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ABSTRACTS

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SPECIAL THEME: *Diversity, context, and structure*

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Editors of *Pragmatics*: *Adriana Bolívar ,* Apartado 47075, Los Chaguaramos, 1041-A Caracas, Venezuela; e-mail: abolivar@reacciun.ve; *Charles Briggs*, Department of Anthropology, University of California at Berkeley, Kroeber Hall 210, Berkeley, CA 94720-3710, USA; e-mail: clbriggs@calmail.berkeley.edu *Walter De Mulder*, University of Antwerp, Dept. of Linguistics, Prinsstraat 13, 2000 Antwerp, Belgium; e-mail: walter.demulder@ua.ac.be *Helmut Gruber*, University of Vienna, Department of Linguistics, Berggasse 11, A-1090 Vienna, Austria; e-mail: helmut.k.gruber@univie.ac.at; *Sophia Marmaridou,* Dept. of Language and Linguistics, Fac. of English, University of Athens, University Campus Zografou, GR 157 84 Greece; e-mail: smarmari@enl.uoa.gr Editor-in-Chief: *Gunter Senft*, Max-Planck-Institute for Psycholinguistics, PB 310, NL-6500 AH Nijmegen, The Netherlands; e-mail: gunter@mpi.nl

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PLENARY LECTURES

Janet Holmes

Whose perspective counts? Sociopragmatics and identity construction at work

Workplace interaction presents different sociopragmatic challenges for different groups. Expectations relating to the construction of a convincing professional identity differ radically in different socio-cultural contexts.

Those who aspire to senior positions are faced with accomplishing the construction of an appropriately authoritative identity within a culturally constraining environment. For all New Zealanders this entails taking account of an aggressively egalitarian ethos. For Maori, the challenge involves enacting leadership in culturally appropriate ways within a wider institutional context with different cultural values and interactional norms. For skilled migrants attempting to find appropriate employment, the challenge involves constructing a convincing professional identity in an unfamiliar cultural context, while also attending to the relational expectations of their new colleagues in the organisations in which they are working.

This paper draws on the extensive research of the Wellington Language in the Workplace Project to explore these issues. An evolving theoretical model provides a useful means of considering the institutional, cultural and interactional constraints within which participants engage at work.

Katarzyna M. Jaszczolt

Speaking about time: Contextual inferences and pragmatic defaults

Referring to past, present and future eventualities (events and states) can be performed in a variety of ways, ranging from the use of lexical and grammatical markers of time, through automatically assigning salient interpretations to overtly tenseless expressions, to relying on the addressee's active, conscious inference of the temporality of the situation in the particular context. English relies predominantly on tense and temporal adverbials. Thai, on the other hand, has optional markers of tense, random use of adverbials, and relies largely on situated meanings, inferred from the shared background assumptions or assigned subconsciously as default interpretations. Faced with significant cross-linguistic differences in conveying temporal location, one has to address two core questions:

(1) How is time represented in the mind?

(2) How do linguistic expressions of time relate to these mental representations?

I propose and partially corroborate the hypothesis that the human concept of time is supervenient (i.e. dependent in the sense of definitional characteristics) on the concept of epistemic possibility. Different expressions of future, present and past time reference correspond to different degrees of detachment from certainty. In particular, I adopt the well-defended view that the human concept of the future is founded on the concept of anticipation; the present on current experiences; and the past on memories. Memories and anticipations, and to a lesser extent also current experiences, are intrinsically modal and graded in that they can constitute more, or less, faithful representations of corresponding facts. They are also held and expressed with various degrees of commitment.

This modal foundation of the concept of time is universal and requires a theory of meaning which would (i) account for the cross-linguistic differences in expressing temporality and (ii) represent the universal underlying modality of the concept. In this talk I defend a contextualist approach to meaning and demonstrate how a particular contextualist theory (Default Semantics, Jaszczolt 2005, 2009) allows for representing temporality as modality by means of a single modal operator, as well as accounting for cross-linguistic differences in conveying temporal location, by allocating information about temporality to different sources of information about meaning and to different processes which interact in producing a representation of the primary, intended meaning. In the process I also present arguments in favour of pragmatic compositionality (Recanati 2004) of utterance meaning.

