* (バチェラー・ジャパン). Drawn on Goffman's dramaturgical approach (1959) and Hogan's exhibitional approach (2010), we argue that the presence of the self in both Chinese and Japanese is achieved through self-exhibition of "artefacts" (i.e. attributes), including appearance, achievement (e.g. academic, professional, etc), possessions (e.g. income & wealth, etc), personality, hobby, talent. However, the ordering and weighting of these artefacts are different across these two languages. While Chinese put greater emphasis on hobbies and appearance, Japanese tends to focus more on talent and personality. These artefacts are constructed through two major strategies in both Chinese and Japanese, including the speech act of self-praise (Dayter, 2014) and the form of intersubjectivity (self-other) (Zhao & Zappavigna, 2018). Interestingly, in terms of self-praise, both Chinese and Japanese adopted common self-praise strategies such as explicit self-praise, positive identify markers and quasi self-denigration. There are also cross-linguistic differences: while self-praise which consists of a series of modifiers is common in Chinese data, it is absent in the Japanese data; and implicit self-praise is observed more often in Japanese data. In terms of intersubjectivity, two perspectives are identified: direct-perspective (i.e. the self's perspective) and meta-perspective (i.e. others' perspective). In both Chinese and Japanese, direct-perspective is conveyed through self-comment and self-description (e.g. I am good at cooking), whereas meta-perspective is conveyed through a mixture of positive and negative comments by others (e.g. A friend of mine said "you are so nice that guys can ignore your appearance"). Our findings show that Chinese and Japanese women adopt similar strategies in video-based self-exhibition, though there are minor differences. Such self-exhibition indicates that both Chinese and Japanese propagate favourable stereotypes of girlfriend/wife in order to maximize their opportunities to be chosen by male participants in the show.

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The interplay of context, practice and perception: Evidence from English as a Multilingua Franca

Lecture

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This study departed from the CA approach and proposed a model of context, practice and perception to account for “salient” communicative acts in English as a Multilingua Franca (EMF) such as strong disagreement, extended concurrent speech and unexpected topic switching.

Researchers have argued that strong disagreement (Pomerantz 1984), long simultaneous speech (Schegloff 2000) and unexpected topic switching (Covelli and Murray 1980) are dispreferred. However, insufficient research has been conducted to examine Chinese EMF speakers’ practice and perception of disagreement, turn taking and topic switching. To fill the gap, I recorded 49-hour spontaneous conversations among relatively equal-status, non-familial EMF speakers in English Corners and conducted playback with some of the participants in a southeastern Chinese city. I employed interactional sociolinguistic methods to analyze the data.

Results show that the Chinese EMF speakers expressed strong disagreement, deployed extended concurrent speech, and switched topics unexpectedly. These communicative acts were considered “salient” because they did not follow any verbal or nonverbal cues. But the participants did not react to the communicative acts with negative evaluations or signs. They did not leave the conversations unhappily either. Instead, they contributed to the conversations actively, which indicates that they acknowledged the appropriateness of the communicative acts. More importantly, during the playback, the interviewees pointed out the normality of the communicative acts in casual talk. The appropriateness and normality were constrained by the context of the talk.

To better account for the data, I proposed a model of context, practice and perception which demonstrates that context, practice and perception are interconnected in a dynamic, fluid and complex way. Practice solidifies perception while perception modifies practice. Context shapes practice and perception while practice and perception establish context. Context can consist of the sociocultural context (e.g. the setting, the region, and temporality), the personal context (e.g. sex, age, education, temperament, habits, awareness and beliefs) and the interactional context (e.g. interactional goals, risks, conversation topics, verbal/nonverbal cues, social distance and status difference).

This study questions the previous claims of strong disagreement, long simultaneous speech and unexpected topic switching as dispreferred. It also criticizes universal interactional or pragmatic norms. The proposed model displays the social and cognitive features of strong disagreement, extended concurrent speech and unexpected topic switching. It can contribute to the fields of discourse analysis and pragmatics. The findings can enhance our understanding of native Chinese speakers in intercultural communication.

The Interplay of Sentence Contextual Information and Lexical Synonymy — Evidence from eye tracking research

Lecture

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Lexical synonymy is one of the most important issues in linguistics, which is widely discussed in meaning theories. It is observed that compared to lexical synonymy in general context, the synonyms generated in specific context are often more creative and indeterminate. Current theoretical accounts of lexical synonyms in semantics cannot explain the context-sensitivity of lexical synonyms. In Neo-Gricean pragmatics, it is advocated that the interpretation of lexical meaning often involves a default inference, which is automatically assigned to every occurrence of the lexical concept regardless of the situated context (Levinson, 2000). One may also claim that there are two types of context, i.e. default and specific context (Huang, 2012).

However, relevance theorists (Sperber and Wilson, 2008; Wilson and Carston, 2007; Kolaiti and Wilson, 2014) tend to give a unified account of lexical meaning and context. They advocate an inferential account of lexical meaning involving the construction of ad hoc concept, which is guided by the expectations of relevance. In their view, this process is in general more flexible and creative than can be accounted for by default approach. Current pragmatic models haven't paid much attention to the online construction of lexical synonymy in different types of sentence context.

The present research used an eye tracking experiment to examine the effect of semantic associative and pragmatic inferential mechanism on the online processing of lexical synonymy in different types of sentence context. The results showed that: 1) typical synonyms didn't produce priming effects in common contexts. This indicates that semantic association and default meaning don't affect the online processing of lexical synonymy. 2) Contextual information influenced the online processing of lexical concepts and their synonymous relations. Lexical synonymy can't be constructed without specific context. 3) There were significant interactions between special contexts and synonyms. This suggests that lexical synonymy is inferred online based on contextually relevant information. Together these results support the relevance theoretical model, and pragmatic inference is the cognitive mechanism of lexical synonymy.

Based on the results, we propose that the construction of lexical synonymy is a dynamic process, which is the result of the mutual adjustments of the encyclopedic information and contextual assumption. It is assumed that the interpretation of lexical synonymy involves the process of determining fully-fledged concepts in specific context. And cognitive similarity is a property of synonyms, which is dynamically constructed by interlocutors in the process of interaction. This research indicates that lexical synonyms are inferred by the interlocutors in specific context through pragmatic inferential mechanism.

Key Words: Semantic association, Default meaning, Pragmatic inference, Lexical synonym, eye-tracking

The Makings of Quotations

Lecture

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Quotations are evident in a wide spectrum of areas including literary, legal, political and scientific contexts serving a variety of rhetorical, argumentative and practical purposes. It is thus intriguing to study their nature and thereby perhaps gain insight into the rationale for their effectiveness.

Quotation is characteristically conceived of as an instance of “mention”, rather than “use “, and, accordingly, supposedly “echoes” both form and meaning of the original usage in a distinct state of affairs. The “ideal quote” would then presumably consist of a verbatim rendition of the original linguistic instantiation. However, examination of authentic corpora in fact suggests that many instances of quotes do not demonstrate identity with, but rather similarity to, the original. Similarity, however, is by its very nature a matter of degree and the question then arises what resemblance parameters have to be met for a given instance to count as a quote of a given original. It is instructive in this context to take into account the concept of “a misquote” as pertaining to a misrepresentation of the content of a given piece of information. It would then stand to reason that semantic affinity constitutes an essential factor in the makings of a quote and thus, perhaps counterintuitively, that “paraphrases” would constitute a type of quote. However, the vast majority of genuine quotes characteristically display a striking formal similarity to (rather than identity with) the original. Here, too, resemblance parameters vary, allowing for a scale of what will be referred to as “formal closeness” to the original.

In addition to the relevant semantic and formal criteria involved in the makings of a quotation, yet another essential parameter – recognizability - is evidently at play. (The absence of this basic cognitive building block appears to necessitate explicit source acknowledgement for the linguistic entity in question to count as a quote.) Assuming authentic and honest use, recognizability clearly depends on shared knowledge, a notoriously challenging factor.

In this presentation I will delineate a variety of formal resemblance parameters (ranging from lexical choices to morpho-syntactic and construction-type considerations) that are criterial in the characterization of quotes (and assist in their recognizability- potential). It will be argued that some formulaic quality is essential for their relative ease of processability (compared with ordinary compositional interpretability). This semi-automatic decoding procedure will be argued to underly their effectiveness.

I will demonstrate that extensions along some of the specified parameters are perceived as permissible “creative variations” while others constitute gross deviations, to the point of non-recognizability. Examples drawn from Biblical, literary and poetic texts (e.g. Shakespeare’s) and famous historical canonical political speeches (e.g. Churchill’s and Kennedy’s) and slogans in both English and Hebrew will exhibit a range of productive, manipulative and humorous manifestations exemplifying the richness of linguistic options offered by this unique use of language.

The meaning and usage of ‘today’: Corpus-based quantitative and qualitative analyses

Lecture

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Background

The English word ‘today’ is described as a deictic expression which refers to the day including the speech time (e.g. Huang, 2014; Levinson, 1983). However, in some cases ‘today’ refers to a wider span of time than a single day: “the conditions are even more fertile today than they were back in 2002,” and “today’s governments enjoy ... technologies” (COCA). Thus, ‘today’ needs a closer investigation. In the literature, while there are some works on ‘now’ (e.g. Altshuler, 2009; de Swart, 1999; Hunter, 2012; Nishijima, 2016), there appears to be no work on ‘today’.

Research question and approach

What are the major meanings of ‘today’ and how are they used? Specifically, in what kind of text types and syntactic patterns does ‘today’ appear? This work aims to answer these questions from quantitative and qualitative perspectives, using corpus data.

Method

The Corpus of Contemporary American English (COCA) was used. Two hundred contexts including ‘today’ were retrieved. Each example contains the following information, among others: a context with about twenty-five words, and text type (SPOKEN, NEWS, MAGAZINE, FICTION, and ACADEMIC). First, two meanings of ‘today’ were identified: T1 (the day including the speech time) and T2 (similar to “nowadays”). Also, five syntactic patterns in which ‘today’ appears were identified: A (clause-initial), B (VP modifier), C (NP modifier), D (*today’s* +NP), and E (other). Each example was labeled with T1/T2 and A~E (e.g. “1A,” “2C”). Then, each example was analyzed quantitatively with respect to T1/T2 and the following: 1) the five text types, and 2) A~E. Furthermore, the contribution of co-occurring expressions to the T1/T2 distinction was analyzed qualitatively.

Results and Discussion

In each text type, ‘today’ (T1/T2) appeared as follows. SPOK- 55 (70.5%) / 23 (29.4%); NEWS- 18 (40.9%) / 26 (59.1%); MAG- 7 (19.4%) / 29 (80.6%); FIC- 19 (79.2%) / 5 (20.8%); ACAD- 3 (16.7%) / 15 (83.3%). In SPOK and FIC, T1 was dominant. In MAG and ACAD, T2 was dominant. The distribution of T1 and T2 over the syntactic patterns A/B/C/D/E was as follows. T1- 12 (11.8%) / 74 (72.5%) / 3 (2.9%) / 5 (4.9%) / 8 (7.8%) / Total: 98; T2- 15 (15.3%) / 37 (37.8%) / 23 (23.5%) / 14 (14.3%) / 9 (9.2%) / Total: 102. The total occurrences of T1/T2 were almost the same. For T1, B was dominant. For T2, B was less significant compared with T1: C, A, and D were also important patterns.

A qualitative analysis indicated that major co-occurring expressions for T1 were: the past tense, reference to a specific event, and reference to a specific time span. Those for T2 were: the present tense, reference to a contrasting past (/future) time, and generic expressions.

Conclusion

Corpus-based quantitative/qualitative analyses shed light on the meaning and usage of ‘today’. The two meanings of ‘today’ had different distributions in different text types and syntactic patterns. These findings indicate that the two different meanings of ‘today’ are communicated by means of different types of co-occurring modalities in a sentence.

The Multifunctionality of the Discourse Marker Combination ‘okay then’: Evidence from the American TV Series ‘Fargo’

Lecture

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The ability of single discourse markers (henceforth DMs) to accomplish various tasks – often simultaneously – is “the rule rather than the exception” (Andersen 2001: 81) and an inherent property also reflected in DM combinations. The current study indeed focuses on the diversified “interactional functions” (Bazzanella & Morra 2000: 151) of *okay then* as detected in the 30 episodes of the three-season TV series *Fargo* (2014, 2015, 2017), created by Noah Hawley and produced by Joel and Ethan Coen. The choice of *Fargo* as the source of this linguistic investigation is motivated by the fact that the “multifunctionality” (Brinton 1996: 36) or “polyfunctionality” (Lewis 2006: 49) of *okay then* is particularly evident even to the least attentive audience.

Preceded by an introduction which includes an essential plot summary of each season and elaborates on the notions of DM “combinations” (Fraser 2013: 318), “sequencing” (Lohmann & Koops 2016: 417), “compositionality” (Bazzanella 2006: 460) or “patterning” (Tagliamonte 2016: 106), this analysis addresses the 32 occurrences of *okay then* in order to demonstrate how both co-textual and contextual surroundings contribute to determine its various functions, e.g. turn-taking and turn-yielding device, filler, backchannel, greeting, plausibly implying the performance of “illocutionary acts”, mostly “representatives”, “directives” and “commissives” (Searle 1975: 344-361).

Although *okay* and *then* can obviously stand alone as independent DMs, the data gathered indicate that, due to their non-occasional combination and systematic ordering, the co-occurrence of *okay* and *then* is to be viewed as a fixed expression by itself. Finally, despite the idiosyncratic but equally conscious overuse of *okay then* by the series creator, with the aid of corpus data – 701 occurrences in the COCA – it will be shown how the present findings may be generalizable to American English as a whole.

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The Near-Past as Discursive Battleground: Historical Revisionism in Post-colonial Hong Kong

Lecture

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We often learn just as much about history from the way history is told as from the events that are being covered. History gets rewritten for the purpose of the historical account, the availability of new evidence for the account, and the level of objectiveness of the writer in selecting evidence for the account. Then there are the social, political, and psychological paradigms of the time. In Hong Kong's case, the ambiguity of Hong Kong's governance framework under the "one country, two systems" formula has led to confusion as to how past events should be depicted. The "one country" could be said to be equivalent to "Sinofication" while the "two systems" could be said to be "de-Sinofication" since Hong Kong had been promised a "high degree of autonomy" with continuance of many of its colonial forms and structures. Hong Kong is often told it must see things from "two perspectives" under this governance framework. This presentation illustrates this through a discourse-historical analysis of two recent controversial "historical revisions" in the light of other recent political events in Hong Kong: the revision of the Basic Law Factsheet (2014) and the revision of the history of the 1967 Red Guard riots on the Hong Kong Police Website (2015) as well as the contestation of these revisions in various media outlets.

The Needle and the Damage Done: Expressing and Managing Pain in Cognitive Neuroscience Experiments.

Lecture

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Pain is a well-established topic of study in psychology. Further, it is also an ethical issue; professional codes of conduct exist stipulating that subjects should not experience harm, and experimenters should mitigate against the possibility. Yet, beyond what is contained in codes and best practice advice provided in textbooks, we currently lack an empirical understanding of how pain and discomfort are managed as practical matters during psychology experiments. This stands in contrast to an established ethnomethodological and conversation analytic literature on pain in interaction; primarily in the contexts of medical consultations (e.g. Clemente, Lee, & Heritage, 2008; Heath, 1989; McArthur, 2018). Taking the unique context of electroencephalogram (EEG) experiments as an example, this study investigates how pain is made interactionally relevant and how experimenters and subjects deal with it during these sessions.

The data are video recordings of 45 cognitive neuroscience experiments using EEG technology, with 60 hours of data from four laboratories. Conversation analysis and qualitative video analysis are used to examine a collection of *non-solicited pain reports*- instances where subjects say, “that hurts”, “ouch” or something similar, seemingly spontaneously. That is, not in direct response to some prior talk or question. The cases all occur during a specific part of these experiments; the set-up phase. EEG set-ups involve experimenters filling 64 electrodes on a cap, worn by subjects, with gel from syringes (with needles attached) to increase electroconductivity. In these cases, pain is inflicted on subjects by experimenters’ use of the needle (e.g. too much force or scratching the skin).

The analysis documents two different ways that subjects can display pain. The first, “concrete pain reports” involve subjects explicitly reporting pain. The second, “ambiguous pain displays”, are treated by experimenters as possible displays of pain, whose exact nature is then unpacked. Both types are dealt with in different ways in the subsequent talk. The study also shows that pain is inextricably bound up with the activities occurring, and way work is organized, during EEG set-ups. For example, subjects tailor their pain reports given their concurrent engagement in tasks such as filling out questionnaires, and experimenters must coordinate their work with the demands of responding to the subject’s pain. Experimenters can respond to pain displays in a variety of ways- by apologizing and suspending their work (amongst other actions). Finally, two dimensions of responsibility emerge as relevant concerns in how pain is displayed and dealt with; who is responsible for inflicting the pain, and the various responsibilities of, and as, the lead experimenter.

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The negotiation of troubles in communication during videoconferencing

Lecture

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This paper analyzes how speakers negotiate troubles in computer-mediated communication. Technical factors, such as bad audio or video connections, may produce even temporary disruption of communication. At the same time, individual participants may encounter difficulties in handling digital media. Both factors have proven to be central features of video-based interaction between several interlocutors (Brandt / Jenks, 2013).

The research on which the paper is based aims to see how these difficulties are handled by the interlocutors so as to maintain their interaction. The empirical basis for this study is a collection of international videoconferences, in which six participants with a moderator and a protocol leader, discuss some pre-established topics regarding school lessons that had been videotaped. The participants are in-service and pre-service German teachers from three countries (Italy, the Netherlands, Hungary), who met in various individual combinations, for one hour each meeting, on the e-learning platform *edubreak*. The meetings were held from October 2017 to March 2018. These meetings occurred in the context of a teacher training program (ERASMUS+ project Developing Teaching Competencies for Extensive Reading Programs (LEELU), www.leelu.eu).

The focus of the analysis is to point out which verbal and non-verbal patterns of action are used by participants in these international videoconferences in order to maintain the participants' attention when the above mentioned disruptions in digital communication happened. We want to show how the moderator deals with local breaches, when a connection with one individual fails, so that the attention of the other participants be oriented to the meeting and not to the breach. The concept of attention in the context of computer-mediated communication is particularly useful. We describe in particular three methods through which the attention of the participants is kept on the meeting by the moderator: one concerns the moderator changing the addressing person; the second concerns a change of topic; the third concerns the moderator talking herself.

Selected sequences were transcribed according to the transcription conventions GAT II (Selting et al., 2009) and documented by photos taken from the screen. To capture adequately the various modalities, for example in addition to the supramental linguistic phenomena such as volume and tone of the voice, gaze, gesture, body position and body positioning, we used the multimodal approach of Sigrid Norris (2004, 2011). In this kind of semiotic discourse analysis the level of attention is analyzed from a phenomenological perspective, which seems to be particularly suitable for this form of digital communication. In the paper we finally examine similarities and differences between computer-mediated communication and face-to-face communication.

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The performative mediation of social worlds: Speech acts in news headlines

Lecture

Ms. Mia Schreiber¹, Prof. Zohar Kampf¹

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The performative mediation of social worlds: Speech acts in news headlines

Mia Schreiber

Zohar Kampf

Speech acts are an essential part of human communication, and has an important role in shaping, constructing and mediating social and political relationships (Blum-Kulka and Hamo, 2011; Kampf, 2013; Verschueren, 1980). In public discourse, speech act verbs serve as a discursive resource for journalists to mediate the intentions of news sources, ordinary people and public figures (Schreiber and Kampf, 2018; Sigal, 1986; Stubbs, 1983). Moreover, Wierzbicka argues that speech act verbs construct a category of headlines which “seems more common than any other category” (1987:3) in the news. Following Wierzbicka, the current study focuses on the role of speech act verbs and performative markers in the process of mediating the social worlds in news-media reports. Our aim is to map the occurrences, prevalence and functions of performative markers in newspapers headlines.

The corpus of the study includes 80,6038 headlines published between 2012 to 2016 in six leading newspapers in the US and the UK (ranging in type and political orientations): *The Washington Post*, *The New York Times*, *USA Today*, *The Guardian*, *The Telegraph*, *Daily Express*. We used *R* and *Python*, an open source programming languages for statistical analysis, in order to deconstruct the headlines into tokens and their frequencies. On the basis of Wierzbicka’s typology of English speech act verbs (230 verbs), all headlines were examined manually in search for performative verbs and markers and their prevalence in news-media headlines.

Preliminary findings indicate that performative markers constitute 2.2% of all words (57096 occurrences) and, more importantly, are used in 26.1% of all headlines. In the presentation we will (1) present the final results after excluding irrelevant occurrences of non-performative nouns, (2) identify the most prevalent markers and in the news, and (3) shed light on the performative functions of journalistic discourse, by examining to what extent “public life can be conceived as a gigantic network of speech acts” (Wierzbicka, 1987:3).

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The Pragmatics of Amicable Interstate Communication

Lecture

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The discursive problem guiding this study is how to foster friendly and peaceful relations between states through amicable speech acts. Although scripts for amicable communication are integral part of the diplomatic language (Jönsson and Hall, 2003), namely, the “body of rules governing diplomatic conduct at official functions and other encounters” (Cohen, 1987: 142), in peace discourse the efforts to classify the types of these actions and the logic that guides them have been minimal.

This presentation will propose a research agenda for studying the building blocks of amicable communication and their role in fostering sociability between states. Resorting to speech act (e.g. Searle, 1979), politeness (e.g. Brown and Levinson, 1987; Locher and Watts, 2005) and international relations theories (e.g. Chilton, 1990; Musolff, 2018), we theorize the state as a communicating actor and conceptualize amicable actions and their guiding logics. On the basis of linguistic-pragmatic analysis of 2,180 actions delivered by a variety of international actors (from Israel, Palestine, Qatar, U.S., Australia, Russia, U.K., Germany, and Kenya among others) in a range of communicative contexts (formal, mediated, etc.), and ten interviews with senior foreign affair policymakers, we (1) classify variations of amicable actions available in the verbal toolbox of foreign affair policymakers, and (2) point out their potential to advance relations in interstate communication.

The findings show a preference to perform interstate communication through solidarity-oriented (90.6%) and expressive actions (49.6%). Asserting friendship (9.9%) and thanking (9.4%) were found to be the most popular actions, frequently utilized by international actors in a range of ceremonial contexts. Paying respect and expressions of honor (2.9%) were found to be the most frequent strategy for showing one's deference to the other's sovereignty and autonomy.

In the conclusions, we argue for the importance of studying the pragmatics of interstate communication and point to factors that need to be confronted in the future in order to answer the overarching question: Under what conditions do amicable actions achieve their ends?

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The pragmatics of marking community membership

Lecture

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The focus of this presentation is on the pragmatics of showing community membership. Specifically, discourse from an academic online learner community of L2 users of English is analysed, and their pragmatic strategies for showing community membership are identified. The data involves learners of English as a second language who were all students on an online MA programme in English Linguistics run by a university in Sweden. There were 29 students in the cohort; two were speakers of Bangla, while the rest were Vietnamese. These students are mostly novice Internet users, having little or no experience of chatting online.

Students position themselves as community members through the use of inclusive pronominals, and, less directly, through metonymic expressions, specifically the names of pre-seminar discussion groups (Spring, Summer, Autumn, Winter). It is argued that the use of these expressions encodes a weak implicature that speakers are members of particular learner communities.

The use of a specific speech style, known colloquially as netspeak, is also argued to encode a weak implicature of community membership, this time a community of users of a speech style. Li (2010) has noted that, thanks to the global and cross-cultural nature of online communication, the Internet is leading to changes in the perception of norms in English. Synchronous CMC is not yet characterised by strong conventions, according to Savas (2010), and therefore users feel free to develop their own norms of online discourse. Jenks (2014) has also discussed group-specific norms of addressivity in his research on L2 discourse, and White (2016, 2017) argues that the use of reduced language indexes membership of a community of practice. Evidence is presented here that the community is interactively negotiating its own linguistic and cultural norms regarding the use of netspeak, specifically the use of reduced forms (like writing *info* instead of *information*; see White, 2016, 2017 for more details on the types of reduced forms). This negotiation, as well as the use of reduced forms in general, also encodes the weak implicature that users are members of a community of users of netspeak.

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The pragmatics of orthographic shaming: Written speech acts and the negotiation of power, normativity, and discussion culture

Lecture

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Literate communities feel strongly about orthography: they claim ownership of ‘their’ orthographies and demand the right of co-determination. This is evident in highly emotional debates surrounding orthographic reforms (cf. Johnson 2005).

A context in which it becomes strikingly apparent that orthography is a form of social action (cf. Jaffe 2012; Sebba 2007) is social media. Frequently, written utterances on Facebook etc. that include orthographic mistakes are corrected by others (who are sometimes referred to as *grammar* or *spelling nazis*). In numerous cases, this is done not neutrally but in a manner that ostentatiously degrades the person who made the mistake. I call this phenomenon *orthographic shaming*. It is characterized by the fact that people interpret linguistic knowledge, in this case the knowledge of orthographic norms, as a source of power: knowing something others do not – and pointing this out to them – validates their superiority.

In this talk, I present the results of a study that employs a combination of three methods to investigate orthographic shaming in German: (1) a qualitative analysis of 100 correction samples including the respective contexts taken from Facebook, (2) semi-structured oral interviews with 14 participants regarding their attitudes towards orthography, mistakes, and orthographic shaming, and (3) written interviews with ‘orthographic shamers.’

In the analysis, I focus on the pragmatic aspects of orthographic shaming. Informed by previous studies on speech acts in social media (cf. Carr, Schrock & Dauterman 2012), speech acts within orthographic shaming comments and the reactions to them are identified. Conclusions are drawn as to the pragmatic behavior surrounding orthographic shaming as well as the attitudes towards this behavior. Ultimately, the phenomenon of orthographic shaming appears to be an expression of a negotiation of power and normativity and a gradual change of discussion culture.

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The Procedural Schema Transfer Mechanism in the Interlanguage (IL) /Second Language (L2) Pragmatic Comprehension Process: Japanese EFL and UK ESL Contexts

Lecture

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Without schematic knowledge, it is difficult to comprehend what a speaker intends to convey. Taylor and Crocker (1981) and Turner (1994) distinguish between various schemas, including the person, self, role, event, process, and strategy schemas. By contrast, I shall distinguish between conceptual and procedural schemas. Conceptual schemas include the event, time, space, and episodic schemas, while procedural schemas include, for example, the “higher-order inference-oriented schema (HIOS)” (Boku, 2015), which would be used to interpret a speaker’s higher-order meaning. This paper examines how speakers of English as an interlanguage (IL) or second language (L2) infer the meaning of reversed polarity tags (RPTs) or tag questions in a movie scene. An IL is a language that learners use independently of both their first or native language (L1) and their L2, often to signify the meaning of their spoken utterance or written language. However, Boku (2013, 2015) claimed that the IL represents the processing of the learners’ language as input or intake (i.e., language internalization by learners), as well as representing the learners’ output (e.g., spoken and written language). The purpose of this paper is to investigate whether HIOS transfer occurs when learners comprehend meaning in their IL/L2. The research questions are as follows: (1) Are Japanese EFL/ESL learners’ L1 and IL/L2 inferences significantly different? (2) Do Japanese EFL/ESL learners’ IL/L2 inferences have relationships with those of their L1?; and (3) Do Japanese EFL/ESL learners’ inference in both their L1 and IL/L2 have relationships with collectivism? The participants were 18 Japanese EFL undergraduates living in Japan and 5 Japanese ESL university students living in the United Kingdom. Each learner filled out a questionnaire on individualism-collectivism before watching movie scenes. After watching the scenes, they answered comprehension questions about them. The questions assessed learners’ comprehension of scenes that included RPTs or Japanese particles equivalent in meaning to RPTs. The data were statistically analyzed. This paper concludes by discussing the research results and the mechanisms of procedural schema transfer in an IL comprehension process based on a cognitive approach.

The Production of *you know* and *I mean*: a comparative study of the functions of these pragmatic markers in native speakers' and Brazilians' speech.

Lecture

Dr. Aurélia Lyrio¹

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Pragmatic markers are highly important expressions in written and oral discourse. However, they are essential in oral discourse, since their misuse or lack thereof at the pragmatic level renders the discourse inappropriate or even rude (BRINTON, 1996, p. 35-36), as demonstrated by contemporary research carried out with advanced learners of English (NIKULA, 1996; PIIRAINEN-MARSH, 1995; LYRIO, 2009). It was based on such facts that we decided to verify whether a group of Brazilian learners of English use the pragmatic markers *you know* and *I mean*, which gave rise to the following research questions: Do these advanced Brazilian learners use the pragmatic markers *you know* and *I mean*? In which functions? Can they correctly interpret the markers multiple functions? To accomplish our aim we analyzed the functions of these markers in the speech of some students and compared them to those produced by native speakers in the same situation. The reason for choosing these pragmatic markers was their high frequency in the speech of native speakers as compared to the low frequency in the speech of non-natives (NIKULA, 1996). Since many functions of *you know* and *I mean* are related to positive and negative politeness, we considered important to verify whether such functions are used and correctly interpreted by the Brazilian learners in the study, in order to know how well they interact pragmatically. The data were collected through fifteen-minute conversations between pairs of students and native speakers. Each pair was given a set of face threatening subjects to choose from, and discuss. They were instructed to give their own opinions and points of view. We never mentioned that they should use the markers under study. These conversations were later transcribed and analyzed. The students also answered a questionnaire some days before having the conversations, whose objective was to investigate their experience with the English language. The aim of such an action was to guarantee that eventual positive results, i.e., correct use and interpretation of the marker, didn't spring from a living experience in the target culture. None had lived in an English speaking country. The results also revealed that the learners use of *you know* exceeded that of the native speakers, while in the case of *I mean* it was the opposite. Our theoretical framework for the functions of these markers is grounded on the research undertaken by Schifffrin (1987), Schourup (1985), Erman (1987, 2001), Östman (1981), Holmes (1986). To analyze the politeness dimension we took in consideration Brown and Levinson's (1978-1987) work.

Key words: Pragmatic Markers; Linguistic Politeness; *You know*; *I mean*.

The Pronunciation of Spanish and English Bilinguals: Between L1 and L2?

Lecture

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The language of heritage bilingual speakers has been shown to have features shared with monolingual speakers of the two languages, although other characteristics make them more akin to second language learners (Polinsky 2008, Montrul 2010). It has also been shown that the phonological systems of bilingual speakers influence each other (Flege et al 2003, MacLeod and Stoel-Gammon 2005). The present study explores the vowel and intonation systems of heritage Spanish speakers in California based on a corpus of semi-directed interviews, to establish whether one language influences the other, or whether their English and for Spanish are closer to the monolingual speakers' system of either language. There is some limited evidence that the vowel systems of Spanish in Spanish heritage speakers of Mexican descent in California is indeed very similar to the system of monolingual Mexican Spanish speakers (in pitch, duration, F1 and F2 values) – their English vowel system, however, and especially the front vowels, is not completely comparable to the published values for monolingual American English speakers' vowels (Miglio 2011). Intonation in bilingual Spanish has been shown to be influenced by English pitch movement, as well as signalling information structure (Gries and Miglio 2015). This study widens the scope of the previous ones using data from natural speech as opposed to carrier sentences read out loud, and uses unpublished data from the same regional varieties of both English and Spanish, as spoken in California (monolingual English, bilingual English-Spanish), and in Mexico (monolingual Spanish) by individuals in the same age group and of comparable socio-cultural background.

The requestive speech act realization patterns of Japanese learners of English as a foreign language

Lecture

Dr. Aika Miura¹

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The current study attempts to present the requestive speech act realization patterns produced by Japanese learners of English at three different proficiency levels in the National Institute of Information Communications Technology (NICT) Japanese Learner English (JLE) Corpus, which is composed of written transcripts of the Standard Speaking Test (SST), an oral interview test. The author examined the data of shopping role plays in the SST, where the CEFR A1 and A2 learners were given a general purchasing task and B1 learners were asked to negotiate a refund or an exchange of the purchased item. She manually identified linguistic features that manifested the “illocutionary force indicating devices (IFIDs)” of requestive speech acts in given contexts (Searle, 1969, p. 30).

An annotation scheme was developed to identify requests by revising the Cross-Cultural Study of Speech Act Realization Patterns (CCSARP) coding scheme (Blum-Kulka, House, and Kasper, 1989). In order to fit into the target learner data, the author added learner- and situation-specific linguistic patterns to the CCSARP categories. In the revised scheme, requestive head acts were divided into three categories: *direct* strategy (e.g., desire “want”), *conventionally indirect* strategy (e.g., ability/permission “can”), and *not-classifiable* strategy, drawing upon the surface linguistic forms in which the learners expressed their requests.

The CCSARP coding scheme was revised in the following three ways: (i) identification of learner-specific categories including unsuitable lexico-grammatical features, such as *not-classifiable* requests (e.g., “A collar we choice er something else?”), as well as *declarative statement* patterns in the *direct* category, without the use of modal verbs or tense inflections (e.g., “Uhm today I I I buy my suits.”), (ii) addition of “highly conventionalized” (Leech, 2014, p. 143) features that were not included in the CCSARP, but were specific to shopping situations, including *possibility* patterns (e.g., “Is it possible to discount?”) in the *conventionally indirect* categories, and (iii) exclusion of *non-conventionally indirect* patterns such as *hints*, which do not exhibit any requestive realizations in the surface forms.

The author investigated the data of 68 A1, 114 A2, and 66 B1 learners. As a result, a total of 517, 1,002, and 373 requestive head acts were identified in A1, A2, and B1 learners’ files, respectively. The proportion of *conventionally indirect* strategies increased and that of *direct* strategy decreased as the proficiency improved. This result was correspondent with those derived from the non-corpus-based studies conducted by researchers adopting the CCSARP coding scheme for their classifications of the collected data via written or oral discourse completion tasks (e.g., Flores Salgado, 2011; Hill, 1997).

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The role of (historical) pragmatics in the uses of response particles. The case of French

Lecture

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Many languages use particles as minimal affirmative vs negative responses to a preceding utterance by a different speaker. Typologically, response particles function according to two basic systems, a polarity-based one and a (dis)agreement-based one.

The French system is often thought of as polarity-based, *oui* ('yes') and *non* ('no') marking the positive vs negative polarity of the response. However, it is in fact a hybrid system, integrating elements of (dis)agreement. Saliently, French has a second affirmative particle *si*, which marks reversal of the negative polarity of, and thus disagreement with, the utterance it responds to, cf. (1):

- A : Jean ne viendra pas.
- A: N'êtes-vous pas la fille de X ?

B : Si(, il viendra)/Non(, il ne viendra pas).

'A: Jean won't come.

B: Yes(, he will)/No(, he won't).'

Moreover, *oui* is often preferred to *si* or *non* when responding with agreement to syntactically negative utterances that are positively oriented at the pragmatic level, as seen in (2):

B : Oui/Si.

'A: Aren't you X's daughter?'

B: Yes.'

I argue that a better understanding of the current system can be obtained by taking historical pragmatics into account. The French response particles result from lexicalization of two different constructions in Medieval French, *oui* < *oïl* < *o il* < Latin *hoc ille* (fecit) ('this he/it (did)') vs *si* (< Latin *sic* 'thus')/*non* + V. Medieval French had a second negative marker, viz. *nenni*, whose source construction *nenil* < *nen il* ('not he/it') is analogous to that of *oui*. I show quantitatively that the two pairs of response markers (*oïl/nenil* vs *non/si*) originally occurred in distinct types of contexts and had different types of pragmatic import. This remains true of *oui/si*, whereas in the case of the negative markers, *non* gradually encroached upon the territory of *nenni*, eventually ousting the latter.

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The role of pragmatics-focused classroom instruction in the development of L2 resources for stance-taking: Japanese interactional particles *ne*, *yo*, and *yone*

Lecture

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The present study explores the role of pragmatics-focused instruction in the development of L2 resources for stance-taking by focusing on JFL learners' use of Japanese interactional particles *ne*, *yo*, and *yone* (cf. Cook, 1992; Yoshimi, 1997; Morita, 2015) in Japanese conversation. To bridge the gap between the highly frequent use of the particles among native Japanese speakers in everyday conversation and the paucity of instructional treatment thereof, this study focuses on the effects of classroom instruction on learners' awareness and use of *ne*, *yo*, and *yone* as a resource for joint stance taking between participants in an ongoing interaction.

The study implements pragmatics-focused instruction, incorporating awareness-raising and conversational activities, in a second-year Japanese class throughout one semester. To examine the effects of instruction on the development of learners' understanding and use of the particles *ne*, *yo*, and *yone* in spontaneous conversation, analysis focuses on 1) the development of learners' metapragmatic understanding of particle use in constructed dialogs, and 2) learners' demonstration of the ability to deploy the particles for co-constructing stances in spontaneous conversation with their NS partners and peers.

Findings from the learners' performance drawn from the pre- and post-test provide evidence that they have demonstrated greater awareness of the discourse functions and use of each particle. Additionally, conversation data exhibits learners' development of L2 resources for stance-taking evidenced by an increasing ability to attend to the co-participant's talk and achieve intersubjectivity (Kärkkäinen, 2006) by productively using *ne*, *yo*, and *yone*. This study offers pedagogical insights for language teachers to explore discourse-situated instruction of "grammar as an emergent system" (Bybee & Hopper, 2001) and how such instructional approaches potentially enable learners to deal with novel contexts beyond the L2 classroom.

The Role of Questioning in Coercing Limited English Proficiency (LEP) Interviewee Responses in the Legal Setting

Lecture

Dr. Maria Laura Lenardon¹, Prof. Mercedes Nino-Murcia²

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The negotiation of meaning among participants in a speech act is affected by power, social status, symmetrical or asymmetrical personal relations (Goffman 1972, Drew et al. 2001). Those in higher positions can control the structure of the linguistic interaction (Wang 2006). In turn, law enforcement officials' position of authority by itself creates language asymmetry and this inequality may be increased by how questioning is handled specially with LEP interviewees. This puts interviewees at risk of misunderstanding or coercing them to answer. Thus, social and inferential meaning-making is significant in this environment where asymmetrical power relations prevail.

In this presentation, we examine interrogations in English to LEP interviewees in legal settings using conversation analysis (CA) as our framework (Stokoe & Edwards 2010). We focus on how questions are employed by law enforcement officers during the interrogations. In this setting, questions, depending on the form they take, serve three main purposes: to elicit new information, and to evaluate and confirm what has been previously said (Berk-Seligson 2009, 2017, Holt & Johnson 2010). The types of questions asked also carry pragmatic effects which are addressed as well. Finally, we discuss the challenges that LEP interviewees face.

Our data come from online records publicly available from the legal domain in the U.S. Results show that these non-native speakers have additional challenges because of their limited linguistic and cultural proficiency of English (Pavlenko 2008). Our data provides evidence of what Pavlenko (2017) refers to as the *foreign language effect*. That is, these L2 speakers seem to be "less concerned about negative consequences and less averse to risk" (p. 74) which in legal encounters may play a detrimental role in the outcome of their case.

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The semantics-pragmatics interface of quantifier scope in Mandarin

Lecture

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Issue. Mandarin has long been known as a “scope rigid language” (Huang, 1982) in that doubly quantified sentences generally do not display scope ambiguity; sentences containing multiple quantifiers only permit the surface scope (SS) but not the inverse scope (IS) reading. However, recent studies argue that scope ambiguity does manifest in more complicated data, e.g. double object constructions (DOC) and non-finite complement clauses (Lin, 2013; Larson & Wu, 2018). Unfortunately these studies offer no empirical evidence or theoretical justification for such claim. The present study sets out to experimentally investigate whether quantifier scope ambiguity in Mandarin are accessible to native speakers.

Experiment. We conducted two online pilot experiments. Experiment 1 (N=31) was a grammaticality judgment task, where participants were instructed to rate the acceptability of doubly quantified sentences using a 7-point Likert scale (from 1-“completely unacceptable” to 7-“completely acceptable”). Representative test items are given in (1)-(4) below (all modeled on the data in Lin, 2013).

- (1) 至少五位每一州議會的議員會支持這個提案□(Inverse-linking)
- (2) 小梅買了三塊蛋糕給每一個男生□(Dative construction)
- (3) 老師要求一個男生幫助每一個女生□(Embedded non-finite clause with “yi”)
- (4) 老師要求某個男生幫助每一個女生□(Embedded non-finite clause with “mou”)

The items which were considered acceptable (MEAN>4-“neutral”) were then used in Experiment 2 (N=20), where another group of participants were asked to rate the appropriateness of the test items that were paired with an image describing the SS or IS scenario, again using a 7-point scale (from 1-“extremely inappropriate” to 7-“extremely appropriate”). The sentence-image pairs were randomized so that some participants saw the SS scenario of a sentence while others saw the IS scenario.

Discussions. First, “inverse-linking” sentences like (1) were judged unacceptable (MEAN=2.71), and most participants had difficulties to interpret such sentences. This contradicts Lin’s (2013) claim that such data are ambiguous. Second, the results for (3) (SS=4.90, IS=1.80, $F=12.63$, $p=.002$) and (4) (SS=5.56, IS=1.64, $F=39.36$, $p<.001$) show that the IS reading is not permitted in the embedded clause, suggesting the ambiguity account in previous literature needs to be reconsidered. Third, while the results of (2) (SS=3.47, IS=5.40, $F=4.95$, $p=.039$) seem to confirm scope ambiguity in the DOC-type sentence, the IS reading is actually the favored one, while the SS reading is only marginal, which is at odds with the Processing Scope Economy (Anderson, 2004). Our explanation is that the high ratings of (2) against the “every-boy-receives-one-cake-individually” scenario are not due to IS, but instead to a different scope order in the underlying structure. Finally, the dispreference of the SS scenario of (2) is attributed to the fact that an individual’s commonsense belief and world knowledge affects the plausibility of certain quantifier scope ordering at the pragmatic level (Saba & Corriveau, 2001). We conclude that both semantics and pragmatics should be factored in in the verification of quantifier scope ambiguity in Mandarin. Key references: Larson, R. & Wu, H. 2018. Quantifier scope and topicality in Mandarin. IACL-26. Lin, J. 2013. QR and finiteness. In *Deep insights, broad perspectives*. Saba, W. & Corriveau, J.-P. 2001. Plausible reasoning and the resolution of quantifier scope ambiguities. *Studia Logica*.

The Socio-cultural Context of Verbal Irony in Nigeria.

Lecture

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This study seeks to characterise the form of verbal irony prevalent among Nigerians by identifying its motivation, inherent properties, and communicative value. It is about the “discursive construction of irony” (Simpson 2011) in every day spoken interaction as governed by the people’s belief system, cultural consciousness and worldview. Data for this study comprise detailed field notes taken within the last five years in contexts in which utterances occurred naturally. These were then tested among twenty informants from diverse ethnic and linguistic backgrounds at the University of Benin to determine the prevalence and motivation of the ironic utterances within the Nigerian cultural context. In addition, 500 questionnaires were administered to a group of students and staff from diverse socio-cultural and linguistic backgrounds in the University of Benin. 388 or 77.6% of the total number administered were found useable. These were analysed using frequency tables and simple percentages. Results show that 90% of the population have encountered the use of verbal irony which the study describes, and 68.3% have used such utterances themselves. As for the motivation, 98.9% believe that negative utterances have grave repercussions and should be avoided. This is the underlying principle of verbal irony in this context. Besides, 88.7% trace this socio-linguistic behaviour to religion, culture and worldview of the Nigerian people. The study claims that in this context, irony is motivated by a single cultural principle: “Do not attribute misfortune to yourself by admitting a negative situation.” In this regard, among Nigerians, even the common example in the pragmatics literature: “What a lovely day!” said when the rain is pouring, does not necessarily indicate an attribution to some prior assertion or expectation that it would be a lovely day, which eventually leads to a dissociative, mocking or scorning attitude (Wilson and Sperber 2012; Wilson 2017); rather the utterance indicates a simple belief system that forbids negativity. Thus, although, the study is based on the relevance echoic account, it seeks to reevaluate this account in the light of the Nigerian socio-cultural context by questioning some of the properties said to be inherent in irony, and by suggesting that attitudes towards negative situations or assertions are salient cultural notions that can be said to underlie the echoic account in this context. Tentative labels for this form of irony might include irony of faith, positive irony, or ontological irony.

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The Thai-English Expressions of Politeness in the Thai Business Discourse

Lecture

Dr. Rungpat Roengpitya¹

1. Mahidol University

Language and culture are interrelated (Kramsch, 1998). Universally, various cultures express politeness (Leech, 2014; Terkourafi, 2012; Watts et al., 2005) and impoliteness (Culpeper, 2011) in different forms of language e.g., the French T/V pronouns (Brown and Gilman, 1960); honorifics in Japanese (Ide, 1982); and the Thai pronominal forms, particles, and indirect speech (Bilmes, 2001). In the Asian culture, speakers and hearers converse in polite forms to avoid “face loss;” as well as to maintain maxims of cooperative principles (Grice, 1975) and to show politeness (Lakoff, 1973). Thus, in the business discourse (Angkapanichkit, 2014), politeness plays an important role for interlocutors i.e., sellers and hearers to build and maintain good business relationships. This results in positive buying-selling transactions. It is very interesting to see how politeness would be carried out in the Thai business discourse in terms of the linguistic forms and landscape. In this study, multiple methods were designed and conducted to gain the data of politeness in the Thai business discourse from various views. The methods included natural observations of sellers-buyers’ conversations in different business locations in and around Bangkok, varying in social classes (Labov, 1978), sites (urban, suburban, and local), ethnicities (Thai, Chinese, and international), and sizes (small-large); together with the linguistic-landscape study of the business names and signs (Gorter, 2006; Huebner, 2006; Roengpitya, 2018). The data consisted of 150 cases (n =150) of the sellers-buyers conversations in 25 sites gained from the natural observations and 1,681 names and signs (n= 1,681) in 34 sites from the linguistic-landscape study. The gained data were analyzed, based on Bilmes (2001), to find out whether and how politeness could be expressed in the business transactions and conversations, as well as in the names and signs of business. The preliminary results revealed that, in the Thai business discourse, politeness could be expressed through the use of final particles the most, followed by the polite forms of the address terms, word choices, and non-verbal expressions, respectively. Interestingly, different social-class business locations affected politeness expressions and language choice (Thai, Chinese, or English). In other words, at smaller or local markets, sellers tended to use kinship terms to address customers to show the solidarity; while sellers at elite urban department stores used more formal polite forms in both Thai and English to address Thai and international customers. As for the linguistic-landscape results, names and signs of the business shops were composed of polite and impolite words such as the name of a restaurant in a polite form ex. /ráan k^hun ʔɔj/ ‘shop +Title (polite) + Nickname = Khun Ooj’s Shop’; an intimate form ex. /ráan céé ʔúʔ/ ‘shop + Title (‘an elder sister’ a borrowing from Chinese to express an intimate relationship) + Name = Sister U’s Shop’; and an impolite form (to attract customers’ attention) ex. /ráan t^hàʔ-nàt dææk/ ‘shop + Name (skillful + eat [an impolite form]) = The Skillful-Eat Shop’. It is hoped that this research and its methodologies will shed light on to other future research in socio-pragmatics and linguistic landscape.

The use of metadiscourse by hotels in managing rapport with dissatisfied customers via TripAdvisor

Lecture

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We have witnessed a remarkable increase in the number of self-arranged trips in recent years. Accompanying the increase is the growing popularity of travel websites like TripAdvisor, Hotels.com, and Trivago. These websites are valued by various stakeholders of the hospitality industry, in particular hotel customers, hotel management, and potential hotel customers. Hotel customers who have actually purchased and used the accommodation services provided by a hotel can evaluate and comment on the services openly, allowing them to express gratitude, show appreciation, vent their dissatisfaction, and even a complaint. Hotel management can address the issues raised by the customers, contain and minimize the damage done to its reputation and business, achieve service recovery, and even appeal to potential customers browsing through the website for accommodation information. Potential hotel customers can decide which hotel to stay during their trips by referring to the customers' comments and the hotel management's responses. Against this backdrop, the present paper aims to extend Ho's (2017a, b) line of inquiry by investigating the use of metadiscourse by hotel management in its attempt to manage rapport with dissatisfied customers through its responses posted on TripAdvisor. Hyland's (2005) interpersonal model of metadiscourse will be drawn upon in identifying metadiscourse markers in the texts. Quantitatively, the study will determine the differences between hotels of different star-ratings in terms of the frequency and type of metadiscourse used in the rapport-enhancing moves and rapport-damaging moves in the responses. Qualitatively, it will discuss how hotels of different star-ratings use metadiscourse in their rapport management attempt.