Yasuhiro Katagiri

Finding parameters in interaction -- A method in emancipatory pragmatics –

People use language in their daily interactions not only for exchanging information on facts relevant to some aspects of their lives, but also for negotiating consensus to regulate their social lives. Exact actions people take in interactions are regulated not only by their respective goals but also by cultural norms and customs specific to each social group. Based on a comparative study of dialogue interactions in widely different languages, Japanese, English and Arabic, I argue that, in order to approach the diversity in language use, study in

pragmatics should start from bottom-up empirical observation of language practices of native speakers embedded in their indigenous cultures, which is then followed by unbiased comparison across different language practices and top-down consideration of constraints imposed by human psychology.
I will first present an empirical study on dialogue interactions of Japanese, English and Arabic speakers using Mister O corpus, which has been collected to promote cross-linguistic and cross-cultural studies on human dialogue behaviors. Spontaneous dialogues are systematically collected for speakers of different languages engaging in a common collaborative story construction task. Upon examining these dialogues, different interaction styles are identified across three languages in terms of such moves in dialogue as how story fragment proposals are produced, how proposals are responded, and how initiatives are controlled.
I will then provide a theoretical generalization, beyond simple contrastive characterizations, in the form of a parametric conception of dialogue interaction behaviors to capture the possible space of variations in interaction styles within different language communities. I will present three parameter candidates, identity, commitment and authority, and show how these parameters manifest themselves in Japanese, English and Arabic dialogues. I will also discuss possible connections of the notion of cultural parameters with recent findings on the mechanisms of large scale cooperation in human social groups in the field of evolutionary biology.

Ingrid Piller

Language learning, multilingualism and social inclusion

Migration and other aspects of globalization have made many contemporary societies very linguistically diverse. People with a wide range of linguistic repertoires and resources vie for access to economic and social resources such as employment, further training and sustainable livelihoods. In this lecture I want to explore the ways and contexts in which linguistic capital is transformed into economic capital. I am interested in the ways in which identities and ideologies mediate the relationship between linguistic proficiency and non-language outcomes in specific contexts, or to phrase it differently: how have language and communication come to play such a central role in the social exclusion of migrants? Together with the panel of the same title, I expect to make a contribution to an enhanced understanding of the role of language in social exclusion and inequality in multilingual societies and to explore ways to write language into the social inclusion agenda. On the basis of a number of Australian case studies, I will argue that some of the central assumptions and methods of academic intercultural communication research stand in the way of making the field meaningful to practitioners.

Peter Sutton

Giving away language: Praxis versus ideology in the loss of linguistic diversity

Language shift in the Fourth World is often attributed mainly to external cultural pressure and demographic disaster. While these have tended to be major factors, the causal picture is of course much more complex. This emerges from detailed regional studies.
Historically, empires expand into pre-existing language-shift situations or regions of variable stability, but not a universal stasis. Mass language extinctions have occurred without imperial expansions. Prehistoric language shift in Australia occurred at local, regional and continental scales without the benefit of the British Raj. The mid-Holocene saw most of the continent's languages swept away by Pama-Nyungan expansion. So what might have been the enabling factors at that time? Climate change, technological change, shifts in social organisation, epidemics? All of the above?
Postcolonial conditions caused initial population loss for most indigenous Australian groups, plus reduced local mobility, increased regional mobility, greater sedentism, and cultural pressure. But people also stopped speaking their own languages to lower generations even without these factors. Why? Were all the reasons secular?
And while many languages disappeared before the flood of English, a number did so in favour of an indigenous lingua franca that then gained expanded speaker numbers, even where no dramatic population loss occurred. Why these internal shifts under the new conditions?
I look at three case studies: prehistoric Pama-Nyungan replacement of non-Pama-Nyungan; the protohistoric and historic collapse of linguistic varieties in western CapeYorkPeninsula in the face of the lingua-franca Wik-Mungkan; and the emergence of communilects in the WesternDesert region of Central Australia in the 20th c

PANELS

Note: some panel organizers have not recently updated their panel descriptions; though we have tried to eliminate discrepancies between panel descriptions and the actual content of the panels, some inevitably remain. To check the full content of panels, use the program booklet in combination with the set of panel contribution abstracts following the set of panel abstracts.