The findings will have significant impact on three fronts. On the pragmatics front, it will lead to a better understanding of the role of metadiscourse in the management of rapport. On the pedagogical front, teachers of English for specific purposes will be able to better design the courses for students majoring in the hospitality and tourism discipline. On the professional front, hotel managers will be able to draw upon linguistic resources that can help them write effective responses to negative online comments.

The use of personal pronouns in academic spoken genres

Lecture

Dr. Stephanie Cheng¹

1. National Chiao Tung University

Personal pronouns are important indicators of interpersonal dynamics in discourse, and how audiences are conceptualized by speakers and writers in academic discourse. The use of personal pronouns could reflect how speakers and writers perceive social relations, including self, selves, others and academic community.

In modern times, academic lectures are gaining importance due to the internationalization of both graduate and undergraduate studies in universities worldwide, including non-native English speakers at English-medium programs or universities. In addition to lectures, more and more non-native English students and scholars have the opportunity to participate in various international academic events such as speeches, seminars, colloquia and conferences. Research shows that second language learning requires not only linguistic processing of the language, but also the application of the language to real situations. It is especially difficult in the case of personal pronouns, due to their dependence on the context. Even for inexperienced or novice lecturers or those who are non-native speakers of English, it is important to be able to apply their language skills to the context with effectiveness and confidence. Thus, it is crucial to raise the awareness of the use of personal pronouns in various academic oral genres. However, much of the research of personal pronouns in academic oral genres has focused on university lectures (Fortanet, 2004; Morell, 2004; Rounds, 1987; Yeo & Ting, 2014), and little focused on other spoken genres.

The study attempts to investigate the use of personal pronouns in various academic spoken genres in terms of frequency, the effect of interactivity of the academic events, the semantic referents and the pragmatic functions of the personal pronouns, and to explore how speakers strategically use different personal pronouns in different academic contexts. The study uses MICASE (Michigan Corpus of Spoken Academic English) and three sets of sub-corpora created from MICASE. It includes quantitative and qualitative analyses. The former includes the frequency and the effect of interactivity on frequency of personal pronouns, using the computer software AntConc 3.2.1. The latter focuses on the semantic referents and pragmatic functions of the use of personal pronouns, as well as how speakers strategically make shifts among personal pronouns in different contexts while presenting or exchanging ideas. This study is important in advancing research in the field of English for Academic Purposes, especially in academic spoken genre. It provides a fuller understanding of the use of personal pronouns in various academic spoken genres, and real examples of the use of personal pronouns. The study will be of interests to students and teachers in English-medium academic environments, material developers and researchers in various subfields of applied linguistics, such as pragmatics, sociolinguistics, English for Academic Purposes, discourse analysis, TESOL, material development and teacher education.

The verbal expression of affection in the US and Japan: 'I love you' versus 'aishiteiru'

Lecture

Dr. Christopher Long¹, Ms. Wakana Mori¹

1. Tohoku Gakuin University

In the final scene of the Disney animated film *The Little Mermaid*, Ariel hugs her father and whispers "I love you, Daddy." The Japanese subtitles read "*aishiteiru-wa, otousama*" [愛しているわお父]. Although 'aishiteiru' is a direct translation of 'I love you,' anyone fluent in Japanese cannot help but snicker at this use of *aishiteiru*. What this example illustrates is that although the surface, or 'locutionary' (Searle, 1975), meaning of two phrases may be similar, actual usage can differ across cultures. The goal of the current research is to investigate this possibility.

To this end, a survey was conducted for which American (13 male/30 female) and Japanese (35 male/75 female) participants rated the perceived frequency of usage (0=Never, 1=Rarely, 2=Occasionally, 3=Often) of the phrase 'I love you' (by Americans) and 'aishiteiru' (by Japanese) among a variety of same/opposite sex family members and friends in both romantic and non-romantic relationships.

ANOVA analyses of the combined responses revealed a significant main effect of nationality and relationship type. For example, it was found that the overall perceived frequency of usage by Americans ($M=2.12$, $SD=0.89$) was greater than that of Japanese ($M=0.79$, $SD=0.90$) ($F(1, 621.8)=1125$, $p<.000$). Post-hoc analyses further revealed this difference to be significant for all 13 relationship pairs investigated.

To further investigate differences across groups, relationship pairs were coded on a 1~5 scale for degree of correspondence with Sternberg's (1986) components of 'Love' ('intimacy,' 'passion,' 'decision/commitment') and stepwise regression analyses were run on the Japanese and American data with scores for these components as independent variables and perceived degree of usage as the dependent variable. Results indicated that the two groups differed primarily with regards to the 'decision/commitment' component. Specifically, for the Japanese, 'commitment' was negatively correlated with the use of 'aishiteiru' ($r=-0.14$, $p<.000$) and accounted for 6% of the variance ($R=.397$, $f=98.41$, $p<.000$). In contrast, for the Americans, 'decision' was negatively correlated with perceived use of 'I love you' ($r=-0.26$, $p<.000$) and accounted for 5% of the variance ($R=.51$, $f=40.46$, $p<.000$).

These findings suggest that 'I love you,' in addition to being more frequent, is more commonly used in relationships which are less dependent on a conscious 'decision' (e.g., kinship relations). In contrast, 'aishiteiru,' in addition to being used significantly less overall, appears to be used primarily in romantic relationships that do not entail a high degree of 'commitment' (e.g., dating but not married couples).

Overall, frequency differences uncovered in the current study parallel previous findings regarding differences in Japanese and American self-disclosure (Barnlund, 1975) and non-verbal expression of emotion (e.g., Kline et al., 2008; Matsumoto, 1992; Matsumoto et al., 2003). Moreover, results regarding differences in the predictive power of Sternberg's components of 'Love' (i.e., 'decision' vs. 'commitment') suggest that the use of 'aishiteiru' in movie subtitles often violates Japanese language norms. Given this, can such usage be understood as a lack of awareness of language norms? Or is it an (un)conscious attempt to emphasize the 'foreignness' of a film? These questions will be addressed as part of the discussion of our findings.

The Vietnamese demonstrative *đấy* as a discourse marker

Lecture

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Vietnamese has a three-term, distance-oriented system of demonstratives. The medial and anaphoric pronominal demonstrative *đấy* is also used as a discourse marker to remind the addressee of the speaker's previous utterance or assumption. This paper examines the functions of *đấy* in the sentence-initial position. The scrutiny is based primarily on an audio-recording of a collection of family conversations.

The discourse marker *đấy* is typically employed in justifying the previous instructions of the speaker depending on the present situation with regard to the speech act [e.g. *Đấy!* (I told you so!) You could drop the vase if you are not careful]. This marker carries the connotation of criticism for an unfavorable action performed by the receiver or for an attitude displayed by the addressee that opposes the speaker's previous instruction.

Interestingly, *đấy* appears in the corpus even when the speaker's assumptions are not mentioned in the previous discourse. In such instances, the Vietnamese *đấy* performs a discourse function that expresses the speaker's agreement with what the addressee just said, regardless of whether this is communicated real [e.g. A: He turned out to be rich. B: *Đấy!* (I know, right? You think so too?)]. In addition, a speaker may use *đấy* after an utterance when the speaker has difficulty remembering a certain word [e.g. Uh..., the name of the song is..., "Let it be"! *Đấy!* (I knew it!)]. By using *đấy*, the speaker can demonstrate the attitude that the correct information was certainly known beforehand.

Thus, as a demonstrative, *đấy* can be employed as an anaphoric reference to elucidate shared knowledge. This usage appears to be related to the discourse marker in terms of familiarity.

The ‘If + Not [P]’ Construction as Expressive Insubordination: Its Forming Conditions and Conventionality

Lecture

*Ms. Emi Hirao*¹

1. Nara Women’s University

Insubordination is an expression that Evans (2007^[1]: 367) defines as “the conventionalized main clause use of what, on *prima facie* grounds, appear to be formally subordinate clauses.” This paper examines one specific English insubordination, the “*If + not*[P] construction,” as exemplified in (1).

(1) a. [Encountering Peter] Well, if it isn’t Peter!

b. [Seeing a new car] Well, if that ain’t a beauty.

This construction possesses formal, semantic, and pragmatic features, as described by Hirao (2019^[2]). Based on these, the construction can be defined by three conditions: (i) It takes the “*If + not* [P]” form with a positive proposition [P] and adopts the indicative mood. (ii) [P] asserts a **determined** state of affairs recognized by the speaker; for example, [P: It is Peter.] in (1a) asserts a determined state of affairs for the speaker in that context. (iii) The construction has an expressive function; it expresses various context-dependent emotional attitudes including surprise (e.g., (1a)), excitement (e.g., (1b)), or anger. Only expressions that satisfy all these conditions are regarded as examples of this construction. Thus we cannot admit the following expressions:

(2) a. *If it’s never Peter! (violating condition (i))

b. [The same context as (1b)] #If that ain’t an ugly car. (violating condition (ii))

c. #If it isn’t Peter... but I’m not surprised to see you here. (violating condition (iii))

In this way, this paper illustrates this theory in detail and reinforces it. Besides, this paper newly reveals the relationship among the conditions.

Additionally, this presentation briefly deals with the characteristic that the construction does not possess an apparent main clause. Panther and Thornburg (2003^[3]) argued that the construction cannot restore a consequent proposition because it has the highest degree of independence. However, we show that it can restore possible interpretational main clauses. We can imagine full rhetorical sentential constructions, such as “indicative counterfactuals” (Akatsuka 1986^[4]), by adding a certain main clause to the *If + not* [P] construction as in (3).

(3) Well, if it isn’t Peter, I’ll eat my hat!

Note that (1a) may be preferred to (3) in terms of emotiveness. In short, compared to full sentential constructions, the *If + not* [P] construction specializes in expressing emotion. This paper demonstrates the reasons. Moreover, the pragmatic function of the construction is highly developed and fully conventionalized, which is why it acts independently. Evans (2007) proposes a formation model of insubordination comprising four steps. Considering the aspects of the *If + not*[P] construction delineated above, the construction is evidently positioned between the third step (conventionalized ellipsis) and the fourth (constructionalization) in his model; this implies that the construction possesses relatively high conventionality as insubordination.

Few studies have focused on expressive insubordination, particularly its individual types in the English language. Our findings will contribute to future research on (expressive) insubordination in general.

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Trans-scripting and Creativity: Multilingual writing in the digital mediascape

Lecture

Dr. Tereza Spilioti¹

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Research on multilingual writing and transliteration has focused on Romanization - the use of Roman characters for writing languages conventionally associated with other writing systems – and attended to the technological constraints, communities of users, and indexical potential associated with such scripts. With the advent of social media we know little about how multilingual writing may get reconfigured in the specific communicative environments. This is important to explore because the internet reality of current users is distinct from the past in, at least, three different ways: (i) technological advances have long enabled users to employ a range of writing characters on their devices; (ii) boundaries between public and private are blurring and digital texts often become available to multiple audiences at once (Marwick and boyd 2011); and (iii) there are increasing circumstances of mobility, fluidity and diversity as both people and semiotic resources move across offline and online spaces (Jorgensen et al 2011; Deumert 2014; Androutsopoulos 2015). Against this backdrop, questions arise about whether other forms of multilingual writing, beyond Romanization, are attested in such contexts and, if yes, to what extent existing approaches to transliteration may need to be revisited in light of the new communicative exigencies.

This presentation attempts to contribute to filling this gap by investigating what appears as a phenomenon of reversed Romanization: the use of non-Roman characters for writing English-related forms. By analysing more than one thousand tokens of such forms (known as *engreekor*, more descriptively, Greek-alphabet English) collected from six different types of online sources, the study aims to discover, first, how these forms are created and, second, for what purposes, and for whom, they are mobilised in specific digital environments. In order to address these questions, I shy away from seeing transliteration as a mere encoding practice whereby writers make one-to-one mappings between distinct languages and writing systems. Instead, I apply a translanguaging lens (Li Wei 2011; Garcia and Li Wei 2014) and draw on the notion of trans-scripting as key for understanding digital multilingual writing practices as creative and performative. I offer a definition of trans-scripting as a process of respelling that creatively manipulates elements from wider graphemic repertoires and is performed to (and for) multiple networked audiences. My findings reveal that there is a link between trans-scripting as a creative practice and digital orality, as users orient primarily to phonetic respellings of the English-related forms and associate such spellings with particular forms of stylized speech and social personas. The presentation concludes with a discussion of the study's implications to research on the role of English as a resource for multilingual writing and current debates about language diversity and fluidity in the digital mediascape.

Translanguaging practices within an ideology of monolingualism: Two autoethnographic perspectives

Lecture

Dr. Gregory Poole¹, Ms. Anh Do¹

1. Doshisha University

Translanguaging, the recently re-emerging concept in sociolinguistics, refers to the “dynamic and functionally integrated use of different languages and language varieties” (Li, 2017, p. 15). As the concept is rooted in the perspective of the individual, studies tend to focus on either descriptive accounts of languaging or examples of applications of translanguaging as pedagogy in specific contexts. This paper aims to further the study of translanguaging by including as a focus of inquiry the external factors contributing to language ideologies and habits by examining how the influence of a socio-politically constructed language ideology affects individual speakers’ language practices and patterns, particularly their tendency to either employ or avoid translanguaging practices. Through this approach, the research attempts to address two main questions:

1. How does monolingualism produced via education and daily interactions become a widely accepted hegemonic socio-political ideology?
2. Then, how does such a pervasive ideology of language shape an individual’s language practice, specifically the tendency to translanguage or not?

In order to construct a more complete account of language practices and the ensuing socio-politically constructed reality of language, this paper will be based in a particular educational context, a small college of multilingual undergraduates within a large monolingual university in Japan, and on two seemingly contradictory viewpoints in term of power and authority, namely, the students’ perspective and the faculty’s perspective. The data is autoethnographic, exploring and analyzing both a student’s and a faculty member’s personal language experiences both on and off campus, including language behaviors from the past and the present. All the data is thus first hand and self-reflexive, based on personal chat and recordings, self-observations, photos, and memories. Via this personal and individualistic approach, the research seeks to also highlight the expressions of individual identity, and of the self-in-making through the choices made regarding language strategies and practices in relation to, and under the influence of, the larger sociopolitical context.

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User values in a cyber world

Lecture

Prof. Jacob Mey¹

1. University of Southern Denmark

16th International Pragmatics Conference, Hong Kong, June 2019

User values in a cyber world

Jacob L. Mey, University of Southern Denmark

Abstract

In this contribution, I will consider how an ‘expanded’ (rather than a mere longi- or latitudinally ‘extended’) pragmatics provides us with insights into the workings of what is often referred to as the ‘cyber world’ of virtual reality.

Pragmatically speaking, what happens on the internet has to be seen from the double perspective of *interaction value* (Mey 2018). For one, there is the value of the interaction between the participants; in addition, there is the value attributed to the result of the interaction. Both involve the concept of ‘ranking’.

As to the first, evaluating an interaction pragmatically rests on the assumption that the interacting persons are agreed as to *how* to evaluate *what*. Such an evaluation rests extensively on ‘ranking’, the process by which the interactants (explicitly or implicitly) *establish* a scale along which they and their values can be ordered. Thus, markers on the internet cline are rendered in terms of ‘likes’ or ‘hits’, indicating the times your contribution has been accessed, even if negatively (in what colloquially goes under the label of a ‘shit storm’)

With regard to the second aspect, evaluation is based on ‘ranking’ as an *acceptance* of the order of interaction values. Also this is typically a pragmatic phenomenon: the values involved are not a priori given, but emerge during the interaction. It presupposes the willingness on the part of the interacting users to be actively involved in the ranking, to evaluate and be evaluated, to accept the values that are ‘valid’ in their given segment of society, being created in collaboration with other users. On the internet, this is typically seen in the way internet users engage in ‘meaning making’ activities such as ‘texting’, ‘tweeting, or ‘instagramming’ (Poulsen 2018).

What is new in comparison to earlier ranking and evaluation, is that the current processes of making meaning are ubiquitous, continuous, and accessible to anyone with an i-phone or any other ‘so-me’ (social media) device. In addition, the degree and speed of one’s collaboration in such meaning making is of importance: one cannot with impunity neglect or disregard a message, whether a tweet, an SMS, a writing on one’s facebook page, or (with increasing potential negative effect) even an instagram sent by one of your friends or colleagues.

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Using Puns as Speech Acts: Construction of Core-speech-acts

Lecture

Dr. Jie Li¹, Dr. Jun Li¹

1. Jinan University

Puns are frequently used in newspaper, magazines, TV shows, public slogans and advertisements. They are characterized with multiple correct interpretations of a term or of similar-sounding words, and usually trigger some intended pragmatic effects. This study discusses speech acts constructed by puns collected from English and Chinese advertisements within the framework of Speech Act Theory. Unlike previous studies that were focused on illocutionary acts/force only, this survey develops a multidimensional model of speech acts, which are triggered by the multiple meanings of the pun. The result shows that puns are frequently used to fulfill persuasive illocutionary acts/force, urging potential customers to purchase the products under advertisement. The major finding is that the core-speech-act (i.e., persuasive illocutionary force/acts) is constructed by several sub-speech-acts triggered by the puns in the advertisement. Several types of sub-speech-acts were identified: 1) describing unique features of the products; 2) promising benefits after using the products; 3) expressing gratitude to customers; 4) explaining functions of the products. It is noteworthy that all of them are speech acts triggered by puns. Accordingly, the core-speech-act is also built up by these sub-speech-acts in an orderly manner, from which an accumulative effect is observed: sub-speech-acts are accumulated to form a core-speech-act. As a result, perlocutionary force conveyed by puns contributes to more impressive persuasive force in advertisements.

Key words: Speech Act theory; pun; advertisements; persuasive force ; illocutionary acts/force

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Verbal Irony in Discourse - Beyond a Sentence

Lecture

Ms. Yuki Morita¹

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This paper examines how verbal irony in discourse is treated in previous studies on verbal irony. According to the Relevance Theoretic analysis proposed by Wilson (2009), verbal irony consists of two elements, attributive and dissociative, as demonstrated in example (1):

- (1) A: Guess what? I finally ran a marathon last week.
B (dismissively): You ran a marathon! And you finished?

In the example, speaker B's utterance is attributed to A's immediate previous utterance ("I finally ran a marathon"). Speaker B also expresses his/her dismissive attitude toward the attributed thought.

Wilson's analysis of verbal irony applies to the example perfectly and does not seem to be problematic. However, the analysis seems to be limited to verbal irony at the level of (a) word(s) and a sentence. If the verbal irony consists of multiple sentences, and the utterances are still interpreted as verbal irony, they should be included in the explanation of verbal irony. Example (2) is from a children's picture book:

- (2) /Bear : Have you seen my hat?
Rabbit : (wearing bear's hat) No.
Why are you asking me.
I haven't seen it.
I haven't seen any hats anywhere.
I would not steal a hat.
Don't ask me any more questions.
Bear : Thank you anyway.
(after asking several animals)
/Bear : I HAVE SEEN MY HAT.
/Bear : (pointing to the rabbit) YOU. YOU STOLE MY HAT.
/Bear : (wearing his own hat) I love my hat.
/Squirrel : Excuse me, have you seen a rabbit wearing a hat.
Bear : No. Why are you asking me.
I haven't seen him.
I haven't seen any rabbits anywhere.
I would not eat a rabbit.
Don't ask me any more questions.
Squirrel : OK. Thank you anyway.

(*I Want My Hat Back*, Brackets mine, "/" indicates different pages)

Clearly, we can interpret this series of the bear's utterances as verbal irony. The bear reuses the form and partly quotes the rabbit's utterances; therefore, the bear's utterances are attributive. If the Relevance Theoretic analysis framework treats verbal irony only at the level of (a) word(s) or a sentence, Example (3) is excluded from the analysis and cannot be used to explain how verbal irony with multiple sentences can be interpreted in discourse.

This paper tries to apply Kawakami's (1984) analysis of verbal irony to Example (3). Kawakami emphasized that verbal irony depended on the gap between prior cognition and (posterior) re-cognition. If we apply this analysis to Example (3), Bear's prior cognition regarding the rabbit is "a rabbit that does not know anything about a bear's hat," and the re-cognition is "a rabbit that lies about the bear's hat." Therefore, a hearer (or a reader) recognizes the gap and interpret the utterances as verbal irony. This paper also considers whether we can replace the concept of attributiveness with prior cognition.

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Klassen, Jon (2011) I Want My Hat Back.

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Visual Irony: a Relevance-theoretical Account —A Case Study based on the Trade War Cartoon Series

Lecture

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Irony can be roughly divided into two categories: verbal and non-verbal. While most of the academic attention has been paid to the study of the former, the latter is almost ignored. Non-verbal irony has a variety of representation forms, including cartoon, gesture language, music, drama, dumb show, signs and signals, animation. Some of these representations are visible, some audible, or both. Whatever forms they may have, they can be classified into two sub-categories: visual and audio. Based on the data observation of the cartoon series picturing Trump-initiated Trade War, this study aims to explore the following aspects of visual irony: (1)its pragma-semantic properties; (2)its pragma-formal properties; (3)its pragma-communicative properties. A descriptive-analytic method is to be used to explore such pragma-semantic properties as contradiction, conflict, deviation, and such pragma-formal properties such as contrast, exaggeration, whereas an experimental study will be done to explore the potential factors which influence the formation and interpretation of visual irony, their properties and interaction, with an ultimate goal of finding out how the visual pictures and their images convey ironical force in communication.

Key words

visual irony; descriptive and experimental study; Trade War cartoon series

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When the assistance is not promised: Pre-closing sequence in 9-1-1 emergency calls

Lecture

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This study examines the practices that call-takers use when responding to the assistance in 9-1-1 calls. The study uses the method of Conversation Analysis (Sidnell & Stivers, 2013). The data come from 215 audio-recorded telephone calls to the 9-1-1 Costa Rica. Contrary to what has been found in other emergency services (M. R. Whalen & Zimmerman, 1987; Zimmerman, 1992), my dataset shows that call-takers of 9-1-1 Costa Rica do not promise the help. Preliminary findings show that call-takers inform callers that the requested assistance has been processed, which can be hearable as a pre-closing move projecting the closing of the call. The response may be comprised of three components: (1) informing that the information was/will be sent to the dispatch center, (2) informing that the dispatch center is in charge of granting the help, and/or (3) informing callers to be on the alert for the response team.

For example, in many cases, informing callers that the information was or will be sent to a dispatch center is the only indication of a response of assistance before the closing of the call, as shown in Excerpt 1. The call-taker moves from the interrogative series (lines 63-64) to the response of assistance (line 66), and suggests that no more information is necessary in order to assess the kind of help needed for the incident.

Excerpt 1. (Homeless man)

63 C: He already covered himself up. He's there

64 with a blanket and lying down.

65 (2.0) ((typing sounds))

66 CT: The report is now being sent.

67 (0.3)

68 C: Okay thank you that's very kind of you.

69 (0.2)

70 CT: I am here to help.

71 C: Ok^{ay}. °

((end of the call))

The assistance was not promised, but suggested via informing the caller about the transfer of the information (line 66). By not promising the assistance, call-takers are orienting to the institutional constraints of 9-1-1 Costa Rica, as they are instructed to not promise help. In doing so, call-takers make visible the institutional workings behind the service provided.

This paper sheds light on the interactional functions of the composition of the response to the assistance in calls to the 9-1-1, and a potential to improve provision of 9-1-1 services by having a better understanding of the practices that call-takers use when pre-closing the call and not promising the help. Examining other languages rather than English will also help us understand culture-specific practices within broaden activities that occur in social interactions (e.g., variations in the opening sequences of emergency calls such as greetings).

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Who am I and Who are We? A Conversation Analytic Study on Teacher Identity in Instructional Activities

Lecture

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Identity is a social construct negotiated in situated social interaction. Conversation Analysis can contribute to the investigation of identity as it focuses on the moment-by-moment local accomplishment of interactants.

As Sacks (1992) argues, self-referencing pronouns, we and I, are closely tied to the local situated identity. Lerner and Kitzinger (2009) show how interactants, self-repairing from “we” and “I” and vice versa, display extraction from or aggregation to a collectivity respectively, and make salient on the shared and unshared knowledge among interactants. Burdelski (2015) shows how three Japanese docents of guided tours at a museum switch between “I” and “we” focused stories to reflect their stances toward past events.

Little research has examined how teachers use personal reference pronoun “we” and “I” in classrooms; more specifically, who the “we”s and “I”s are referring to, and how these constructed identities in the classroom help construct different instructional spaces.

Our data are composed of approximately 10 hours of classroom video recordings of an ESL grammar course in an intensive English program in a large U.S. university, with one teacher and twelve students.

Four instructional episodes which contains teacher switching between “we” and “I” (including possessive and objective pronouns *our*, *my*, *us*, *me*) were identified and closely examined using Conversation Analysis. We find that when “we” is used, teacher aims to include learners as a whole group in planning and discussion, orient students to a certain task, checking students’ understanding, and providing directions. This creates a sense of group identity (teacher *with* students) which forms a learning community. There are also cases when the native speaker of English identity is evoked in order to show higher epistemic status and stance of the teacher.

When “I” is used, specifically when solving a grammar problem on blackboard, the teacher evokes an identity being a person who is the owner of the problem and seeks help. By framing the task as a personal problem, the teacher in fact tries to engage with the students and help shape the class direction. At times, the teacher also uses “we” to not only position herself as a member of of the native English speaker community, but also as an outlier of the group in order to create humor and build rapport with her students.

Through different usages of “we” and “I”, various teacher’s situated identities are constructed. We argue that these identity construction, intentional or not, creates dynamic and conducive instructional spaces. “We” and “I” can in addition become resources for teachers to negotiate and re-negotiate teacher’s identities in relation to the students.

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Why Pragmatics in aviation English teaching?

Lecture

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For over ten years now, pilots and air traffic control operators (ATCOs) have had to undergo an English proficiency test to prove their linguistic abilities for international operations. As a result, aviation English teaching has grown considerably around the world as well as in Brazil – our main context of research. Both aviation English teaching and testing are based on a set of linguistic criteria established by the International Civil Aviation Organization (ICAO), which proposes a proficiency scale divided into pronunciation, structure, vocabulary, fluency, comprehension and interaction. While the attention given to interaction, in the proficiency scale, refers to some pragmatic features, we believe that important pragmatic aspects that regulate communication, such as mitigation and the concept of face, have been generally overlooked. This paper aims to demonstrate that pragmatics plays a major role in aviation English, and therefore it should be addressed not simply as a separate language skill, but as a perspective (Verschueren, 1999) in the aviation English teaching. To achieve this end, we have compiled a corpus of 130 radio communications held by pilots and ATCOs in abnormal situations, events in which the professionals are allowed to use a more spontaneous language and social conventions come into play. The transcriptions followed the Language into Act Theory (Cresti, 2000), consisting of prosodic breaks as an identification of speech acts (Austin, 1962). By means of corpus linguistics tools, namely WordSmith Tools, we have automatically extracted the most frequent chunks of two, three and four words, which are considered possible conversational elements of a linguistic community (Altenberg, 1998). The chunks thus extracted revealed a high frequency of mitigator devices (Caffi, 1999) and were then organized according to their functional profile (Adolphs, 2008). In a 110,737 token-corpus, figuring among the top 30 chunks are expressions such as “would like to”, “if you can”, “we need to”, “if you need”, besides mitigators in turn openers such as “and uh we”, “that’s fine” and “okay we’re”. This is clear evidence of the importance of face work even in abnormal situations in aviation English, when a more straightforward language would be expected. Since we believe pilots and ATCOs should be able to correctly identify and interpret mitigation and its function in communication, we conclude by addressing the importance of pragmatics in the aviation English classroom as a way of promoting change in teaching, learning, material production and curriculum design.

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Without diacritics: the pragmatics of transliteration

Lecture

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Transliteration has existed since writing systems were invented, but only more recently have attempts been made to define it. There are two basic approaches: Transliteration may be regarded as either “the operation of representing the characters or signs of any alphabet by those of any other” (UNESCO Bulletin 1961), or the conversion of source language graphemes to SL phonemes, which are in turn translated into target language (TL) phonemes, and finally into TL graphemes (following Catford 1965, Aziz 1989).

One set of definitions, as the UNESCO document shows, relates to the graphemes only, and the other set, Catford being just one example, takes into account the pronunciation of both the SL and the TL. Behind these and other similar definitions lie pragmatic issues which have to be decided on before the process of transliteration begins. The first pragmatic constraint concerns the nature of the writing systems of SL and of TL, with the focus in the transliteration process on the TL writing system. Secondly, the question should be asked how far phonemic considerations should play a part in the process.

In this paper, certain problems in specific cases of transliteration are examined. From the perspective of English as the TL writing system, with its tendency to use single graphemes and digraphs and to avoid diacritics, which are not part of English orthography, it will be shown that while in some cases issues of phonology are marginal as in English transliterations of Cyrillic or Greek texts, which are alphabetic systems, phonological errors may be caused by transliteration systems when applied to the *devanagari* script used in north Indian languages such as Hindi, and the Korean *hangul*, i.e. writing systems in which graphemes or signs indicating vowels are attached to graphemes indicating consonants (viz. abugida, syllabaries and featural scripts). The balance between graphemic consistency and phonological factors will be examined via a version of Grice’s cooperative principle (Grice 1975).

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‘I am Catholic. I am a good person’: Ambiguating the distinctions between game and nongame frames

Lecture

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Based on Goffman’s notion of *framing* (1974) and his discussion on games (1961), I explore how a “muddled” part of play (to use Bateson’s 1972 term) is discursively constructed among a group of six friends who were audio-recorded playing a board game called *The Resistance*, which typically involves practices such as bluffing and lying. Building on previous research on roleplaying and frame laminations (e.g. Hoyle, 1993; Gordon, 2008), this study examines the relationship between “in-game” and “out-of-game” through the analysis of two gaming episodes, where players’ in-game utterances point to something in the real-life out-of-game frame to accomplish something in-game.

In the first episode, one player attempts to bring an out-of-game identity into gameplay for the purposes of establishing and strengthening her credibility in the game. For example, when the player says “I’m a good person. I’m Catholic” in order to convince others of the genuineness of her claims, she creates a liminal zone (Shore, 1996) between the game world and the real world through the ambiguous and polysemous (Tannen, 1993) use of the first-person pronoun “I”, which simultaneously indexes her assigned in-game role as a good character and her real-life religious identity as a good Catholic (and hence a good person in general). The player further bridges her purported in-game role and real world identity by tapping into category-bound activities (Sacks, 1992) of a Catholic with comments such as “I’m going to Mass tomorrow. I cannot lie” (meaning she cannot lie during gameplay). The second episode describes how another player strategically uses a face-threatening and potentially incendiary utterance (“Such a bitch here”) during gameplay to elicit real-life reactions from other players, thus gaining insights into who is lying in the game. Through prospective recipient design (Erikson, 1986) and rekeying (Tannen, 2006) from harmonious gameplay into a potentially hostile interaction, the player creates a muddled liminal zone between the game world and the real world with a specially designed in-game utterance that elicits real-life, out-of-game reactions.

This study contributes to existing literature on framing and gaming by delving into the intersection between the gameplay frame and the out-of-game (i.e. real-life) frame. It highlights how utterances can be located in a liminal zone where they are not situated exclusively in either the game world or the real world. This provides a broader understanding of the muddiness in interactions, and contributes to our understanding of the complexity of framing in discourse.

‘I am the authority but I am doing friendship’: The use of utterance-final particle in persuasion and the negotiation of power

Lecture

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1. The Hong Kong Polytechnic University

An extensive number of studies in the field of talk-in-interaction have explored the phenomenon that parties to conversation usually indicate their epistemic stance through the use of particles. While many of the studies in this area focused on everyday conversation, less is known about the usage and the functions of particles in institutional discourse. To remedy this lack of knowledge, the study focuses on the role of utterance-final particles in natural medical consultations. The study concludes that the use of utterance-final particles demonstrates a systematicity in medical discourse, and its usage reflects the institutional norms and participants' roles and identities.

The analysis mainly draws the theoretical assumptions of conversation analysis and politeness theory. The data includes 69 authentic medical interviews of older patients with chronic illness in one of the state-owned hospitals in Mainland China. All the conversations were transcribed verbatim following the conventions of conversation analysis. The study finds striking differences between doctors and patients in their use of final particles. First, in terms of discourse locations, patient-initiated particles mostly occur during the history taking stage, whereas doctor-initiated particles mostly occur during the treatment negotiation stage. Second, regarding the functions of utterance final particles, while in patient speech final particles were mainly used to indicate attentiveness and check understanding, in doctor speech they mainly served the functions of persuasion and ensuring compliance. In addition, the final particles in doctors' speech during the treatment negotiation also serves the function of attenuating the professional power of the doctor and making the advice more acceptable.

‘Speaking’ conditionally: A constructional approach to speech-qualification and rhetorical connectors in Japanese

Lecture

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1. University of Tokyo

This paper takes a constructional approach to examine Japanese conditional antecedent constructions, in particular as left-periphery constructions used as utterance-initial discourse-pragmatic markers. The variation in lexicalization and constructionalization are best accounted for in terms of lexically-filled and lexically-unfilled ‘constructions’, which I call left-periphery conditional (antecedent) constructions. Formal and functional variation is highlighted, especially with regard to inter-subjective and intra-subjective uses. Data for the study is from spoken and written corpora (casual conversations, CSJ, BCCWJ).

Japanese has a large group of semi-formulaic antecedent constructions used for speech-act qualification, mitigation, coherence, textual organization, and rhetorical purposes. These include truncated antecedent markers (e.g., *nara* ‘if’, *dattara* ‘if (it) is’, *soo dattara* ‘if (it) is so’, analogous to English ‘if so’ or ‘then’), which are often (but not exclusively) used inter-subjectively.

Of particular interest are utterance-initial antecedent constructions containing verbs of communication, such as *yu* ‘say, speak’, as seen in (1):

(1) *sottyoku ni yuu to* Lit. ‘if (I) speak frankly’;

syoosiki ni ieba Lit. ‘if I speak honestly’

Corpus analysis reveals that *yu* ‘speak’ collocates highly with conditional constructions (compare to analogous expressions in English such as sentential adverbs (frankly, honestly) or verbal constructions (frankly speaking, to be honest)). The combination of utterance-initial antecedent expressions with verbs of communication creates speech-modifiers, with which the speaker qualifies her/his own following utterance, thereby constructing conditionality intra-subjectively. This intra-subjective single-subject property accounts for the frequent use of the *TO*conditional marker in speech-act modifying conditionals, as distinct from the inter-subjective conditionality of other speech-act conditionals. Depending on the exact construction of the conditional, different discourse functions are achieved. For example, *keturon o yuu to* Lit. ‘as/if (I) tell the conclusion’ creates a rhetorical/coherence connection.

Left-periphery antecedents can also contain an embedded interrogative, as schematized in (2) and illustrated in (3):

(2) [[_{interrogative construction} [interrogative wh-word] ... [ka]] *to yuu to/ ieba*]

ka: interrogative particle; *to*: quoative particle say.COND

‘if (I) speak [embedded interrogative construction]’

(3) *naze ka to yuu to*

why Q QUO say COND

‘If (I) speak of why’/ ‘If (I) tell (you) why’

An even more abbreviated version, *naze nara* (why, if) ‘If (I speak of) why’, can also serve as a rhetorical connector.

With these interrogative antecedent constructions, the speaker both raises a question and then immediately answers it, though it is presented as though the speaker is considering (or imagining) what the interlocutor/readers might be wondering about. In other words, it intra-subjectively qualifies the speaker’s own statement, serving as a rhetorical connector in discourse. This poses an interesting contrast with the interrogative discourse markers in Korean discussed by Rhee (2014).

In conclusion, left-periphery conditional antecedent constructions in Japanese exhibit variation in form and function, particularly in terms of their intra-subjective or inter-subjective nature. They lend only qualified partial support to the hypothesized correlation between left- vs right-periphery and subjectivity vs inter-subjectivity (Beeching and Detges 2014), and to the hypothesis that subjectified linguistic elements shift their positions leftward in OV languages (Traugott 2010).

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‘We don’t want any immigrants or terrorists here’: The discursive manufacturing of xenophobia in the post-2015 Poland

Lecture

Prof. Piotr Cap¹, Prof. Joanna Nijakowska¹

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The present paper explores the discursive patterns of legitimization of anti-immigration policies adopted by the Polish right-wing government which has been ruling the country since October 2015. It argues that legitimization of anti-immigration policies is essentially threat-based and coercive, involving a specific selection of rhetorical tools deployed to characterize different immigrant groups, as well as individual immigrants, from mainly Middle East and East African territories. Construed as ‘different’, ‘alien’ and ‘unbelonging’, in a whole lot of cultural, ideological and religious terms, they are claimed to pose an emerging threat to the safety of Poland and the personal safety and well-being of Polish citizens. The paper draws on cognitive-pragmatic theories of discourse space (Chilton 2004, 2014; Hart 2014) and Proximization Theory (Cap 2013, 2014, 2017) in particular, revealing how the concepts of closeness and remoteness are manipulated in the service of threat construction and the sanctioning of tough anti-immigration measures, such as the refusal to accept non-Christian refugees from war territories in Syria. Focusing on a corpus of 124 addresses, statements and comments by members of the Polish government, it demonstrates how the government manufactures and discursively perpetuates the aura of fear by conflating the issue of refugee migration into Europe with the problem of global terrorism, and how virtual threats to Polish cultural legacy and values are conceived to justify opposition to the idea of the multiethnic and multicultural state in general.

“I don’t know you, but I understand you”: how an online female writer constructs her identity as the readers’ best friends

Lecture

Ms. Jing Zhang¹, Ms. Liping Zhang¹

1. Army Engineering University

Gu (1992:10-17) has suggested five politeness maxims in Chinese context: self-denigration maxim, address term maxim, refinement maxim, agreement maxim and maxim of virtue. Observations of the articles on a very popular Wechat official account “Mimeng” show obvious violations of some maxims proposed by Gu. For example, the author always refers to herself as “老子” or “老娘” (which are used to refer to one’s father or mother in oral interaction), while referring to the other as “贱人(bitch)” “傻逼(fool)”, which instead of denigrating oneself and elevating the others, doing just the opposite. What’s more, these address terms are also rude in nature, prevalently used as swear words in quarrel, thus not following the address term maxim and refinement maxim proposed by Gu. Despite these breaches, solidarity between the writer and the readers has been built up, which can be shown through more than 100,000 readership, millions of subscriptions as well as the thumbs ups and comments left by the readers.

After an analysis of 110 articles on the ‘Mimeng’ official account, this paper explicates on two prominent ‘impoliteness’ strategies: the use of taboo words and the use of pronouns of ‘I’ and ‘you’ (Culpeper, 1996), and discusses how these two seemingly impolite strategies help Mimeng, the very popular Chinese online female writer, who even though has never met her readers, build rapport with them. Besides, our research discovers that the context at both the social-cultural/macro-level and the stylistic/micro-level in which the female writer engages in rapport management plays a crucial role. As we are dealing with textual digitalized data, we also draw on established corpus linguistic techniques such as concordances, key word analysis, word clouds and cluster analysis. This paper has important implications for impoliteness and new media discourse studies, as well as gendered discourse and rapport management.

“Japaneseness” in narrative; shared discourses, anecdotes and labelling of Japanese American/Nikkei/Shin-issei (Nisei) groups

Lecture

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1. Osaka University

The purpose of this presentation is to examine the discourses shared among Japanese Americans (JAs) and the *Shin-issei* (the first generation of Japanese immigrants) about each other as well as about their own groups, and then to reveal the factors that distance or differentiate them. There is ample literatures on the identity, social/economic affairs, and cognitive gaps among Japanese Americans/*Nikkei* (people of Japanese origin)/*Shin-issei*. In his study on Japanese Americans/*Nikkei/Shin-issei* in Los Angeles, Minamikawa (2005) argues that their ethnic identity is getting increasingly complicated and socially classified; in each generation, group, or class, being “Japanese” is reinterpreted differently. Kuroki (2016) points out that there are cognitive gaps among *Nikkei* generations: the “obedient” first, the “resistant” second, and the third and younger “apathetic” generation (who are said to be “apathetic” about their ancestors’ experience of the internment camps). These studies mainly consider ethnic mixture and generational cognitive differences as factors that create the gap among JAs/*Nikkei/Shin-issei*.

I would like to add the shared discourse of each group as another factor to the discussion. This is similar to De Fina (2006), who examined the meaning of being “Hispanic” for undocumented Mexican workers in the US and how different contexts affect their self-representation. This study employs discourse analysis to examine how JA/*Nikkei/Shin-issei* represent their own and other Japanese groups. From 2016 to 2017, I interviewed four *Shin-issei*, three *Shin-nisei* (second generation Japanese immigrants) and three *Nikkei* individuals. When they talked about being “Japanese” and what they felt about other “Japanese” groups, the negotiation and performance of the extent of their “Japaneseness” was observed. It was through a certain anecdote at times and at other times through shared discourses in their groups.

For example, one *Nikkei* interviewee said that Japanese Americans who do not share or relate to the story of the internment camps are “more Japanese.” According to this positioning (Davies and Harré, 1990), the more they share the story of internment camps, the more they are “*Nikkei*.” On the other hand, the less they relate to it, the more they are “Japanese.” This narrative shows that the extent of association to the story of internment camp contributes to the groupings: *Nikkei* and “Japanese” people.

Through this presentation, I would like to clarify how people use the discourse and anecdotes as a resource to group themselves and others as “Japanese” from the viewpoint of identity performance (Cameron, 1997). This study helps to attain the goal of the research to reveal the factors that distance and differentiate Japanese-related groups, and how they position their own group and others based on the degree of hegemony or marginalization.

“Most of the time, I will adopt a ‘speak less’ strategy”: Raising pragmatic and politeness awareness through instruction and online reflective writing

Lecture

Dr. Cathy Ping Pan¹

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The pragmatics field has, in recent years, witnessed a burgeoning need for emic approaches to the study of politeness (e.g., García & Terkourafi, 2015), and to probe the possibility and ways of teaching politeness, due to the fact that comparatively little has been done on teaching of politeness despite the extensive academic expansion of research on politeness in the past two decades (Bella, Sifianou, & Tzanne, 2015). In response to such an advocacy, this paper reports a study under progress that explores L2 language users' perception of linguistic politeness and their intercultural pragmatic awareness through a two-hour focused classroom session on teaching of pragmatics and politeness theories, and through students' reflective writing on an online platform accompanied with exchanges of views among the peers.

The following questions guide the present research:

- How do students perceive linguistic politeness in general, and in intercultural encounters in particular when they have to use an L2 like English to communicate with people of diverse cultures and backgrounds?
- What factors could influence their choice of language and how do they evaluate such choices?
- What impact could instructions on pragmatics and politeness have in raising students' sensitivity of L2 politeness and their intercultural pragmatic awareness?

The study was carried out at a research university in Hong Kong where English is the primary medium of instruction. A cohort of 391 students enrolled in a humanities course that focused on language, communication and society. The majority of these students were non-humanities majors, with 36.7% studying in engineering, 32.7% in science, 23% business, and the rest 7.6% in humanities (5.1%), social science (2%) or doing dual degrees (0.5%). In the online course site, they were divided into 20 discussion groups where, while responding to the prompts initiated by the lecturer, they can exchange ideas freely with their own group peers (18-20 peers each). The course itself aims to cultivate an understanding and reflection of humanities values, and to foster an appreciation and respect for linguistic and cultural diversity, communicative sensitivity and social equality. One of the lecture sessions was devoted to verbal behaviours, pragmatics and linguistic politeness, and students were specifically introduced to the pertinent theories and principles, supplemented with examples (e.g., authentic data, movie clips, etc.) and research findings by scholars in both the Anglo and eastern Asian contexts. They were then provided with a list of guiding questions to write down their personal views, observations, and real life experiences online and meanwhile exchange opinions regarding each other's reflections. A 3-week period was assigned before the forum was closed. Ultimately more than 88% of the students completed the task, yielding a large corpus of data, with more than 750 posts in total. Except for certain short peer-to-peer responses, the lengths of these individual writings range from 200 to more than 800 words. As the study progresses, the data are analysed through close reading and open-coding; and emergent themes are identified and categorised. Findings will then be presented along with discussions and implications.

“My Refrigerator is as Much in the Dark as I am”: Metaphorical Irony in Context

Lecture

Prof. Zohar Livnat¹

1. Bar Ilan University

Metaphoric irony is a case in which irony and metaphor are intertwined in a single utterance. In the literature, it is conceived as a type of irony that makes use of metaphor (Dynel, 2016). Thus, its interpretation process is described based on the assumption that the literal meaning is canceled or rejected, suggesting a two-step mechanism. The assumption is that in interpreting the ironic utterance *You are the cream in my coffee*, the literal meaning of the metaphor should be rejected, to be replaced by the metaphoric reading *You are my pride and joy*, and only then can this reading be replaced by the ironic reading *You are my bane* (Grice, 1975: 53).

Against this background, the proposed presentation will discuss a certain type of metaphoric irony, in which the full interpretation of the utterance involves processing both meanings of the metaphor – the literal meaning as well as the figurative one. The focus will be on cases where the utterance itself includes cues that makes both readings accessible and relevant. Thus, the literal reading, although seemingly contextually inappropriate at some point, is not suppressed. The Retention/Suppression hypothesis (Giora, 2003) predicts that if meanings are instrumental in constructing the intended meaning, they might be retained despite their contextual misfit. I will demonstrate two discursive conditions in which metaphoric meanings are retained:

- The ironic utterance includes an explicit comparison between two referents, to which the same metaphoric expression is applied. When we take them separately, each of the referents naturally invites another reading of the metaphor – literal or figurative. However, the fact that they are compared requires retention of both readings. This manipulation promotes ironic interpretation that includes a critical evaluation of one of the referents or of another victim.
- The two readings of the metaphor are simultaneously applied to a single referent, and the context suggests clues that direct the addressee to two different readings. Thus, the ironic interpretation is shaped by a pendulum motion between the literal and metaphoric readings. This double context creates two scripts humor (Raskin, 1985; Raskin & Attardo, 1994), but at the same time promotes an ironic interpretation that conveys critical evaluation.

Theoretically, the focus on a meaning that is based on computing the gap between the literal and the figurative readings is compatible with theories that do not assume that the interpretation process of figurative language requires cancellation of the literal meaning.

The examples are taken from the Israeli print and online press, from personal columns of publicists known for their witty and critical style. They are amusingly sophisticated, but at the same time express a critical stance on controversial issues. The metaphorical irony enhances the critical, evaluative aspect of the text as it contributes to its entertaining effect.

“nǐ kànzhe bàn ba”: Negotiating the complaint solutions in e-shopping service encounters

Lecture

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As most of the literature have concentrated on complaints in face-to-face service encounters (e.g. Ylännemcewen, 2004; Archer & Jagodziński, 2015; Félix-Brasdefer, 2015) and other settings (e.g. research interviews by Roulston, 2000; family scenes by Dersley & Wootton, 2000; Drew & Curl, 2009; Laforest, 2002; home help visits by Heinemann, 2009), less is known about this phenomenon in online settings (except for Au et al., 2009; Decock & Depraetere, 2018; Vásquez, 2011). Given this obvious research gap, this study aims to examine how customers strategically negotiate the complaint solutions with the agent in e-shopping service encounters by analyzing a frequently-used linguistic expression *nǐ kànzhe bàn ba* in Mandarin Chinese. Through the interactional analysis of Chinese e-shopping encounters (Taobao), we identify two different uses of *nǐ kànzhe bàn ba*: One is Type 1 default use, similar to *you decide*, which is used to leave the decision right to the agent, and the other is Type 2 marked use, similar to *you'd better think it over and then decide*, which is used to remind the agent of the risk when inappropriate complaint solutions are provided.