Ludmilla A'Beckett, Soonhee Frayssee-Kim, and Ghil'ad Zuckermann
'Othering' in various languages and cultures: Linguistic tools of alienation

The apparent identity of what appear to be cultural units – human beings, words, meanings, ideas, philosophical systems, social organizations – are maintained only through *constitutive repression*, an active process of *exclusion*, *opposition*, and *hierarchization*. A phenomenon maintains its identity in semiotic systems only if other units are represented as foreign or '*other'* through a hierarchical dualism in which the first is '*privileged'* or favored while the other is *deprivileged* or devalued in some way. (Cahoone 2003: 11)

The purpose of this panel is to explore diverse linguistic tools employed across the world and discourse communities for construing images of out-groupers ('others'), discriminating against them or protecting in-groupers from out-groupers. OTHERING, defining and securing one's own identity through the stigmatization/distancing from the 'Others', is what permits us to discover - and even constitute - the 'self'. The self is defined thanks to the mirror reflection that the Other represents. In other words, we define ourselves through the 'Others'.

Discursive recognition of an out-group is triggered for various reasons. A common underpinning for the exclusion of 'others' is EMPOWERMENT, construing a mutual ground / shared values within the community, creating a sense of *unity* within a religious/national group. In-group members are granted the privilege of exercising a power position in relation to out-groupers when shared values are proclaimed and/or perceived in danger. However, in some practices, such as translation and interpreting, distancing oneself from voices of others is a tool of protection.

There are various aspects and dimensions of the 'us' and 'them' problem. Different in-groups use non-identical means for creating their bond: lexical tagging, e.g. defining visitors as 'pilgrims' or 'tourists' may change the perception of guests in local communities, or frame-shifting, e.g. priming different components within the situation may result in its re-conceptualization as a 'revolution' or 'military coup'. Soft devices such as metaphors, irony, topic altering, lexical engineering, jokes can be opposed to social invectives in forms of decrees, censorship and expressed abuses. Vocabulary and grammatical features can be altered and incorporate invented elements in order to protect information flow from outsiders. Such a phenomenon is most frequently described as an 'argot'and may result in creating dividing areas within the same language.

Dynamics of relations between in- and out- groupers oscillate as well: from social sanctions of rejecting, then to derogatory attitude to a conditional acceptance. Solidarity of in-groupers can bring together fellow workers, neighbors, followers of an ideology, ethnic communities and nationalities. A range of discourses introduce demarcation between 'us' and 'them': mass media products, textbooks, conversations, folk jokes, and translated texts. Methodological approaches highlight different perspectives: construction of social identities, critical discourse analysis, conceptual metaphor application, appraisal and others.

In sum, the problem of social exclusion and acceptance is profiled in our panel from the following directions: linguistic devices, discourse types, methodology of analysis, social sanctions and language communities involved.

Nicole Baumgarten, Svenja Kranich, and Inke Du Bois
Subjectivity in discourse

In addition to propositional content, speakers express – very often in the same utterance – meanings which convey their personal feelings, attitudes, value judgements, and assessments. These expressions of subjectivity are associated with a number of particular linguistic structures, which have received considerable attention

during the past decade – especially in relation to native speaker discourse in major genres and registers in American English (e.g. conversation and academic discourse). It is the purpose of this panel to bring together contributions which a) help to take stock of the diversity of subjectivity markers and the function of encoding subjectivity in discourse in one language, namely English, and b) help to search for universal aspects of the expression of subjectivity by considering different languages. The combination of both perspectives is intended to give us a better idea of language-specific and language-independent aspects of the linguistic encoding of the speaker's subjective perspective in discourse.

For the part focusing on English, we have invited presentations which cover 'off-beat' data, i.e. text and discourse analyses which differ at least in one respect from the 'standard fare' of American English native speaker conversation or academic discourse in a synchronic perspective. Thus, we will be looking at subjectivity in English from across the board – including international, regional and social varieties, registers, genres, spoken/written modes, historical stages, speech communities, communities of practice, speaker types, interaction types and also L2 English and lingua franca communication.