In this article, only Type 2 use is studied whose occurrence is all in complaint situations. It is demonstrated that they are used in different interactional environments and achieve different pragmatic functions: (1) With no agreement being reached on complaint solutions, a customer deploys this device to refrain from further talk while his/her expected proposal has already been explicitly or implicitly embedded in prior utterances; (2) Following the agent's account-prefaced proposal, this expression is used to request for a more satisfactory solution which is latter proposed by the agent and accepted by the customer; (3) In expressing negative evaluations of the complainable matter, a customer warns the agent of possible negative outcomes through this device if the same complainable situation continues in future transactions. By focusing on *nǐ kànzhe bàn ba* in Mandarin Chinese, this study offers further insights into complaints from a functional perspective.

“Not a single word he said is true. Jerk.” : An investigation of Chinese impoliteness and moral order in online comments

Lecture

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1. Guangdong University of Foreign Studies

In recent research (im)politeness has been conceptualized as discursive evaluation that not only arises in social practice but is a social practice itself (cf. Haugh 2013, 2015). Some scholars point out that the basis that underpins these evaluations is moral order (Haugh 2013; Haugh 2015; Kádár & Haugh 2013) which “is a socially constructed set of understanding we carry with us from situation to situation” that “guides our sense of right and wrong” (Domenici and Littlejohn 2006, cited in Culpeper 2011:38). Besides, it is generally agreed that moral order is “socially standardised and standardising” (Garfinkel 1967:36). Consequently, the connotation of moral order varies from culture to culture.

Thus, in order to delve into impoliteness in modern China, we collected aggressive comments from Sina Microblog according to two types of metapragmatic behavior proposed by Davies (2018), namely classification and assessment. These comments contain, explicitly or implicitly, commenters’ moral emotions (Tangney *et al.* 2007) towards “an undesirable social action”(Parvaresh & Tayebi 2018) of a man who not only deliberately occupied another passenger’s seat in a carriage of high-speed rail, but also posted a spoof video in which he sat in a wheelchair toplessly and waved at the camera to mock those commenters who abused him as paralyzed after his bad behavior in the high-speed rail was released online. Adopting qualitative analysis and focusing on the content of these aggressive comments, the present study identifies and categorizes the moral expectations (Parvaresh & Tayebi 2018) that are made salient in this case. Besides, this study also finds that the connotation of specific facets of moral order is dynamically co-constructed by commentators, and certain facets of moral order appear to be more important than others. In this way, this paper may shed some light on impoliteness in modern China.

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“Other” Patient Participation in Traditional Chinese Medicine

Lecture

Ms. Wan Wei¹

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This study examines doctor-patient interaction in the context of Traditional Chinese Medicine using the method of Conversation Analysis. Building upon a collection of 49 hours of video-recorded data, this study aims at exploring “other” patients’ participation in the current patient’s visit. “Other” patient participation refers to the phenomenon where patients other than the “current” patient (who is currently being seen by the doctor) participate in the ongoing consultation. This is a unique phenomenon in the TCM context. In most TCM hospitals, the doctor’s office is also functioning as the waiting room. When one patient is being seen, he/she is likely to be surrounded by many other patients and their companions. Occasionally, these “other” patients are actively involved in the current patient’s consultation. What I have discovered is that this kind of “other” patient participation is closely related to patient resistance.

Patient resistance in different phases in TCM consultations tends to occasion the interactional phenomenon of “other” patient participation. Two different types of “other” patient participation are discussed in this project: voluntary participation where the “other” patient spontaneously joins the ongoing consultation; and invited participation where the “other” patient is invited by the doctor to become part of the consultation. The “other patient” may serve as a visual aide to help reveal the medical reasoning, as a witness to the current patient’s problem or as a successfully cured case to prove the effectiveness of the recommended treatment plan.

Results from this study also have implications for interactants’ management of relationship and identities in medical interactions. In TCM encounters, the boundary between the “patient party” and the “physician party” is not always fixed. Although one may originally belong to the “patient party” (like the current patient’s companion), one may switch side and join the “physician party”. Or, he/she may be appropriated into the “physician party” by the physician, if it helps build a stronger case. Furthermore, “other” patient participation may go beyond the medical realm and become a venue for interlocutors to launch a domestic complaint or negotiate other issues that are not directly medically relevant. In that case, the domestic partner/family may be seen as a caregiver (taking care of or supervising life issues), and partially responsible for the patient’s health condition. From a more general perspective, the existence of such a phenomenon sheds light on our understanding of a more holistic sense of medicine, specifically the sense of medicine in TCM culture. In contrast to Western biomedicine, TCM is more inclusive, encompassing different issues that are not considered medically relevant in the traditional Western medical sense, such as the patient’s relationship with his/her spouse and other psychosocial concerns. What exactly constitutes a medical consultation is also in question in TCM culture since the norms of privacy are vastly different in Chinese culture. Medical encounters in TCM are more permeable in nature, allowing not just the doctor and the patient, but also other bystanders to get involved.

“Talking dictionaries and endless interpretation at lectures”: The monolingual mindset and the marginalisation of multilingual practices in Australia

Lecture

Ms. Agnes Bodis¹

1. Macquarie University

This paper examines how the multilingual practices of international students studying in Australia are represented in the media. International students constitute a large segment of the Australian student population (31.1%) (Australian Government Department of Education and Training, 2018). While the English language proficiency of international students has received significant attention in the media and in research, their multilingual practices have not. Therefore, this study examines how the multilingualism of international students studying at Australian universities is understood and portrayed in the media.

The data comprises the transcript and footage of *Degrees of Deception*, an episode of *Four Corners*, a prime time current affairs program in Australia. The episode, aired on 20 April 2015, focuses on declining standards at Australian universities touching on issues such as plagiarism and visa fraud, and attributing these to international students and their low language proficiency. To be able to explore audience engagement, the data also includes social media comments made to this episode.

Undertaking a thematic language ideological analysis, this study shows that English is presented as the norm and the use of languages other than English (LOTE) as constituting a deficit. Findings show that multilingual practices of international students are largely rendered invisible. Where the use of LOTE is brought into focus, multilingual practices are evaluated negatively. They are either seen as threatening academic performance or, even more insidiously, associated with illegal activities such as plagiarism, bribery and fraud. The language ideologies that facilitate these processes can be divided into two main groups: the first group justifies and valorises English as the only legitimate language in Australia, and the second one comprises interdependent ideologies that idealise first-language-users of English and devalue LOTE users. The results also show that the social media discussions serve to further amplify the language ideologies of the episode.

The study adds to the literature by uncovering the way language ideologies – specifically the monolingual mindset and English native speaker bias – manifest in media representations of diversity in higher education.

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“They’re just giving you golden information”: Out of phatic small talk, achieving instrumental professional goals at professional networking events in the ‘elite’ margins

Lecture

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Whether one moves to the elite bands in the global professional community or remains in the undifferentiated center or the decidedly lower bands, often depends on cumulative small events, mediated through language. One example is procuring important informational capital in a positively viewed manner.

Through seemingly phatic opening small talk sequences such as “Did you come far for this evening’s event?”, professionals elicit responses that comprise valuable informational capital that serve short term goals. And, over the course of the longer conversation, some attend to personal information to form an informational dossier that serves long term instrumental goals of professional attainment. As one participant said, “they’re just giving you golden information, which you can then draw on, both personally and for business”.

In two naturally-occurring professional networking events in Hong Kong, concentrated in elite professional services, conversations were recorded and transcribed. These recordings were then played for participants in one-on-one interviews where they were asked to comment on their impressions of the conversations, how they interpreted the various utterances and interactions, and what they thought of their interlocutors. This is part of a larger study that looks at identity formation and construal in elite global professional settings.

Some small talk conversations were “phatic” in terms of being low in denotational value (Leech, 1981). However, in addition to serving various social functions (Coupland, Coupland and Robinson, 1992), including providing unintentionally “given off” impressions from speakers (Goffman, 1959) that index certain identities; they also provided information valuable to listeners, such as property utilization, hiring expansion plans, and alternative employment schemes. Less immediately instrumental, more personal information such as holidays and family was explicitly noted and acknowledged as important in building a relationship that would provide professional advantage over the longer term.

This study looks at how this instrumental information comes to be disclosed: from intentionally elicited without connection to prior utterances, constructed to resemble a common phatic opening move, to volunteered through perceived pressure related to interactional turn taking expectations. Direct avowals of instrumental aims were notable in their absence and even the more avowedly instrumental of participants (in later metacommunicative interviews) were careful to construct their utterances during the networking events to appear serendipitous rather than intentional. Simultaneously attaining instrumental goals of information capital gathering while performing professional social conversation within the range emblematic of a global elite identity can be a difficult feat and one that has implications for career trajectories.

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“Wang Si sister hello!”- social role enactment and disaffiliation management by L2 and L1 Chinese speakers

Lecture

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There is widespread recognition that L2 speakers need to not only acquire linguistic competence but also pragmatic competence in order to communicate appropriately in the target language. Little research, however, has investigated how L2 and L1 Chinese speakers approach doing being specific social roles when managing disaffiliation in computer-mediated communication (CMC), despite the exponential growth in L2 Chinese population and CMC as a platform for L2 Chinese exchange. This study aims to address this gap by using CA and MCA to analyse the methods L2 and L1 Chinese speakers utilise when enacting social roles in a range of casual and institutional situations. Based on a task-based needs analysis on L2 Chinese, the researcher designed nine role-play tasks where speakers need to take on different social roles (e.g. doing being a team leader in a company) and implement disaffiliative social actions (e.g. criticise your team member). The scenarios were modelled onto three CMC modes of increasing interactiveness: 1st pair part voice messaging, 2nd pair part voice messaging and video chat. The researcher collected performances from 11 L1 Chinese speakers (six living in China and 5 living outside China) and 11 L2 Chinese speakers (2 beginner, 4 intermediate, 3 advanced and 2 native-like in terms of linguistic competence). Domain experts in Chinese interaction reviewed and commented on 22 participants' performances based on appropriate language use and successful role enactment. Results indicated that speakers' pragmatic competence was not directly linked to their linguistic competence (NS/NNS or L2 proficiency for NNSs). CA and MCA further revealed what domain experts considered pragmatically appropriate was contingent on speakers' sociocultural knowledge and interactional competence. Successful role enactment requires speakers to demonstrate understanding of the rights, entitlements and obligations embedded in the relational social roles in the scenarios. Speakers also need to align their talk to the routinised interactional patterns in Chinese culture in order to manage disaffiliation effectively. Though NSs and advanced L2 NNSs had a larger linguistic repertoire at their disposal, they were not always capable of tailoring their talk to their social role vis-à-vis the role of their interlocutor. In some cases beginner and intermediate NNSs, albeit lacking linguistic resources, were able to make better use of categorisation and hence design more role-congruent talk. Findings from this study offer elucidation on what micro-level interactional features are conducive to the building of Chinese pragmatic competence in various institutional and non-institutional contexts. Understanding of how this is achieved for disaffiliative actions is of particular import as failure in this regard can lead to breakdown of social harmony. The separability of pragmatic competence from linguistic competence via CA and MCA also shows that a wider range of factors come into play when the focus shifts from fluent language use to appropriate language use. This study offers implication for the teaching and assessment of pragmatic competence for L2 speakers. Surprisingly and unsurprisingly, L1 Chinese speakers can also benefit from this study and become better communicators in their L1.

“We’ve never said that word before...”: Lexical work in L1 primary school classroom interaction

Lecture

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Over the past decades, classroom interaction (Koole 2015), considered in its dialogical, *in situ* dimension and in view of its role for children socialization (Schieffelin & Ochs 1986), has been extensively examined within Conversation Analysis (Sacks, Schegloff, and Jefferson 1974; Sacks 1992; Sidnell & Stivers 2012), with studies on phenomena such as the *IRE* sequence (initiation-response-evaluation, cf. Sinclair & Coulthard 1975; Mehan 1979; McHoul 1990; Margutti & Drew 2014), question design (Lerner 1995; Koshik 2002; Margutti 2006, 2010), and descriptions of interaction organization in terms of activity types and participation frameworks (Levinson 1979; Goffman 1981; Goodwin & Goodwin 2004; Philips 1972; Jones & Thornborrow 2004; Koole 2007). Attention has also been devoted to the issue of intersubjectivity, both from the perspective of repair (Macbeth 2004) and the display of (not) understanding *versus* knowing (Koole 2010 and 2012; Koshmann 2011).

Against this background, the paper focusses on language socialization of pupils with reference to the lexicon – a topic widely studied for multilingual and L2 classroom instruction (cf. for instance Markee 1995; Lazaraton 2004; Mortensen 2011; Waring, Creider & Box 2013; Morton 2015; Waring, Box & Creider 2016), but still deserving exploration as regards L1 instruction (see Heath 1983; Lyster & Ranta 1997; Gallagher 2016; Stoewer & Musk 2018), both in terms of ordinary language and register varieties, and as related to academic language/languages for special purposes (LSPs, cf. Schleppengrell 2004).

Revolving around the relationship between vocabulary teaching and learning, intersubjectivity and participation, the study, carried out within the theoretical framework of Conversation Analysis, is based on a collection of audio- and videorecordings in 5 Italian primary school classes (3rd grade, ca. 10 hours), and examines how, during whole-class interaction – mainly organized as succession of *IRE* sequences –, lexical items (ordinary language and LSP), become “learnables” (cf. Majlesi 2014), that is, are handled as objects of (new) knowledge. In this study it is thus looked at how teachers, within explanatory contributions and *IRE* sequences, make lexical items (new vocabulary, as well as words and expressions previously dealt with) relevant; specifically, it is discussed how, through actions like announcements and formulations, e.g. “I’m gonna explain you a word that you might not know”; “we never said this word before”), requests for definition (“what does this mean?”), counter-questions and hints (“you’re close”), teachers organize lexical work as emerging from the here-and-now of interaction and as a joint, dialogical activity, engaging more pupils in word search activities. Furthermore, it is examined how teachers, rather than other-correcting pupils, initiate correction through requests for lexical substitution (from a colloquial to a more formal language register, and viceversa) and expand pupils answers through glosses and exemplifications, this way enhancing pupils’ lexical knowledge as part of their communicative competence on the one hand, and ensuring understanding on the other. Final considerations are devoted to the role dialogical interaction can play in enhancing pupils’ lexicon development and awareness in primary school, against the background of issues of participation and intersubjectivity.

“Why should we be marginalized?”: humour and the subversive construction of femininities in Chinese sitcoms: A case study of *Ipartment*

Lecture

Ms. Ying Cao¹

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In past decades, the research of humour and gender is both theoretically and empirically fruitful (Holmes, 2006; Lampert & Ervin-Tripp, 2006). It has been recognized that humour is an important linguistic device for interlocutors to construct and deconstruct their gendered identities in interactions (Crawford, 2003). Recently, the research of humour and gender have shifted its focus from humour and gender differences to the investigation of the dynamic construction of genders via humour. Among all the intriguing topics in this area, humour and the subversive construction of femininity is the one that has received most scholarly interests. It can be explained as that females are stereotypically viewed as the marginalised and silenced group in the male-dominated discourse of humour, and the use of humour is viewed as an act that subverts female's gender stereotypes. Previous studies have explored in-depth the characteristics of humour used by western middle class females, and nearly no effort has been paid to investigate humour and gender in Chinese language and cultural background. The current study intends to fill this gap.

The central aim of the current study is to address how female characters exploit humour to subversively construct their gendered identity in Chinese sitcom discourse. Notably, previous studies largely concentrate on how gendered identity is indexed via humour, but seldom notices the interrelation of failed humour and gendered identity. However, as argued by Bell (2015) failed humour also plays a role in projecting interlocutor's identities. Therefore, the current study also pays attention to failed humour, especially the cases of failure when it is directed to female characters, with an attempt to view how do female characters avoid being marginalised via their rejection to humour. The data of the current study is collected from the first season of the Chinese sitcom, *Ipartment*. 2701 lines of humour and 129 lines of failed humour contributed by the seven main characters constitute the main corpus. The current study intends to address humour and the subversive construction of femininity from both quantitative and qualitative perspectives with the aid of Ochs (1992)'s theoretical framework of language and gender and Attardo (1994)'s theory of humour.

The current study is of great significance, since it addressees several important issues within the scope of linguistic that have not received duly attention, such as humour/failed humour and gendered identity construction in Chinese-speaking contexts, and failed humour in sitcom discourse.

Keywords: Humour, Failed humour, gendered identity, Chinese sitcoms

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Posters

A Comparative Study of Intensifiers used in Apologies Between British and American Native English Teachers in Japan, and How This Affects Japanese English Language Learners' Pragmatic Development.

Poster

Mr. Timothy Wilson¹

1. Hiroshima Jogakuin University

Intensifiers have been the focus of different studies over the past years because of their capacity to influence communication and their linguistic development. It is clear that some intensifiers are used more frequently than others depending on the different varieties of English and their frequency and variety are significant enough for them to be taught to learners of English so that learners can acquire appropriate pragmatic knowledge. Previous studies on intensifiers in apologies have determined that there are notable differences between the British and American English use of certain types of intensifiers.

Apology is considered a post-event speech act, the aim of which is to maintain harmony between the speaker and hearer, and to enhance and restore interpersonal relationships. The speech act of apology is important for English language learning as speech acts should be incorporated into the classroom to help learners develop pragmatic competence in the L2 target language. Japanese English language learners lack knowledge of the sociolinguistic rules of speaking English, and successful communication is therefore possible when English foreign language (EFL) learners have pragmatic competence which exhibits the ability to use language forms suitable in a socio-cultural context.

Therefore, the aim of this study is to compare the proportion by which intensifiers are used in the speech act of apology between British native teachers of English and American native teachers of English in Japan, and it investigates how using a variety of intensifiers ensures the desirable level of appropriateness for teaching these speech acts in the Japanese classroom and how the proportion of intensifiers affect the pragmatic development of students learning English. Data was collected among 25 British natives of English and 25 American natives of English in Japan using a Discourse Completion Test (DCT), in which the type and frequency of intensifiers was recorded. A recorded interview was also conducted. The findings reveal that the British significantly use certain types of intensifiers, such as 'terribly' and 'deeply' more than Americans, and that the British use intensifiers more extensively in their apologies than American natives do. Moreover, the interview data revealed that the British believe they are concerned about the illocutionary effect of their speech act in order to make sure that face has been sufficiently served in their apology. Thus, the results reveal that Japanese EFL learners are more likely to acquire a better range of strategies for using apologies when being exposed to a higher use and frequency of intensifiers from their English teacher.

A Corpus-based Comparison of English and Chinese Irony from a Neo-Gricean Perspective

Poster

Dr. Mian Huang¹

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This study purports to clarify the definition of “fan yu” (a quasi-equivalent of irony in the Chinese language) as a figure of speech by means of which an expression is used in such a manner as to convey the opposite directional meaning of what is expressed explicitly in the utterance. The present article takes as its departure point the Gricean Philosophy, which is seen as a feasible basis for a new approach to irony, if a few of modifications and extensions are added to Grice’s original theory from pragmatic and cognitive perspectives. Then after reviewing Dynel’s classification of English irony as propositional negation irony, ideational reversal irony, verisimilar irony and surrealist irony (Dynel, 2013: 403), I will attempt to compare Chinese “fan yu” with English irony by finding the types of Chinese “fan yu” which are different from or similar to the above types of English irony. In this study, Chinese “fan yu” messages are collected from Sina Weibo, a Twitter-like microblog social network which has more than 500 million users and millions of posts per day, and is adding 20 million new users per month in China to form a corpus. I will analyze the usage of Chinese “fan yu” based on examples from this corpus. We further argue that unlike English irony which intrinsically expresses the speaker’s attitudes and carries a reversed evaluation of the referent and generates conversational implicature invariably carrying negative evaluation, Chinese “fan yu” conveys positive evaluation in some instances (Huang, 2017: 96). Finally, Chinese “fan yu” will also be compared with English “sarcasm”.

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A Corpus-based Study on Chinese Preschoolers' Acquisition of Temporal Adverbs

Poster

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Introduction

The expression of time constitutes a crucial element of human language and communication. However, the linguistic devices employed for time expression vary across languages. While English uses verbal inflections to indicate different tenses, Chinese relies on other linguistic structures, among which, temporal adverbs have important roles to play (Lin, 2003). The present study examined the developmental trend of temporal adverbs denoting three basic time concepts: past, present, and future. The following research questions guided this study:

- What are the repertoires of temporal adverbs indicating past time, present time, and future time in early childhood Mandarin?
- What developmental pattern could be observed in Mandarin-speaking children's acquisition of temporal adverbs?
- Are there any cases of irregular or misuse of temporal adverbs in children's utterances?

Method

The Early Childhood Mandarin Corpus (Li & Tse, 2011) is a comprehensive and inclusive corpus that contains Mandarin-speaking children's natural utterances during 30-minute free play sessions. The sample (N=168) represented children from four age groups (from 2;6 to 5;6). Firstly, a coding book for temporal adverbs that might be present in children's natural utterances was developed. One author applied the preliminary coding book to the corpus to extract participants' utterances that contained these target temporal adverbs. The final coding book comprised 21 temporal adverbs in total.

Findings

Descriptive analysis revealed that among the 21 temporal adverbs produced by children, 9, 8, and 4 were used for indicating the past, future, and present, respectively. Across all age groups, children uttered significantly more future temporal adverbs than the other two subtypes. Children in the youngest age group (2;6) were capable of using temporal adverbs of all three subtypes, while those in the older age groups demonstrated larger repertoire of temporal adverbs.

Results from Chi-square test showed that there was a significant age effect that with increasing age, more children became capable of using all three subtypes of temporal adverbs. In particular, older children tended to use two or more subtypes of temporal adverbs more frequently than younger children. Whereas children in the younger age groups were more likely to produce only one subtype in their natural utterances.

Two broad types of irregular use of temporal adverbs were identified in our corpus. Firstly, some children placed the temporal adverbs at the end of the sentences instead of placing them before the predicates. Such relocation of temporal adverbs occurred more frequently as children get older. Secondly, children were able to use multiple temporal adverbs in single utterances from an early age (2;6). Among these cases of co-occurring temporal adverbs, most of them referred to events that were going to happen in the short future. Furthermore, we found that children aged between 3;6 and 5;6 made a few erroneous use of temporal adverbs, which included redundant temporal adverbs, inappropriate temporal adverbs etc. In general, these mistakes can be summarised as the mismatch between temporal adverbs and the predicates of the sentences, indicating it is a

gradual process for children to gain adult-like ability to use temporal adverbs correctly.

A mitigator or intensifier? –A study of non-epistemic uses of English “I think,” Japanese “to omou” and Chinese “wo juede”

Poster

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1. Carthage College

Despite the syntactic and semantic differences, “I think” in English and its equivalences, *~to omou* in Japanese and *wo juede* in Mandarin Chinese, are regarded as speaker-oriented epistemic markers (cf. Maynard 1993, Iwasaki 1992, Screibman 2001, Huang 2003). Recent studies (cf. Kärkkäinen 2003, Endo 2010, Lim 2011) argue that they are essentially deployed as interactional devices in conversations.

Agreeing with the latter, this study comparatively examines “I think,” *~to omou* and *we juede* in casual conversations of native speakers with the methodologies of Discourse Analysis and Conversation Analysis. The database consists of six multi-party conversations, two in each language, in which, 32 tokens of “I think,” 40 tokens of *~to omou* and 38 tokens of *wo juede* are examined. Japanese and Mandarin Chinese. English and Japanese data have been taken from public corpuses; Chinese data was recorded by the researcher. This study confirms that all three epistemic markers are more often used for intersubjective purposes rather than marking the speaker’s epistemic stance. Further, compared with “I think,” *wo juede* and *~to omou* often serve as mitigators for Face-threatening Acts (FTAs) such as negative assessment, overt or covert disagreement, or a proposition that might be potentially challenged by the addressees, as shown in the Japanese example below:

1)

E: *Nani ga ii?*

“What (kind of pet) is good?”

D: *Neko ha.*

“I am a cat person.”

A: *Inu.*

“Dog”

D: *Neko! neko!!*

“Cat! Cat!!”

A: *Zettai inu dashi!!*

“Certainly dog!!”

B: *Zenbu miru dake de ii to omou.*

“All of them are good if you only watch them, I think.”

Agreeing with neither the cat person nor the dog person, B presents a different opinion with *~to omou*, which mitigates the speech act that might make the addressees uncomfortable.

In contrast to *wo juede*, “I think” and *~to omou* are more frequently observed in contexts where the speaker shows supportive attitude to the prior speaker or to conduct a confirmation to the prior speaker’s question. On the other hand, both “I think” and *~to omou* can also play an opposite role to further confirm, emphasize, conclude or upgrade the speaker’s prior proposition so that to pressure the addressee to accept his/her stance.

2)

PHIL:we need to find out .. what it is we’re doing.

BRAD: Yeah.

PHIL: Whether we’re doing .. something right or not. You know,

BRAD: Right.

PHIL: (h.)

BRAD: .. Right.

PHIL: **I think**we are. B- but

BRAD: Oh yeah. Sure we are.

PHIL: **I think**

BRAD: Sure we are.

In 2), facing the Brad's weak uptake, Phil utilizes "*I think*" twice with accented tone to stress and reinforce his prior proposition, which successfully presses Brad to give a preferred response eventually. Here "I think" serves as an intensifier rather than a mitigator.

This study demonstrates that the main discourse-pragmatic functions of epistemic markers "I think," ~*to omou* and *wo jue**de*, either as a mitigator or as an intensifier, are not epistemicity or subjectivity-driven, but interaction or intersubjectivity-oriented.

Action Research and CA: A Framework for Second Language Teachers

Poster

Dr. Christopher Hale¹, Ms. Janet Beth Randall²

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Conversation analysis (CA) has been shown to provide English as a foreign or second language (EFL/ESL) teachers with insights into not only classroom-discourse dynamics but also the language-learning processes (Markee, 2000; Seedhouse, 2004; Wong & Waring, 2010). As exposure to CA becomes increasingly common in language-teacher education programs, there is an opportunity to integrate CA with the curricular components of teacher development and reflection. Action research is widely taught in such programs as its goal is to enhance teacher-awareness and lead to improved classroom practices while also contributing greatly to teacher development and reflection. CA is a natural fit for action research. It can provide teachers with a powerful analytic lens through which to view language use in their classrooms—both their own, and that of their students—in order to make pedagogical changes that can enhance learning. However, CA as a methodology for action research can seem intimidating and time-consuming to novice, as well as experienced teachers. Currently, the literature connecting CA to classroom-practices, while enlightening in terms of helping teachers identify and classify features of talk likely to occur in institutional settings, does not generally offer an accessible framework for how language teachers can connect the illustrative power of CA to their own action research-focused professional development. This poster presentation will provide an intuitive and accessible framework for bridging the professional benefits of action research with the illustrate power of CA.

Advantages of Conducting Both Qualitative and Quantitative Analyses on Qualitative Data in Pragmatic Research

Poster

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BACKGROUND and PURPOSE: When researchers undertake pragmatic research, they often use qualitative data, including spoken and written corpora, natural conversation, interviews, and responses to open-ended questions on a questionnaire. In order to analyze these data, various qualitative research methods have been developed and have produced excellent outcomes. However, qualitative research is sometimes considered deficient because of the personal interpretations made by researchers, limited number of participants studied, and therefore present a biased account of the phenomenon. In an attempt to enhance objectivity and validity of qualitative research, this study applies both quantitative and qualitative analysis methods on the same qualitative data and aims to elucidate that employing both methods can produce a more comprehensive and valid account of the data.

METHOD: The development of text analytic software packages, also referred to as text mining software, has enabled researchers to conduct quantitative analysis, such as text clustering, on qualitative data. With this in mind, this study employs a text mining software package as well as a conventional content analytic method on the same qualitative data collected from interviews, tape-recorded conversations, an open-ended question on a questionnaire. The results obtained from quantitative and qualitative analyses are compared to see whether they correspond and support mutually or provide a different perspective for examining the original data, revealing more comprehensive and valid accounts of the situation.

RESULTS AND DISCUSSION: With regard to the responses to the open-ended question, a research question on which concepts were most mentioned in which context was analyzed. The results of the text mining co-occurrence network and content analysis each confirmed the other's result. This indicates that employing both methods could enhance the validity of the account. Regarding the categorization depending on the contents of the responses, the content analysis revealed seven categories into which they could be classified; the result seemed plausible for the study objective. By contrast, a cluster analysis executed by text mining software classified the responses into two main categories, with several subcategories. This result suggests that there may be a different perspective from which the original data can be examined. Before determining which categorization is more adequate to account for the situation, examining several perspectives before the final interpretation might improve the objectivity and validity of the research.

In addition to the results of applying qualitative and quantitative methods on the interview and conversation data, its advantages and limitations will be discussed in the presentation at the conference.

An Analysis of Speech Act Realization in Request Emails by Japanese Learners of English

Poster

Ms. Riko Umeki¹, Prof. Seiji Fukazawa¹

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The purpose of the present study is to analyze speech acts realized by Japanese learners of English (JLE) focusing on speech acts in request emails. In recent years, there has been a dramatic increase in the amount of computer mediated communication such as email. Previous studies in the field of L2 pragmatics have shown that L1 influences word choice when realizing speech acts in emails in academic contexts, which is a potential cause of pragmatic failure. Although these findings may help L2 learners avoid pragmatic failure by shedding light on the word choices affected by transfer from L1, very little is known about how JLEs realize speech acts in emails. One of the limitations of previous studies is that the settings have been limited to those between teachers and students. Therefore, the focus of this study is to identify pragmalinguistic features of email speech acts realized by JLEs depending on contextual variables such as power and distance, as outlined in Brown and Levinson's (1987) politeness theory. The participants in the study were 41 JLEs with intermediate proficiency level. They were asked to complete an online written discourse completion test (WDCT) consisting of four different settings varied in terms of power and distance. The researchers conducted a coding analysis following the categories developed by Economidou-Kogetsidis (2011) and a correspondence analysis in text mining to analyze how words were manipulated in terms of the degree of power and distance. One of the important findings was that JLE tend to use the *query preparatory* category for high-imposition situations and *want statements* for low-imposition situations. The correspondence analysis shows that JLEs are likely to use *want statements* when asking for something, changing its forms depending on the degree of power, using *would like* for +D and *want* for -P. This result suggests that their L1 influenced this specific wording since JLEs usually use *want statements* in the same settings in Japanese. Further research is required in order to establish whether certain word choices influenced by Japanese lead JLEs into pragmatic failure.

Backchannels in the forefront: new aspects of an old-new phenomenon

Poster

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The analysis of *backchannels* (BCs) has been an important field in linguistics over the last decades, with reference to Yngve's distinction between the speech produced by the person holding the turn at talk in the 'main' channel and the listener who occupies the 'back' channel (Yngve 1970). A number of studies have investigated the system of backchannel signals and their main types, especially in English conversations and in cross-cultural contexts, but some special aspects like individual BC patterns of speakers or the dynamic change of backchannelling within or across discourses still deserve further investigations.

The aim of our study is the complex (quantitative and qualitative, pragmatic, structural and phonetic) analysis of BCs in spontaneous conversations, for the very first time, in Hungarian. Our main questions are: i) what types of BCs are most common in Hungarian conversations, and what are their main (structural and phonetic) characteristics ii) how are they related to the local and global discourse structure (turn taking, overlapping speech, narrative units) iii) how do individual patterns and pragmatic-contextual factors correlate with the use of BCs (with their frequency, structure, phonetic realisation). We investigate these questions in a functional pragmatic approach considering discourse as social and cognitive interaction (Verschuereen 1999) and as a joint activity (Clark 1996), in which both the speaker and the listener play an active role.

10 triadic conversations (about 200 minutes) of the Hungarian Spontaneous Speech Database will be analysed and annotated using the Praat software (Boersma–Weenink 2014). Three persons participate in the conversations: the interviewer and the fieldworker were always the same two people, while the research subjects changed (5 young males and 5 young females, aged between 20–35 years). The aspects of our analysis are: i) amount, form and phonetic characteristics of the BCs (verbal or non-verbal, simple or complex signals, their location, etc.) and ii) differences of type and frequency of backchannel signals across persons and conversations. We would like to draw attention to how personal, sociolinguistic and pragmatic factors (individual habits, gender (c.f. James–Clarke 1993), discourse role and the actual level of involvement) can dynamically affect the use of backchannel signals, even in conversations in the same language. Statistical analysis will be carried out using GLM models and nonparametric tests.

The results of this complex analysis provide new information on the dynamic use of BCs and on characteristics of Hungarian conversations.

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Categories of Smile in Japanese

Poster

Ms. Hitoko Yamada¹

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This study aims to clarify the lexical categories for smiles in Japanese. Japanese speakers are now using words for smiles like *egao*, which is the most popular word for smiles, more often than they did a few decades ago. In a Japanese newspaper database, *Kikuzo II Visual*, we find only 242 *egao* in 1985, but as many as 7,880 *egao* in 2012. This more than 30-time increase of *egao* in less than three decades indicates the rising importance of smiles in the culture of the Japanese language. In the time of samurai, people tried not to betray their emotions on their faces and showed no sign of joy or anger to prove their strength to control their feelings. It was considered inappropriate to smile in public (Nitobe, p.54). However, nowadays smiling is often recommended for health, beauty, and good communication. People in Japanese culture seem to be trying to find and make a perfect or workable smile.

Many previous studies have treated smiles as a universal expression of happiness that appears on a human face (Darwin (1872)). However, some psychologists point out some cultural effects on expressions (Ekman et al. (1969), LaFrance (2011), Matsumoto et al. (2016), and Yuki et al. (2007)). Japanese smiles are different from those in other cultures in some ways, and this difference sometimes causes misunderstandings and confusions in cross-cultural communications.

We search for the smile categories that have appeared in the history of the Japanese language with an encyclopedic Japanese dictionary and one of the largest online newspaper databases in Japan. *Shogakukan Unabridged Dictionary of the Japanese Language* has 503,000 entries, 88,510,000 characters (<https://japanknowledge.com>) and covers the historical citations like the English dictionary, *Oxford English Dictionary*, and *Kikuzo II Visual* contains 15 million articles and advertisements from more than 135 years of the newspaper, *Asahi Shimbun*, from its first edition in 1879 to today (<https://database.asahi.com>). We also try to identify the emerging categories of smiles in Japanese culture with drawings of smile collected from Japanese college students.

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Cognition and subject selection in L2 Spanish written discourse

Poster

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The Givenness Hierarchy of Gundel, Hedberg and Zacharski (1993) proposes that cognition is a leading factor that affects the selection and use of referring expressions in spoken discourse. The hierarchy identifies six cognitive statuses based on speakers' assumptions regarding their listeners' level of attention and memory. These statuses can predict the forms speakers use to refer to different entities in discourse. Greater levels of attention and memory predict the use of minimal referring expressions and the opposite corresponds to the use of more elaborate forms. Blackwell and Lubbers Quesada (2012) revised the hierarchy for Spanish and tested its predictive power for learners of L2 Spanish. Their results showed that learners select subject forms following the cognitive statuses predicted by the hierarchy, however, they also showed differences between learners and native Spanish speakers.

The present study seeks to determine whether the revised hierarchy is equally valid for predicting the L2 acquisition and use of Spanish subjects in written texts, where writers can make fewer assumptions regarding their readers' level of attention and memory of the referent.

Twenty advanced L2 speakers of Spanish and twenty native speakers viewed a five-minute segment of the Charlie Chaplin silent film, *A Woman*, and were asked to narrate in writing what they had seen. The data corroborates that participants in this study tend to select subject forms that were predicted by the Givenness Hierarchy, particularly for the cognitive statuses that are found on either extreme, however, preliminary findings point to an increased use of definite noun phrases in written narratives, suggesting that the hierarchy has a stronger predicting power for oral narratives.

Communicating with older patients in Japan: The role of physicians and family members in medical decision-making through home visits

Poster

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The practice of shared decision-making, which is an important factor in patient-centred medicine, has been increasingly facilitated in the Japanese elderly care context. The sense of shared decision-making, which is frequently associated with the patient's trust in their physician, differs between older and younger patients. More importantly, older patients tend to be less frequently involved in their healthcare decisions, especially with the presence of their families during medical consultations. This is of particular concern in the Japanese context because Japan's ageing society requires physicians to have more direct involvement with family members or friends of patients compared to the Western context. Japanese physicians have taken additional steps to improve clinical interactions with older patients by considering social demographics and the demand for high care quality. The data in this study include excerpts from 20 audio-recorded medical consultations of physicians with older patients and their families living in Tokyo, Japan. Drawing on conversation analysis, the recorded data are analysed to assess sequences that particularly involved family members of older patients cutting in conversations involving planning care and decision-making, and the return of the physician's attention to the patient. This ongoing project focuses on how the family members represent the older patients during co-presence in consultations. This study presents a provisional analytical framework for the consultations, case histories and preliminary results regarding how family members or friends of patients display verbal patterns of inclusion or exclusion.

Disagreement and Politeness in Students' Peer Group Meetings in Jakarta, Indonesia

Poster

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Some interesting language use and elements found in students' interaction including disagreement act. Disagreement in formal and informal meetings among young speakers turned out not only to function as a sign of disagreement but also have other pragmatic functions related to politeness and face-concept. Based on this phenomenon, preliminary research was carried out entitled "Disagreement and Politeness in Students' Peer Group Meetings in Jakarta, Indonesia". This research was conducted on four student's peer group meetings at a university in Jakarta, Indonesia. Using the conversational analysis method from Sacks, Schegloff, and Jefferson, linguistic elements, structures, and disagreement patterns in the conversation at the meeting were analyzed sequentially and then interpreted using the theory of Levinson (1983), Atkinson and Heritage (1984), Pomerantz (1984) related to disagreement and face-concept; Spencer-Oatey (2002, 2005), Culpeper (2008), Angouri and Tseliga (2010), and Sifianou (2012) about disagreement and context. The results of the analysis found that the students express their disagreement serving some functions not only showing disagreement. The relation between disagreement and face concept does not represent one meaning. The socio-cultural interpretation and the influence of the context surrounding the disagreement related to face-concept need further discussion.

Keywords: disagreement, face concept, peer group meeting

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Discourse Pragmatic Analysis on Korean Personal Pronouns

Poster

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This study employs the methods of discourse pragmatics and corpus linguistics to investigate the usage and function of Korean personal pronouns in a variety of linguistic environments. The Korean language has many remarkable properties and the study of its pronouns provides a critical window into its unique organization. In contrast to English, personal pronouns in the Korean language do not have grammatical functions to change the verb. Current research largely focuses on the study of grammatical features of Korean without specifying pragmatic features of personal pronouns, and as a result, can not explain under which circumstances Korean speakers choose and use personal pronouns. In my work, I propose that discourse factors play a strong role in determining the usage and function of personal pronouns in Korean language due to the strong influence of social hierarchy in Korean society. In particular, my research investigates three discourse factors - age, gender, and social status of speakers - necessary for pronoun usage and effective communication.

I have systematically extracted 25 conversation samples (95,114 words) from the '*Yonsei Spoken Language Corpus*' based on a diversity of speakers of varying ages, genders, and social statuses. The extracted data include 16 same age groups versus 9 different age groups, and 12 same gender groups versus 13 different gender groups. Participants were also sorted by social status based on employment and social relationship. This included conversations among professors and students, doctors and patients, salesmen and clients, parents and children, radio hosts and guests, colleagues at work, friends at college, to name a few.

The results reveal several previously unknown features of contemporary Korean language usage across age, gender, and socioeconomic status dimensions. By quantifying the number and frequency of personal pronouns, I determined the predictive value of pronoun usage based on the demographic and socioeconomic status of the speaker. For example, in a conversation where a speaker is younger (e.g. a daughter) than a listener (e.g. a father) personal pronouns tend to be omitted or substituted with nouns. In contrast, in a classroom conversation, even though a speaker (e.g. a professor) is older than listeners (e.g. students) the respectful expression of "you" tends to be used. One conclusion from this line of work has been to highlight the power of social relationship over age in influencing language usage. The analysis of pronouns can allow us to effectively examine the nature of these differences in language.

The results of this study, while providing important new conceptual information about Korean discourse pragmatics, also carry with them a practical utility for teaching Korean language in the classroom. Korean language learners, especially English native speakers, typically have difficulties in choosing the correct pronouns in their conversation. This study can now leverage cultural information and context related to gender, age, and social relationships into language teaching lessons to increase students' understanding of the usage and function of Korean pronouns and create a more effective language learning environment overall.

Effects of Implicit Instruction of Pragmatics with the Influence of Communication Anxiety to Teach Suggestion Strategies in Japanese EFL Courses

Poster

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Regarding teaching pragmatics, research on implicit instruction, an instruction without an explanation of the target language features in meta-language, is still insufficient and more evidence is expected. To fill this gap, this research examined the effects of implicit instruction of pragmatics on the development of Japanese EFL (English as a Foreign Language) learners' competence of suggesting through the instructions with different modes of communication: computer-mediated communication (CMC) and face-to-face communication (FTF). It also investigated the influence of learners' communication anxiety (CA) on their pragmatic development in both modes. The research was conducted to 150 undergraduates at a private university in Kanagawa prefecture, Japan. The participants were divided into three groups: CMC, FTF, and Control groups. The data were collected through the pre-test and post-test in the form of a discourse completion test (DCT) including eight situations to make a suggestion, based on the studies by Martinez-Flor and Fukuya (2005) and Pishghadam and Sharafadini (2011). Communication Anxiety Test was developed based on the Communication Anxiety Inventory (CAI) Form Trait (Booth-Butterfield and Gould, 1986) as a self-assessment tool to grasp the participants' degree of CA. The first of the two research questions examined the effects of implicit pragmatics instruction employing recast with different communication modes. Throughout ten weeks, the teacher orally gave implicit feedback using recasts to correct the students' pragmatically inappropriate expressions in FTF group, while the recast was conducted online in a written forum discussion in CMC group. The Control group did not receive any treatment. The second research question investigated how the degree of participants' communication anxiety influenced their development in using pragmatic English. Suggestions made by the participants in pre- and post-DCTs were assessed with numbers 1 to 4 by two native English-speaking raters, following the criteria adapted from Fernández Guerra and Martínez-Flor (2006). The participants' pragmatic development was examined by comparing the change of these scores from pre-test to post-test in each group. The results indicate that although the difference was not statistically significant, a slight improvement of the mean scores was found in making suggestions by both FTF and CMC groups in comparison with the Control group. Furthermore, it appeared that learners' communication anxiety had a certain impact on their acquisition and use of pragmatic English language and that learners with a high degree of CA were susceptible to the influence of instructional modes. Results integrated with the outcomes of a post-intervention questionnaire and semi-structured interview suggest that implicit instructions using recast are feasible and even effective when the instructional approaches, the mode of instruction, and the learners' individual factors, such as level of CA, are appropriately considered.

Elements necessary for living together in a multicultural society: from the viewpoints of Community development and the participants in a supporting activity for international residents

Poster

Dr. Keiko Hattori¹

1. Kindai University

About 2.6 million international residents, non-Japanese people, are living in Japan and Japanese government is planning to welcome another 500,000 people as workers by 2025. To establish the system to support the lives and the language of those marginal people in the community is the critical issue to be solved. At present, however, most of Japanese as a Second Language Education in the community are conducted by citizen/local volunteers (57.2% among Japanese teachers) who are not teaching at schools but mainly active in their local areas outside of classrooms. As the role of the citizen/local volunteers, Agency for Cultural Affairs encourages them to exchange ideas or talk about the daily life issues using Japanese in their activities instead of just teaching Japanese grammar to them. The studies on Japanese language supporting volunteers in the community have been made (Yamada 2002; Shinjyo 2008; Yonese 2010; Tomiya 2010 etc.) and the author also pointed out the asymmetry relationship with Japanese and non-Japanese participants (Hattori 2010, Morimoto & Hattori 2006). The studies to consider participants from the viewpoint of global citizenship have started (Kubota 2016 etc.). Under these circumstances, the author thinks to increase the number of people as supporters/volunteers with global mind is urgently needed in Japan. The elements for global human resources (MEXT 2012), Global Citizenship Education (UNESCO 2012), SDGs (UN Summit 2015) are the relating concepts of this study. The empirical studies with micro and macro perspectives to clarify elements necessary to the local people living together with those marginal people and to observe the community building are necessary, however, they are not yet widely conducted. The purpose of this study is to observe the activity in the area where no such supporting system existed before and to find out 1) what kind of things and attitude for multicultural coexistence the participants learn from the activity; 2) how the new activity to support international people living in a rural area has been developed in cooperation with the local administration. This study is conducted in two cities in Western Japan from 2016-2018. In this study, the author took a survey in the form of questionnaires and interviews to students and citizen/local volunteers as well as international residents who participate in the activity. The data were transcribed and the transcribed responses were coded with the assistance of NVivo, a qualitative analysis software program based on Grounded Theory Approach (Strauss & Corbin, 1990). As a result, for example, 'relation to the society' 'awareness to Japanese culture' 'language awareness' 'consideration to others' and 'activity designing' were the important elements that the students learned. Plurilingual competences (Molinie & Moore 2012) and the participants 'footing' (Goffman 1981) are also used for data analysis. To shed light on the attitudes, awareness and skills that are essential to live symbiotically with international residents in Japan by using the method of discourse analysis has an important meaning for international residents to be able to fully participate in the society.

Epistemic stance in L2 English discourse: The development of interactional competence in study abroad

Poster

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The English language has a number of epistemic stance markers (EMs) (e.g., *I think, probably, doubtful*) and discourse markers (DMs) (e.g., *anyway, I mean*) (Ishihara and Cohen 2015) to index the speaker's positioning in conversational interaction. In order to investigate the pragmatic features of English as a foreign language (EFL) discourse this paper focuses on (1) how EFL learners' use of these markers changes in an immersion context from a longitudinal perspective, and (2) how EFL learners deploy such markers to manage social interactions in discursively appropriate ways.

Eleven advanced EFL learners studying at an English-medium university in Japan were observed over the course of two years: before (PRE), during (DUR), immediately after (POST 1) and six months after (POST 2) a year of study abroad in English-speaking countries (i.e. U.S.A, U.K., Canada, and Ireland). Their EMs and DMs in speech were examined through semi-structured interviews, along with proficiency tests in speaking (Pearson Versant Test) and life-style questionnaires. Ten native speakers of English (NSE) also participated in the same kinds of interviews at one time for comparison purposes.

Our preliminary study finds that seven out of 11 EFL learners expanded numbers and types of EMs and DMs between the PRE and subsequent periods. Looking at the data relating to mitigating expressions after their study abroad, despite considerable inter-speaker variation found in the use of such markers in both EFL and NSE groups, certain types of EMs, such as *I think/guess*, are frequently used in both EFL and NSE groups whereas some DMs, such as *kind of/sort of* and *probably*, appear in the NSE group more frequently than in the EFL group. Previous research points out that EFL learners tend to use *I think* rather than epistemic modals compared with NSE (Kärkkäinen 1992, Salsbury & Bardovi-Harlig 2000); however, our results do not support such a difference between the two groups. This indicates that the use of EMs for mitigating directness by the EFL learners approximate the NSE patterns through their study abroad; yet, the EFL learners' use of DMs and other EMs still differ from that of the NSEs in that such markers are often 'doubly' used to emphasize their epistemic stance in the NSE data (e.g., *I think we kind of clicked..., I guess my friend you know*) but such instances are hardly found in the EFL discourse even in the DUR and POST 1/2 periods.

The present study will also offer qualitative observations as to how the EFL learners strategically use these markers to fulfill a range of functions, including mitigating possible offenses, maintaining relations with the interlocutor, and creating a positive self-image. For example, a learner uses '*I guess*' as a hedging device when talking about her excellent listening and speaking skills in English in POST 1, thereby avoiding exhibiting an over-confident image of herself. We will further discuss pedagogical implications, and contrast conceivable learners' pragmatic intentions and the pragmatic consequences of their actual utterances.