For the part focusing on cross-linguistic comparison, we have collected contributions that focus on other – and with respect to subjectivity – less studied languages. They will offer us a clearer picture of the cross-linguistic differences and similarities in the field of subjectivity.

Jack Bilmes, and Arnulf Deppermann

Occasioned semantics: Systematic approaches to formulation in conversation

Roughly speaking, a formulation, as we use the term here, is a way of alluding to or describing a referent, given that there are multiple ways of doing so. (A referent here is anything that can be talked about—an object, situation, idea, etc.) Our interest is in formulation within actual contexts of conversation. Various fields of study have made contributions to our knowledge of formulation, including membership categorization analysis, semantics, linguistic pragmatics, sociolinguistics, discursive psychology, and conversation analysis. On the other hand, much analysis of formulation has been done in a rather ad hoc manner. This panel is intended to advance the theory and methodology of formulation analysis. The panel will address questions such as: What are the determinants of formulative choices? These may range from cultural, semantic, and institutional to the local situation of interaction, including the social relations of the individuals involved and the sequential aspects of the conversation. What are the consequences of particular formulations, in the immediate situation and perhaps within larger societal contexts? How do the parties to an interaction create occasioned semantic fields (sets of formulations that have structured relations to one another). How are various approaches, already established or newly proposed, adapted to the study of formulation? Is there any possibility of synthesizing them in a coherent and systematic way to establish a general field of formulation studies? We believe that the most productive approach to these questions is to examine situations in which the most appropriate or "best" formulation of a particular referent is at issue or in which, for whatever reason, more than one formulation of a referent is offered. Such situations will be most revealing of the sorts of considerations and work which go into formulation. Accordingly, the papers in this panel will focus on such situations.

Agnes Bolonyai, and Rakesh Bhatt

Articulating belonging: Migrant identity discourses in transnational and trans-regional contexts

Global mobility and migratory flows are complex phenomena that have come to occupy a center stage in analyses of contemporary social, political and economic change. Yet, transnational and trans-regional migration and its attendant impact on migrant identities and belongings have not until recently been a main focus of empirical and theoretical investigation within critical discourse/pragmatic approaches. In this panel we seek to explore the discourse-pragmatic practices in and through which migrant subjects articulate and construct particular versions of identity for self and the other, (re)create structures and practices of belonging and non-belonging, and convey socio-emotional dimensions and significance of the trans-migrant experience.

Several questions inform and motivate the discussion of this panel: What linguistic forms and strategies are used by members of migrant communities to articulate their migrant identities? In what ways are identifications and identity transformations constructed in migrants' discourses? How are members of the host community situated and represented in migrant narratives? What kinds of discourses, voices, frames and perspectives do identity-narratives draw upon? What kinds of discursive task do discourses of the 'other' perform? What role does code choice and code-switching/code-mixing play in the discursive articulation of one's subjectivities and belongings? How do notions of place (home, homeland, roots), time (past, present, future) and heritage (culture, history, language) figure in emotion discourses and narratives? How are linkages between the language of emotion and relevant ideologies, values and beliefs are manifested in discourse? What do emotion discourses reveal about trans-migrants' (re)positioning in structures of power? What are the pragmatic-linguistic features of discourses of belonging? How is diversity manifested in the construction of migrant identity and belonging?

By focusing on how migrants discursively make sense of who they are, where they belong, and what kind of affective economies they mobilize regarding their transition across space, time, and boundaries of various sorts, we hope to (1) capture the complex and diverse nature of 'identity troubles' (Caldas-Coulthard & Iedema 2008) as experienced and narrated by immigrants, (2) unravel systematic links between individuals' discourse-pragmatic choices and wider socio-cultural practices and conditions, and (3) raise conceptual questions of how to theorize the precarious (contingent and variable) identity dynamics of those who attempt to 'strike their roots into unaccustomed earth'.
Suggested topics for contributions include: Identity, code-switching, hybridity; Nostalgia, place, and time in migration; Constructing global and cosmopolitan identities; Ideology, power and the language of shame; Discourses of (dis)continuity, loss, and fragmentation; Conflicting and complementary identity practices in discourse; Metaphors of distance, resistance, and rejection; Self and Other in public and private discourses; Reflexive voices in migrant narratives; Moral orders in discourses of belonging; Narrating ambivalence, ambiguity and indeterminacy.