Examination of Pronoun Usages in Japanese University Student Clubs

Poster

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This study investigates how pronouns are used in a university student club in Japan. As part of a larger project that thoroughly examines all kinds of appellations in that club, the current work focuses on reporting the usage of first- and second-person pronouns. Japanese is known as a language with various speech levels. Different formats, also known as *taigū hyōgen* (treatment expressions), are chosen depending on personal relationship, context, personal character, environment, occasion, mood, to name a few. Usage of pronouns can be considered as part of such treatment expressions. The research answers the following questions: 1) Which first-person pronouns students use and how does the usage differ by gender? 2) How do university students use second person pronouns to address other club members? Data are collected through face-to-face interviews and survey questionnaires. All data come from one student club that the researcher participated in.

Results are summarized as follows: in terms of first-person pronouns, both genders consciously alter pronoun choices depending on the situation, with males having a larger variety of options than females. Pronouns that are in common use by both genders are more formal ones, whereas informal first-person pronouns are more gender-specific. In general, because students prefer addressing each other by names, second-person pronoun usages are rare, which usually appear as joke or sarcasm. Even though many students have been addressed by second-person pronouns, the addressers are often strangers or non-member personnel with higher status.

Although pronouns appear less frequently in Japanese because they are generally omittable, the current study provides insights from this specific perspective and hopefully sheds light on broader language usages. It explains in detail what layers of information a simple pronoun may index in conversations and further contributes to ways of thinking behind different languages.

Exploring the identity struggles of upwardly mobile women with a migration background in the workplace

Poster

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Western metropole workplaces show a high potential for identity struggles, since many dimensions of identity are made relevant in workplace interactions, varying from context to context (Holmes et al. 2011: 163). One of the particular struggles that professionals sometimes face is that they experience difficulties in juggling their different memberships of various social groups. That kind of identity struggle especially arises in contexts where “two identities intersect of which one is regarded as the marginal identity in this context” (Miglbauer 2017: 208), which is the case for people who traditionally have been underrepresented in positions of power in the workplace such as women or people with a migration background (see e.g. Miglbauer 2017; Clifton and Van De Mieroop 2017).

Zooming in on the Belgian context, this research aims to examine the identity struggles that upwardly mobile women with a migration background (2nd and 3rd generation) face in work settings, as this is a group that has been traditionally less powerful in the workplace. We examine the identity negotiations of 5 individuals by carrying out qualitative interactional analyses of 10 hours of recordings of their day-to-day work environments. In these settings, the upwardly mobile participants are exposed to situations in which they are more or less welcome, and in which they make continuous implicit as well as explicit language choices on how to define and position the self to the self and others in terms of one's identities and group affiliations.

Through these analyses focusing on pronominal use and labelling, this study aims to uncover the struggles that the underrepresented group of women with a migration background face in the workplace and aims to show that these individuals are constantly members of various groups at once, with these identities being more or less salient, and that they – often unintentionally – choose from these identities what to emphasize, what to hide, who to show loyalty to or distance from and so on.

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From copycat to innovative market leader: How recent changes in Chinese economic policy are reflected in international Chinese newspapers

Poster

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This contribution uses quantitative content analysis and critical discourse analysis to identify how governmental policies are reflected in Chinese international newspapers, aiming to identify policy-driven changes, especially resulting from the recent 10-year strategic plan “Made in China 2025”. This goal is situated within a broader project that investigates the changes in the image of the brand “Made in China” in major international English-language newspapers.

We identified 54 policy keywords from the 2006, 2011 and 2015 Five-Year Plans and the 10-year strategy documents (from November 2014 and March 2015). The governmental policies in those three periods can be summarized as follows, using some of the keywords we identified (in italics):

Period 1 (2006-2010): To mitigate the deleterious effects on the *reputation* and *image* of Chinese products (e.g. toxic paints, food contamination, product recalls) the government instructs *industries* to enhance the *standards* of management and *production*.

Period 2 (2011-11/2014): To build reliable *brand* identities and transform “made in China” into “*created in China*” with self-dependent (originally Chinese) *innovation*.

Period 3 (12/2014-2018): To emphasize *green development* and promote a series of *plans* like *Internet Plus* and *Road and Belt* to accelerate industrial *upgrading* and become a *manufacturing power*.

We counted the keywords in 5300 articles (297 from Period 1, 733 from Period 2, and 4270 from Period 3) in eight international English-language Chinese newspapers containing the phrase “Made in China” that were retrieved from LexisNexis. While most policy keywords from Period 1 and Period 3 were typically used in their respective periods, many policy keywords from Period 2 were most often attested in Period 3. For keywords like *state council*, *(action) plan*, and *work report* this phenomenon is due to high usage (number of hits) immediately following the introduction of the 10-year strategic plan in late 2014. Other Period 2 keywords, like *strategy/strategic*, *innovation*, *high-end*, *upgrade*, peak in 2017, apparently as a result of successful developments in Chinese high-speed rail, FAST, and the space station that year. Some delay is also attested for the Period 1 keyword *people*, which rises in frequency in Period 2 before dropping remarkably in Period 3, when it is replaced by more individually-oriented policy keywords like *entrepreneur*, reflecting the policy change initiated with the introduction of the “Made in China 2025” brand label. Moreover, we also observed cyclicity: The Period 3 policy keywords *consumer (production)* and *USA/America* have their peak usage in newspapers in Period 1 with lowest frequencies in Period 2.

The results of this exploratory study indicate that the language in international Chinese newspapers does reflect the policy changes outlined in government documents. Based on this finding, we will compare the Chinese and non-Chinese English-language newspaper articles on “Made in China” by statistically identifying keywords that are typical for each period. Taken together, these analyses will provide unique insights on the changing international image of the brand “Made in China” and how it is influenced by policy changes of the Chinese government.

From State Feminism to Individualist Feminism—Voicing Marginalized Feminist Identity at Online Q&A Forum in Mainland China

Poster

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State feminism refers to “a particular segment of actions in support of women’s causes”, and it suggests that “there is as yet little or no room for feminist movements outside of the governmental framework” (Angeloff & Lieber, 2012, p. 17). While the Chinese state feminism has portrayed “a paradoxical image of state patriarchy championing over women’s liberation” (Zheng, 2005, p. 519) since the early Mao’s era (1949-1966) in mainland China, some individualist feminists have voiced their ‘marginalized’ and ‘stigmatized’ feminist identities at on-line networking communities in the era of We-media. My study has adopted Lazar’s (2014) Feminist Critical Discourse Analysis (FCDA) as the theoretical framework to investigate how individualist feminists discursively constructed their identities against the mainstream discourse—state feminism and anti-feminist discourse in virtual settings. Data were collected from the answers of ‘Are feminists very fierce?’ (*nüquan zhuyizhe tebie xiong ma?*/女权主义者特别凶吗?) in Zhihu Forum, one of the most influential, interactive and professional forums in mainland China (about 130,000 Chinese characters). Based on the linguistic analysis of ‘fierce’ (*xiong*/凶), results show that ‘*xiong*’ has been re-contextualized as fearless and powerful through exemplification and metaphor and as a necessity against patriarchy. Some feminists have rectified the stigmatization of feminism through pronouns, quantifiers, adjectives, adverbs, interpellation and collocation in the representations of ‘us’ (feminists) and ‘otherness’ (anti-feminists and *fake* feminists). The complexity of Chinese feminism also indicates that individualist feminism, once marginalized as the ‘western mind pollution’, has become positive in the modern Chinese online social networking websites. However, ‘feminism’ has not turned into an absolutely positive term so far. The Chinese feminists not only need to tackle with the stigmatization of ‘feminism’ due to the polyvalence and ambiguity of the Chinese characters ‘*nüquan*’ (女权), but also have to maintain and negotiate their feminist identities within the salient state feminism, the awakening individualism and the long-lasting gendered social expectations. It is my tentative study on the discursive construction about feminism in Zhihu Forum to show the complexity of Chinese feminism in the socialist mainland China and to reveal how Chinese feminists discursively contest gender inequality and patriarchal ideology despite the explicit backlash against feminism.

Keywords: State feminism; Individualist feminism; Gender; FCDA

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Hedges Used in Academic Articles Between Native English and Japanese Writers

Poster

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In academic writing, authors generally consider a relationship with readers and use negative politeness while hedging in their claims and statements. Hyland (1995: 33) states that “hedges allow writers to convey their attitude to the truth of the statements they accompany, thereby presenting unproven claims with caution and softening categorical assertions”. Among metadiscourse devices including boosters, attitude markers, and hedges, hedges tend to be used the most frequently in academic articles (Gillaerts & Velde, 2010; Lee & Casal, 2014). There are also cross-cultural studies that have been carried out using English hedges in academic articles by Chinese (Hu & Cao, 2011), Spanish (Lee & Casal, 2014) and Persian (Samaie et al., 2014) writers.

The use of hedges in English academic writing has been emphasized in relation to negative politeness in the linguistic politeness strategy put forth by Brown & Levinson (1987) (Getkham, 2013; Gil-Salom & Soler-Monreal, 2009). Non-native English writers tend to use fewer amounts of hedges in their English articles (Hu & Cao, 2011; Lee & Casal, 2014; Samaie et al., 2014). However, a comparative study of hedges in academic articles among different languages has not much been conducted compared to the studies of non-native English (L2) writers using English hedges.

Therefore, this presentation will illustrate the use of hedges between English and Japanese academic articles. Corpora will be collected from a total of 20 applied linguistic articles in both languages, and the data analysis will be conducted in the discussion and conclusion parts of the articles, in which hedges are said to be used the most frequently, according to the study conducted by Hyland (1995). In this analysis, “hedges” in Japanese academic articles will be firstly defined, and the number of hedges and their uses in English articles and Japanese articles will be analysed in order to reveal pragmatic differences between the two languages. The analysis will also focus on the differences of the importance in presenting and interpreting results in writing research articles between English and Japanese.

In the results, the number of Japanese hedges in Japanese articles seems to differ from those of English articles. Although it is said that the Japanese language tends to use the negative politeness strategy in the linguistic politeness strategy which might affect the frequency of hedges in Japanese academic writing, the explicitness of writing results in discussions seems to be required in Japanese research articles and the ways in which Japanese writers use hedges in their articles seem to be limited. In the study of hedges in academic articles written in Chinese (Hu & Cao, 2011), Chinese writers actually used less hedges in their Chinese articles than English hedges in English articles. As such, Hu and Cao (2011) state that for Chinese, verbal debate and argumentation are not meaningful tools for understanding truth and reality, but emphasise a degree of certainty in Chinese writing. In this sense, the ways in which Japanese writers use hedges might show the particular cultural conventions of writing research papers in the Japanese language.

Implicit and Explicit Processing of Aspectual Meanings in English Learners with German as a First Language

Poster

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The present research addresses processing of time by adult learners of English speaking German, a language without morphosyntactic imperfective, and is thus the continuation of a larger research program into this issue (Schramm & Mensink, 2016). 91 learners took part in the study, which included quantitative as well as qualitative measures. Using the category of aspect we build on previous theorizing that assumes initially advanced processing of perfective versus imperfective aspect (Anderson & Shirai, 1994). We expect that second language proficiency profits from implicit learning. Confrontation with textually enhanced materials may support implicit learning, leading to improvement in implicit and explicit knowledge and processing of aspect. German novice teacher candidates of English are studied processing differences of aspect in sentences such as “Shelley passed (perfective) vs. was passing the pickup (imperfective)” and subsequent causal inferences within a story about an accident. They need to determine whether the pickup was part of the accident when the event was incomplete. This is a challenge for speakers of languages like German without morphosyntactic aspect. Researchers know little about whether learners’ early understanding of the textual functions of perfective events, i.e., foregrounding, and imperfective events, i.e. backgrounding (Hopper, 1982), as well as the later stage of understanding the semantic concepts behind the textual functions (Klein, 1994), can be influenced through implicit teaching (Norris & Ortega, 2000).

We investigate if reading textually enhanced texts changes learners’ pragmatic understanding. Participants read 16 stories, complete partial words, and answer questions about the stories. The word completion task provides access to the level of activation of information in working memory. This measure investigates whether learners attend to, or “notice”, aspectual meanings and whether causal inferencing impacts memory, and thus learning. In a parallel fashion, question answers probe into readers long-term memory contents. Semantic understanding of the aspects is investigated as well, using Truth Value Judgment Tasks. Our quantitative as well as stimulated-recall data partly confirms our main hypotheses, showing initial preference for perfective aspect (in the semantic context; $p < .001$) and gradual improvement of imperfective-aspect comprehension from story to story (both in the semantic ($p = .02$) and pragmatic ($p < .05$) context). These findings advance our understanding of language learning and support the call for implicit learning techniques in second-language learning contexts.

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Information structure and word order in conjoined noun phrases in Mandarin Chinese: A cross-linguistic perspective

Poster

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Speakers refer to entities that are “old” (mentioned in prior discourse) as well as entities that are “new” (introduced for the first time) during communication. Given the linear speech stream, speakers need to choose how to sequence “old” and “new” referents in their utterances; that is, speakers must linearize their thinking for the purpose of speaking (Wundt 1900; Levelt 1989). Prior studies suggest that adults tend to order old referents first, before they introduce referents that are new. The “old-before-new” (or “given-before-new”) ordering principle has been documented in various construction types in languages such as English (Bock and Irwin 1980), experimental studies of scrambling in languages such as Japanese (Ferreira and Yoshita 2003), and corpus-based studies of dative alternations in spoken utterances produced during political debates (Arnold et al. 2000). This study revisits the preference for the “old-before-new” order and tests whether it is also manifested in another major world language, Mandarin Chinese. The findings will shed light on how general and robust this preference is cross-linguistically, as expected of a natural, universal principle (Clark and Clark, 1977), or whether it is influenced by language-specific discourse properties.

An elicited production of conjoined noun phrases was conducted, following the paradigm adapted from Narasimhan & Dimroth (2008). Twenty-five native speakers of Mandarin Chinese (mean age 26, age range 19–32 years, 11 females) each watched 12 target pairs of common daily inanimate objects (e.g. a plate and a shirt) and 12 control items in a slide show on a laptop. Within each target pair, one of the objects was presented first; the participant had to name the object he/she had seen; and the experimenter repeated the name of the object that the participant provided (the “old” referent). Then the second object (the “new” referent) appeared simultaneously with the first object in the following slide. The participant was asked what he/she had seen on the screen. The names of the target objects were controlled for phonological (e.g. syllable weight) and semantic similarities. The test trials, the order of the two objects, and the presentation order of the test trials were counter-balanced. The result shows that the adult Mandarin speakers prefer the “old-before-new” word order (mean proportion 82%). A logistic regression analysis reveals no significant difference based on gender, order of the trials, or English proficiency (as all participants had English as a required subject in school). This result corroborates findings in English (De Ruiter et al. 2018), German (Narasimhan & Dimroth 2008), Spanish (Toro, Chen & Narasimhan 2016), and Arabic (Semsem & Chen 2018). It also strengthens the argument for a possible language-general preference for the “old-before-new” information structure in adult language production, despite the typological differences between Mandarin Chinese, English, German, Spanish, and Arabic in word order, referent omission and tracking, and available linguistic devices (e.g. case marking) to encode old vs. new referents.

Interactional Functions of Other-repetition in Three Types of Thai Conversation

Poster

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Other-repetition is an important interactional device adopted by speakers of all languages (Johnstone, 1994; Merritt, 1994; Kobayashi and Hirose, 1995; Lammi, 2010; Bando, 2013). Nonetheless, it may serve different functions in different languages. This study aims at examining functions of other-repetition in three types of Thai conversation including task-based conversation, daily conversation, and telephone conversation. The data elicited consists of an hour of task-based conversation, thirty hours of recorded face-to-face talk exchange and thirty hours of recorded telephone conversation. In total, 578 cases of other-repetition were extracted. The findings reveal that there are seventeen functions of other-repetition in Thai conversation which can be categorized into three groups – six listener-and-speaker-based functions, six listener-based functions, and five speaker-based functions. Other-repetition in the listener-and-speaker-based function-group is mostly used as a way to co-construct a story, to show agreement, and to express surprise. In the listener-based function-group, other-repetition frequently takes a function of showing acknowledgement and showing confirmation. On the contrary, other-repetition in the last function-group is mostly seen in the case of requesting for clarification and winning more time for preferable answers. The findings indicate that the most significant function of other-repetition in Thai conversation is showing acknowledgement, while a comparative analysis reveals that the functions of other-repetition in the three types of conversation are identical. Nevertheless, the frequency of occurrence is fairly different. In the task-based conversation, other-repetition is mostly employed for co-constructing a story while in the face-to-face daily conversation, the most adopted function is showing confirmation. As for the telephone conversation, the most adopted function is showing acknowledgement. The findings in this study suggest that other-repetition in Thai serves as a crucial device to express involvement in order to make a smooth conversation. In contrast to English, other-repetition mainly functions as questioning, answering, and showing confirmation so that the participants can accurately elicit and understand each other's story and information (Machi, 2012).

Intra-speaker variation and stance in the use of ‘so’ in collaborative map tasks

Poster

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Previous studies have shown the functional potential of the versatile discourse marker *so* (e.g. Lam 2010; Buysse 2012), going far beyond its status as indicator of ‘result’ or ‘inference’ (e.g. Schiffrin 1987; Fraser 1999). They have also foregrounded the interrelation of text type or context with the frequency of its different functions, such as connective, segmentation marker, sequence initiating, or elaboration (e.g. Byron and Heeman 1997; Johnson 2002; Bolden 2009; Lam 2009). The present research contributes to the body of studies on the pragmatic meanings of utterance-initial *so* by adding perspectives of inter- and intra-speaker variation in two sets of experimental data. Around 700 tokens of *so* were collected from interactive map tasks conducted in two groups of second-generation British Asian and American Chinese speakers of English. Quantitative results show both idiosyncratic speaker effects as well as intra-speaker variation according to in-group versus out-group interlocutor.

I argue that the primary function of *so* is to indicate a collaborative stance, thereby softening the perceived imposition on the recipient of the directional instructions issued during the map task. This type of instruction has been termed “non-willful directives” (Huddleston & Pullum 2002: 929–931), because compliance lies in the interest of the addressee rather than the speaker. My poster elaborates on the collaborative function of *so*, and discusses occurrences of the discourse marker utterance-initially (Example 1.), turn-initially (2.) and in combination with other discourse markers (3.). It also highlights its co-occurrence with two indirect strategies of the speech act of instructional directives, namely existentials (4.) and descriptions (5.):

1. So from that start, make like an L
2. So don’t go past the telephone
3. Okay, so just go a little bit beyond it where you’re going to be...
4. So there’s a trail above the fields
5. Okay, so you’re on the left side of the mountains now

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Learning politeness in Brazilian Portuguese: how Korean learners of Portuguese as a second language convey politeness

Poster

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Learning a second language comes with challenges beyond mastering vocabulary and grammar rules. Politeness expression and face saving behavior can vary greatly among languages and learning them adequately can be crucial for successful interactions. For instance, English is generally considered relatively direct in expression of requests and desires when compared to Korean, a language in which politeness is embedded in numerous linguistic devices that deeply affect the grammar of sentences and indirect ways of making requests are deeply valued by society (Song, 2014). Studies have shown that Korean speakers of English differ from native in the use of more conventional expressions such as “please” and “excuse me” and seem more sensitive to the hierarchical relations to the addressee than native speakers of American English. In contrast with English, Brazilian Portuguese (henceforth BP) is also a language of extreme indirectness and that employs lots of face saving strategies. Nonetheless, those politeness markers are only partially encoded in grammatical rules, a great deal of looking polite relates to tone and use of hint and indirectness with for the request. In this work, we compared how native speakers of Portuguese and advanced Korean learners of Portuguese as a second language choose to make requests. We use the classical technique of request elicitation through a questionnaire (Blum-Kulka, 1987; Yu, 2011), with 15 situations that vary on the relative hierarchy of the addressee, like professor-student, request conventionality level - asking for a coffee in a café versus asking for a loan to a friend and how imposing the request can be - asking to open a door versus complaining to a roommate about the mess. We presented this questionnaire to 40 Korean advanced learners of Portuguese and 20 Brazilian native speakers of Portuguese. The proficiency level was controlled by using only students with an Upper Intermediate or Advanced certification through the Certificate of Portuguese as a Foreign Language - CELPE/BRAS, the official Brazilian language proficiency test. In the results we are looking for common signs of politeness in BP, such as the use of conventional words such as please (por favor, in Portuguese), the choice of verb tense (imperative, present, or future of the past - futuro do pretérito), the level of directness, the use of open request, preparatory statement or indirect request through a hint. This research is important from the theoretical perspective, as it compares two very different ways of using indirectness to convey politeness, and from an applied perspective, because it can inform future elaboration of educational material to help learners acquire pragmatic aspects of BP.

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Metadiscourse in Medical Case Reports

Poster

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In the context of medicine, it is important to convey the precise meaning to prevent miscommunication. In particular, this is true of medical research papers; therefore, several studies have been made on the conventional structure and lexical features, including the move analysis (e.g. Nwogu 1997; Swales 2004). However, compared with the studies of medical research papers, little attention has been given to medical case reports. The case reports focus on the symptoms, signs, differential diagnosis, treatment, and follow-up of a patient; hence, the features of clinical case reports are completely different from those of medical research papers.

Based on this background, this study aims to describe the linguistic features in medical case reports, and to analyze them from the perspective of metadiscourse. The metadiscourse can be defined as a cover term for the self-reflective expressions used to negotiate interactional meanings in a text, assisting the author to express a viewpoint and to engage with readers as members of a particular community (Hyland 2005). In this sense, metadiscourse is a sort of contextualization cues to facilitate the understanding of readers.

As for the data analysis, this study adopts a corpus-driven approach and examines the key phrases in each section of case reports. The keyness is checked through AntConc. To compile a corpus, the texts of each section are extracted from the New England Journal of Medicine (NEJM), in which there are a number of case reports. Among medical journals, NEJM is the most prestigious one, and it assures the credibility and representativeness of medical case reports. As the examples of preliminary study, the key phrases of case presentation include temporal phrases such as *had been* or *after*. Similarly, the keywords of differential diagnosis include the comparison like *in contrast*. As thus described, this study attempts to reveal the signaling expressions, using the theoretical framework of metadiscourse. In the presentation, the comprehensive analysis will be reported, referring to what can facilitate the understanding of medical case reports.

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Narrative recognition models: Accounting for narrative similarity for individual readers

Poster

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The question of which narrative elements are important has been studied from a variety of viewpoints: story grammar (Rumelhart 1975, Thorndyke 1977), tense, voice, notation, vocabulary (Berman and Slobin 1994, Hopper and Thompson 1980), and the temporal organization of information (Reinhart 1984). However, the nature of what should be seen as the most important elements that construct narratives is fluid. This is because the important elements are different for each individual reader.

We investigated the elements that more than 2,000 readers consider to be important in a narrative story through two experiments using crowdsourcing and analyzed readers' recognition models. As a result, the similarity judgments of two stories by the readers were classified mainly into three narrative recognition models, and a clear distribution of reader types emerged.

First, using Yahoo! Crowdsourcing, we presented a variant of "Little Red Riding Hood" text in Japanese, masking its title and main character, to Japanese participants, and then asked them how similar it is to a(nother) known story. The readers judged the similarity (%) based upon their memory, and also described what elements were important for their judgments. The similarity between the presented story and the reader's familiar stories was judged at 80% (average).

We then categorized the judging characteristics by those readers into the following three narrative recognition models (multiple responses are counted for each element).

Character-centric type (approximately 50% of all readers): Recognizing narratives according to attributes and behaviors of a certain character.

The participants remarked upon the characters, features, or actions (e.g., "A met B").

Time series and causal type (approximately 10%): Recognizing narratives as time and causal chains of actions committed by every character.

The participants remarked mainly upon the plot. As the plot is identical, it is judged to have a high similarity with the two narratives.

Event-centric type (approximately 20%): Recognizing narratives as a set of events and scenes.

The participants remarked upon episodes (e.g., "A and B met"), endings, scenes (e.g., "an encounter between A and B"). As events or scenes are different from the known one, the similarity between the two narratives was determined to be low.

In addition to the three types above, there were some ambiguous answers such as "almost the same" (30%), descriptions (dialogue, sentences, stylistics, etc.), and "details" and "impressions".

To examine the validity of these models, we conducted verification experiments with two narratives different in characters. Results show that the readers' answers were clearly related to our models. The readers using the character-centric type model tended to recognize the differences more than those using the time-series and causal type model. On the other hand, the event-centric type model focused on some changes in relationships between the characters.

In conclusion, the important elements of narratives vary depending on the reader's narrative recognition model. In addition, since more than half of the readers used the character-centric type model, changes in the attributes or behaviors of a character have a large influence on readers' judgment of narrative similarities.

Negative Interrogatives Organizing a Prefatory Activity : Speaker's unique technique to upgrade granularity of telling

Poster

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The combination of negation and interrogative has two types of outputs in Japanese language: either a plain question asking about a negative proposition or a conductive question seeking confirmation of speakers' positive belief (Tanomura, 1991). In studies of Japanese grammar, conductive negative interrogatives are recognized to have a basic function requesting for listeners' agreement with speakers' recognition or expectation by calling for listeners' awareness. Based on the basic function, conductive negative interrogatives are utilized to achieve invitation, suggesting, urging, challenging and so on. Those studies, however, examining only speakers' utterances as linguistic resources are lacking in understanding of conductive questions as an orderly practice to which participants orient themselves in social activities.

Several researches have been focused on negative questions in conversation-analytic studies (Heritage, 2002; Koshik, 2002; Heineman, 2006). As to conductive negative interrogatives in Japanese, Kushida (2008) and Sugiura (2017) argue that the type of action accomplished by this form strongly depends on the sequential position.

This study aims to show how participants achieve telling interactively by employing the conductive negative interrogatives. As Schegloff (1996) emphasizes the characterization of sequential position where the practice occurs, so this study examines the use of this form in terms of their sequential placement. In this study, I collected 129 fragments employing this form in ordinary talk-in-interaction (420 minutes). By focusing on fragments in which this form is employed in a prefatory place of a base sequence, I have selected 33 fragments.

By observing these 33 fragments, I assert that conductive negative interrogatives can be found in the following four types of prefatory activities: 1) initiating recognition search; 2) confirming knowledge; 3) initiating an example; and 4) initiating explanation step by step. These differ from pre-expansion of a base sequence, but they consist of a prefatory adjacency pair. And these four types of prefatory activities involve three common characteristics: 1) An adjacency pair is constituted by obtaining an affirmative response from the listener. 2) It is followed by a basic adjacency pair. 3) What is recognized or confirmed by this form is not contextual but common accessible knowledge. Based on the above prefatory activities speakers proceed with the telling effectively and upgrade its granularity (Schegloff, 2000).

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Play on Words in Hakka Jokes and Pragmatic-Cultural Implications

Poster

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According to Attardo and Raskin (1991), to maximize humorous effect of a joke, linguistic components such as words and constructions are manipulated to accomplish its potential amusing sense. Particularly, play-on-words (POW) such as puns, ambiguous or contradictory words are often employed as the punchline that not only triggers the opposing scripts but also gives rise to the underlying cause for the humor of a joke. Nevertheless, while the opposing scripts and situations of jokes lie crucially in the employment of certain lexical choices, sound systems differ in quite a wide manner from language to language; situations that manifest the amusing imagery triggered by culturally-loaded words can also differ from culture to culture. It is hence worthwhile to investigate deeper how POW is used by jokes in different languages and cultures. To this end, this study examines 40 story-telling Hakka jokes, which employ POW strategy as the punchline for the opposing scripts of sex versus nonsex topics. The main goal is to delve into how POW can function for the conveyance of the theme of a joke, and how cultural substantiations are manifested by the manipulation of language play.

In terms of the narrative structures, the punchlines created by POW occur mostly toward the end of the stories; the elaboration of the content for POW to appear is for providing the two opposing scripts. In addition, playful creation of metaphor is observed with complex objects, plants or animals metaphorically analogizing male sex organs and female sex organs. Particularly, they come in pairs: pig intestines to pans, mallets to gongs, white radishes to pits, or bamboo shoots to sticky rice cakes, with their shapes or qualities bringing about symbolic imagery of the organs and at the same time insinuating sexual activities they can function. Sexual activities are described by POW that will trigger the images of motion and fluidity such as rice transplanting, goose chasing, or hat soaking. The manipulation of language play together with projected imagery evokes knowledge schemas from real-life Hakka folk experiences, such as things they use for cooking or for planting. Moreover, the protagonists in the stories are often daughter-in-law's or son-in-law's, and the situations are often about their awkwardness from inexperience of sex or about their impropriety of having relationships outside of marriage. Selection of characters in the jokes also reveals Hakka people's conception of family members due to marriage—a highly moral-oriented value toward those affinity-in-laws. These findings carry pragmatic and social-cultural implications. Jokes in a story-telling form are often employed as a narrative strategy to go around such socially tabooed topics as sex since it is considered private and raising it directly is embarrassing and may damage listeners' face. As covert and humorous carriers, these sex-related topics in the shape of jokes can facilitate relational and social harmony as speakers can avoid committing themselves too strongly to what they are communicating (cf. Smith 2015; Dynel 2018).

Politeness in second language acquisition: Korean learners of Portuguese and polite address forms

Poster

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Different cultures and languages vary a lot on what is considered polite and how to express it linguistically (Yu, 2011). A foreign language learner must, besides mastering grammar and vocabulary, learn how to express politeness adequately. In this work we compare how Korean learners of Portuguese choose address forms and other signs of politeness when making requests to how native European Portuguese speakers perform the same tasks. In Korean, for instance, politeness is deeply embedded in grammar, with different verb forms and word choices that express the level of intimacy and relative hierarchical position of the speakers (Song, 2014). European Portuguese (EP), on the other hand, also has different forms to mark closeness and hierarchy, specially related to the choice of pronouns and other address forms. In this, European Portuguese differs from Brazilian Portuguese (BP): in the latter there is a neutral pronoun - *você* - that can be used in a wide range of different societal situations, without implying a display of disrespect or signing proximity. In this work we used the classical technique of request elicitation (Blum-Kulka, 1987). 40 advanced Korean learners of Portuguese are compared to 20 EP native speakers on how they answered a questionnaire with 15 request situations. The scenarios varied in conventionality of request (asking for a coffee in a coffee shop x asking a teacher for an assignment do over), speakers intimacy level (a friend x an unknown passerby) and hierarchical relations (employee x boss). In the elicited responses we look for the choice of verb tense (imperfect or future of the past - *futuro do passado*), conventional markers of politeness (such as excuse me, please - *com licença, por favor*), the use of preparatory statements and the level of request directness. Specially we focus on the choice of address forms such as *você, tu, o senhor, a senhora*, etc. that can create particular challenges to foreign learners because they have very specific contexts of use and can be considered rude when chosen wrongly. We also compare the Korean learners and PE native to BP native speakers responses to the same questionnaire. As both varieties express politeness differently and the Korean students were exposed to both of them, it is an interesting follow up to investigate in which variety learners get closer to what natives would do. This is also relevant from an applied perspective because it can inform the preparation of teaching material devoted to learners' specific needs.

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Postmodernity and inner speech: Irony in internal dialogue

Poster

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Over the past decades, the phenomenon of verbal irony has been variously conceptualized in linguistics, psycholinguistics, and pragmatics. However, be it the traditional Gricean account of violating the maxim of quality (Gurillo & Ortega, 2013), the relevance theoretic echoic mention (Colston, 2017), the theories of irony in the frame shifting paradigm (Ritchie, 2005), or the more recent approaches to irony as a fundamental cognitive structure (Gibbs & Samermit, 2017), juxtaposing, contrasting, or reconciling perspectives remains a central feature of irony. For this reason, irony has become a popular mode or figure of speech in the current postmodern era, typified by its rejection of universal values and its rapid increasing of intergroup contact. Such dynamic cultural changes must necessarily influence individual psychology as well. The Dialogical Self Theory (DST, Hermans & Hermans-Konopka, 2010) attempts to account for this influence, viewing human personality as a *society of the mind*, populated by *I-Positions* representing various personal traits and social roles. Decision-making and emotional regulation is, in turn, carried out by *dialogues* between the I-Positions, which mirror external interpersonal relations, with all their dynamics of power and status (Nir, 2012). Thus, as marginal and under-represented voices are brought to the foreground and as personal identities become more complex as a result, so our internal monologues become *internal dialogues* in which we confront our mental images of ourselves, our significant others, friends, and ideological opponents. The central feature of these dialogues is, again, the juxtaposing of contrasts and opposites.

This poster will describe an ongoing research project on the topic of verbal irony in internal dialogues. Translating communicative phenomena from the interpersonal to the intrapersonal, DST allows for examining inner speech. Thus, the presentation will outline the experimental questions on the roles verbal irony can play in the internal dialogues (self-criticism vs. defense), comparing them with those described in the existing linguistics literature. Additionally, the experimental design facilitating the production of internal dialogues will be presented.

Special consideration will be paid to people displaying *gelotophobic* traits (Ruch, Hofmann, Platt, & Proyer, 2014). Gelotophobia is described as an intense dislike of humor in conversations. As a personality trait specifically related to a pragmatic phenomenon, it seems pertinent to examine whether gelotophobia will also include (a) a dislike of irony and (b) avoidance of irony and humor in internal dialogues. Thus, the poster will also present research carried out thus far - a qualitative study examining the attitudes towards verbal irony by gelotophobic and nongelotophobic persons. Using *content analysis* to examine responses to open questions about (a) the definition of irony, (b) associations with irony, and (c) typical situations of irony use revealed that gelotophobic people endorse a much more one-sided attitude towards irony, treating it as a way to demean and belittle others ("intellectual domination"), compared to nongelotophobic respondents' perspective mixing humor, criticism, wordplay, and self-presentation.

Expanding the scope of irony research by including new paradigms can potentially yield fruitful results (Colston & Athanasiadou, 2017). This presentation will attempt to introduce one such new paradigm.

Requesting-in-interaction and Japanese EFL learners: Developing interactional competence through Systemic Theoretical Instruction

Poster

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The request speech act is important for EFL learners, but can also be difficult due to its face-threatening potential and the need to take social context into account. Despite this challenge, instructional materials often do not explicitly focus on speech acts such as requesting, and when they do, they frequently present them in isolation from the surrounding conversation (McConarchy & Hata, 2013). Systemic Theoretical Instruction (STI; Gal'Perin, 1979) offers an approach to classroom instruction that, when informed by descriptions of typical features of requests found in the conversation analysis literature, may address some of these issues.

STI promotes conceptual understanding rather than rote memorization of rules, with learners introduced to target concepts through material objects. There are three phases of STI: *material* support for learners' actions; *verbal* support through dialogic or self-directed speech; and *mental*, in which external mediation is no longer required. These phases aim to scaffold the process of concept appropriation, promoting learner development. Little research, however, has been carried out investigating the use of STI in teaching speech acts.

This presentation reports on preliminary results of an ongoing seven-week classroom-based investigation of STI and requesting-in-interaction among Japanese EFL learners in a university context. Two in-tact groups of learners participated in the study- a *control* group (n=30) receiving no instruction and an *intervention* group (n=26). Pre-intervention, both groups carried out a set of requesting role-play-type tasks in dyads, with scenarios varying in contextual values of *power* (P), *social distance* (D) and *degree of imposition* (R). For each role-play, participants were required to evaluate the scenario and plan for the language they would employ in the upcoming interaction. Upon completion of the role-play, they then evaluated their own performance, giving themselves a score. The intervention group then received approximately 16 hours of STI instruction. Common features of request-based talk such as sequential organization and the contextual variables P, D and R, were introduced via material objects in the form of diagrams, authentic models and dialogic interaction. Post-test, both groups carried out another set of tasks, followed by a further delayed post-test two weeks later. Analysis focuses on participant self-assessment data of pre- and post-test performances, and of role-play transcript data, which were coded for typical features of request-based talk. Preliminary results show a significant increase in self-assessment scores when comparing the intervention group's pre-, post-test and delayed post-test data; there is also a difference seen between control and intervention groups. Initial analysis of the intervention group's transcript data shows changes in sequential organization when comparing pre- and post-test performances, with post-test data showing lengthier and more complex interactions. Preliminary results, therefore, tentatively provide support for the promotion of learner pragmatic development through a STI approach, informed by CA research findings.

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Semantic Underspecification: An Examination of Early Middle Japanese -Keri

Poster

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The Early Middle Japanese (794–1185 C.E.) auxiliary *-keri* has been analyzed as a marker of present perfect, indirect evidentiality, and mirativity. However, many analyses of the morpheme have attempted to take a holistic approach without attempting to make semantic connections among its functions (Kasuga 1942, Takeoka 1963, Suzuki 1992). Quinn (1983, 1987) succeeded in doing so in recognizing the discourse function of *-keri* marking externally established facts. Yet as these were before DeLancy's (1997) seminal paper on mirativity and subsequent research regarding the category, the morpheme deserves renewed attention.

This poster presents data from constructions utilizing *-keri* in secular and religious Early Middle Japanese discourse to determine its pragmatic functions and semantic scope. Drawing upon recent semantic analysis by Lau & Rooryck (2017), it demonstrates that the employment of *-keri* to reflect present perfect, indirect evidentiality, and mirativity is due to the morpheme being sensitive to telicity relevant at the time of the utterance while being underspecified for event processes (perfect) or information update processes (indirect evidentiality and mirativity). In addition, the present analysis finds correlations between the use of *-keri* in Early Middle Japanese narratives and that of Western Apache *lé k'eh* (de Reuse 2003, Aikhenvald 2004), in that both morphemes both represent narrative authority and mirative realizations, furthering the argument for cross-linguistic parallels among indirect evidentials, miratives, and narrative framing.

Furthermore, this research takes diachrony into account. *-Keri* likely originated as a perfect, and came to be used as an indirect evidential construction following cross-linguistic tendencies outlined by Bybee et al. (1993) and Aikhenvald (2004). It concludes that by the shift from Old Japanese to Early Middle Japanese, a general loss of duration in the change of information state led *-keri* to be primarily employed miratively throughout the period, which is reflected in the semantics of its present-day attestation, sentence-final particle *-kke*.

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The Acceptability of the Indicative in Spanish Evaluative Expressions: How Prescriptivity Shows Itself to be a Non-Native Speaker Phenomenon

Poster

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Emotive-factive/evaluative predicates (*Me alegra/enoja que* 'It makes me happy/mad that' etc.) are a class of semantic expressions known for their divergent crosslinguistic mood selection practices. The Romance language family is interesting since members select the indicative, subjunctive, or both moods (Farkas, 1992a; Marques, 2004; Quer, 1998, 2009). Spanish, for example, is usually classified as strictly subjunctive-selecting (Bybee and Terrell, 1974; Giannikidou, 2015; Gili Gaya, 1960; Manteca Alonso-Cortés, 1981; Villalta, 2000), although it sometimes admits the indicative (Blake, 1982; Crespo del Río, 2014; Farkas, 1992a; García and Terrell, 1977; Gregory and Lunn, 2012; Lipski, 1978; Lope Blach, 1990; Quer, 1998; Silva-Corvalán, 1994; Terrell and Hooper, 1974). Reasons for this variability have been explained by various theories, although tested by none. The present study thus aimed to investigate the reasons behind this variation by testing: 1) if both Spanish native (NSs) and non-native speakers (NNSs) were aware of its acceptability, and 2) if its manifestation was restricted to certain pragmatic environments. The hypothesis that 'new' information may be highlighted with the indicative, while 'old' information tends to be minimized with the subjunctive (Collentine, 2010; Gregory & Lunn, 2012; Lavandera, 1983; Lunn, 1989; Sessarego, 2016; Terrell & Hooper, 1974) was employed to examine the role of informational quality in mood choice.

Twenty-one advanced, NNSs of Spanish and 19 NSs completed 2 Acceptability Judgment Tasks (contextualized/uncontextualized) containing evaluative structures with both moods. Participants rated their acceptability as determined by the context in question.

Results indicated that the newness of the information played a role in NS use of the indicative, while the subjunctive was acceptable independent of context. This sensitivity to context was, however, only observed in NS responses, as NNSs adhered to the prescribed subjunctive mood.

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The changing viewpoints of nursing students on simulated nurse-patient conversations.

Poster

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PURPOSE: The purpose of this study is to examine the changing points of view on simulated nurse-patient conversations by Japanese nursing students.

SUBJECTS: The subjects of this study were third-year undergraduate nursing students who were preparing for long-term nursing practice. The nursing students had previously taken a course on psychiatric nursing, and they experienced simulated role play during the final class of this course.

METHOD: The theme of this role playing was therapeutic conversation with schizophrenic patients who have refused to take medication. All students played the role of patient/nursing student, and the role of observer. They were also all asked to write a memo during each simulated session. After the simulation, the memos that were voluntarily submitted were collected as research data. This research was conducted with the permission of the president through the ethics review committee of the institution to which the researcher belongs.

RESULTS: Forty-four of the sixty memos were collected as data (response rate: 73%). Each student played the role of observer 4-5 times, and the role of patient/nursing student 1-2 times. Forty-four students played the observer for an average of 4.8 times in this class.

The memos written by the students in the observer role were analyzed qualitatively. 464 descriptions were categorised into three categories: 1) effective communication skills; 2) effective educational skills towards patients as a nurse (student); and 3) the ability to adjust to the dynamics of the nurse-patient relationships.

Comparing the descriptions of twenty-seven students who played the observer for the first session and the sixth session, it is clear that the students were aware of the tone, position, and impression of a nurse during the first session. Then, during the sixth session, they were aware of the way of listening and explaining the importance of medication, and the balance of giving and receiving information. Moreover, during the session, some students noticed the dynamics and interaction between nurse (student) and patient. According to the analysis by a text mining software (KHCoder (ver) .3.0), it is suggested that the students gradually broadened their awareness of the conversation. It is recognized that the students tended to focus on responses for continuing the conversation at first, and then they gradually came to have the point of view of a professional taking care of the patients.

DISCUSSION: Some students were able to take a third person point of view to understand the communication objectively. Since students played the patient/nurse role between two to five times over the six sessions, it is possible that they understood the scenes in different ways each time. After every session, they discussed the communication and feedback. Students thus learned both the patients' and nurses' points of view, and were able to consider their interaction after the sixth session. Although there is a limitation in using descriptions from students' memos, it is also necessary for examining effective learning processes and discussions of role play.

The distance between the speaker/hearer and the information: A Comparative Analysis of Utterance Particle “ma (嘛)” in Modern Chinese

Poster

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This paper is an attempt to explain the meaning and use of the Chinese utterance particle “ma (嘛)” from the perspective of what is known as the theory of territory of information.

The theory of territory of information is based on the notion of psychological distance between a given piece of information and the speaker/hearer. In the theory, there are two conceptual categories, called the speaker's and the hearer's territories of information, which each contains information close to the speaker/hearer. To determine the value of information, general conditions are listed as: (a) information obtained through the speakers/hearer's internal direct experience; (b) information embodying detailed knowledge which falls into the speaker's/hearer's professional or other expertise; (c) information obtained through the speaker's/hearer's external direct experience; (d) information about persons, objects, events and facts close to the speaker/hearer including information about the speaker/hearer him/herself. If a given piece of information satisfies one of these conditions, it becomes closer to the speaker or the hearer. In Japanese, direct forms and indirect forms are effective reflections of the distance. In Chinese, by contrast, direct forms are used whenever the speaker can assume that a given piece of information falls squarely within the hearer's territory.

To determine the correlative distance of the information marked by the utterance particle “ma (嘛)”, Chinese conversational sentences from novels and their Japanese translations were collected from the CJS corpus and classified into the following four types, with the territory values in parentheses (speaker's on the left, and the hearer's on the right): A (close, far), B (close, close), C (far, close) and D (far, far). The results show the percentages to be 52.8% for A, 44.6% for B, 1.6% for C, and 1% for D, which strongly suggests that (1) “ma (嘛)” predominantly marks information close to the speaker and (2) the distance between the hearer and the information is irrelevant to the use of “ma (嘛)”.

The vast majority of the Japanese sentence-final forms used as translations of “ma (嘛)” have to do with causal relations in the broad sense of the term. This can be taken to indicate that by using “ma (嘛)”, the speaker considers the information in question to be causally linked to the context. Thus, the use of “ma (嘛)” in indirect forms, quotations, and one-word sentences makes pragmatic sense in that it serves to show that these types of expressions function as comments, further explanations, or objections.

Unrecognized First Person Subject in Text Messages

Poster

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English is not typically considered a pro drop language, this research looks at instances in which the subject is dropped. In Amy Lindstrom's (2017) research on 3rd person unexpressed subjects, she found that the subject of a sentence is sometimes dropped in specific instances depending on the animacy and type of subject. The work presented here similarly shows that subjects are dropped in other contexts. Focusing on computer mediated discourse, 400 text messages using the first person subject were analyzed. Six people agreed to share their text messages with three women and three men ranging in age from 26 to 47. It was found that 28% of the utterances lacked an expressed subject. The two most common phrases to be used were 'love you' and 'on my way' which both appeared at the end of messages. These two phrases accounted for 44% of the subjectless utterances. Both of these utterances appear as grammaticalized constructions where the phrase has been lexicalized without the subject. Of the remaining utterances which appear in 18% of the data, a certain pattern emerges where the subject can be dropped to emphasize the imminence of an action. Unexpressed subjects mainly occurred in the present (progressive) or future tense with the auxiliary verbs 'am' or 'will', respectively, are dropping as well. This can be seen in the example 'leaving now' where the utterance starts with the gerund 'leaving' dropping 'I am' to emphasize how soon the action will take place. There are a few instances of the past being used, and each of these utterances starts with the word 'just' implying the action recently occurred. With each of these tokens, there is also a theme of time and place throughout the utterances. The terms 'now', 'just', and specific times (e.g. 5 minutes, 1:30) appear recurrently throughout the utterances, and a reference to a specific place where the speaker is presently or will be soon is consistently used as well. In total, 21 of the 27 subjectless utterances include some reference to time or location. In certain cases, a first person subject in English can be dropped to convey a specific time or place that is immediately near the present moment of speaking. This can then be thought of as a deictic structure that is relative to the spoken (texted) interaction. Further research could look into spoken discourse to see if it reflects the same structures. This line of research will also help to better understand the syntax of English as it appears in discourse and what omission signifies in other instances.

Unveiling the Complexity of Bilingual Names: The Case of Hong Kong Racehorses

Poster

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This paper explores the complexity of the language and culture represented in the bilingual registered names for racehorses in Hong Kong. The data sample contains a total of 2,784 names equally divided between Chinese and English—the two official languages of the former British colony and one of the most lucrative horse racing cities in the world. Data analysis and discussion are primarily concerned with the structural comparison between the Chinese and English data and the sociocultural dimension of the diverse names and naming practices. I will first portray the most salient features of the racehorse names with respect to their linguistic properties and semantic content. Then I will identify the naming strategies and sociocultural connotations and beliefs that underlie the names and propose several criteria for the classification of the names. Finally, I will discuss the value and significance of the racehorse names in the local context and beyond from the perspective of interculturality. Linguistic analysis involves cross-linguistic comparison at four different levels: phonology, morphology, orthography, and semantics, focusing specifically on word length, pronounceability, morphological structure, word formation mechanisms, choice of spelling and orthography, punctuation norms, and semantic references. Given the fact that Chinese and English are two typologically unrelated languages, it is of course impossible to find two names of a horse that bear a high degree of resemblance to each other. Nevertheless, the Chinese and English data do share some common characteristics. For example, names containing three to four syllables are most strongly favored and many are formed by compounding and reduplication. Aside from the recurring use of certain elements that carry positive connotations or symbolize ideal qualities of a race-winning horse, both sets of data also indicate a tendency to signify novelty and uniqueness through a variety of strategies such as wordplay, grammatical/punctuation innovation, dialectal/colloquial expressions, non-standard orthography, and direct translation. In addition, the data suggest that name-givers for Hong Kong racehorses often go beyond the binary choice between Chinese and English and the simple dichotomy or opposition between “us/East” and “them/West” to create unique names through various types of interplay between different languages and cultures (i.e., translanguaging and cultural hybridization). These findings demonstrate that the study of names and naming practices in large-scale enterprises such as horse racing, and conceivably any transnational business related to the media, sports and entertainment industries, can be used as a key to understanding the modern reality of multilingual and multicultural coexistence in a borderless world where globalization, localization, and glocalization are all relevant.

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