Chantal Claudel

Experiencing, expressing, expecting and using emotions: Cross-cultural discourse studies in six languages

Emotions are part of everyday communication, and they play a crucial role in problem solving (Damasio), in social life's politics and management (Abu-Lughod & Lutz; Keltner & Haidt; Rimé). Recent works on mirror neurons (Gallese) bring evidence on universal emotion sharing. However, from a linguistic point of view (cf. Wierzbicka), the cross-cultural dimension of emotions raises a series of questions: ♣ The first one is: are (all) emotions universal? Thus, once a list of so-called "basic" emotions (which is far from being consensual) is established, what is the structure of the lexical fields that refer to these emotions (see Ortony, Clore & Foss) in different languages? Do the differences between lexical fields in different languages indicate cultural differences in the nature and the expression of the emotions? ♣ How does culture influence the configuration and the expression of emotions? In a given situation, what emotions are expected and what emotions are expressed? When and how frequently are they expressed? Which verbal and non-verbal means are used to express them? Are they expressed directly or indirectly? ♣ Which parameters, other than language and culture, play a role in the expression of emotions? The degree of proximity between interlocutors? Hierarchy? Age? Gender? ♣ What emotions are used, and how are they used to suit argumentative purposes? This panel compares documents from different cultures, in which emotions are mentioned and/or expressed. The panelists analyze documents of various genres in various languages: personal emails in Japanese and in French; parental guidebooks in French, German and American English; TV sketches in French and Spanish; national newspapers and fairytales in French and Romanian. Our investigations cover emotions such as anger, surprise, joy, excitement, fear, sadness, disappointment and guilt. Some of the linguistic, paralinguistic and discursive strategies and markers we take into account are syntactic structures, semantic fields, designation, characterization, text types, and typographic markers such as exclamation marks, and smileys ("kaomoji"). Different types of results have been reached and will be reported: - In some cultural contexts, description and expression of emotions strengthen discourse coherence and relevance. But this functioning is also strongly dependent on text genre (i.e. newspaper reports). - Cultural differences in emotions include quasi-intellectual sharing of emotions (talking about emotions) or emotional mise en scene (provoking emotions by using idiomatic structures, exclamations, etc.; cf. Ungerer), taking emotions for granted or trying to convince an interlocutor to experience an emotion, using positive emotions such as joy or negative emotions such as guilt to convince an interlocutor to act in a certain way (see the parental guidebooks). - But there are also differences in what people will feel and how they will express their feelings within a culture, according to gender, generation and the media used to communicate emotions (see personal emails). - Each language and culture has its own multimodal codes to express emotions, in which linguistic and paralinguistic means may either complete each other or be redundant.

Charles Coleman

Violating the script: How dare Barak Hussein Obama and Hillary Rodam Clinton run for the democratic presidential nomination at the same time!

The presenters on this panel suggest that the simultaneous run of Hillary Clinton and Barak Obama for the Democratic nomination for the presidency violated some aspects of our script or schema about who can successfully run for president of the USA. An off-off Broadway production of a play once featured actors who literally read from scripts. In one scene, family members sit around the dinner table reading their lines of scripted dialogue. A young lady shows up at the door who does not have a script; she adlibs. The effect is to throw the family into chaos. We do indeed learn to follow scripts, in terms of expectable language behaviors. Our scripted behaviors evolve over time in response to sociocultural contexts.
Schema Theory might be another way to frame this. Schema Theory suggests that we acquire and internalize

practices so that the symbolic representations of a set of practices become commensurate with the practices themselves. For example, in one of the presidential debates, Barak Obama was challenged for not wearing a flag pin in his lapel; the flag pin is a symbolic representation of a politician's patriotism.

Marisa Cordella

Decision-making in healthcare encounters

The purpose of this panel is to bring together researchers in the area of healthcare communication to share the results of their ongoing empirical work and link this growing field more generally to applied linguistics and pragmatics theory and methodology. The contributors will offer an international perspective in reflecting upon decision-making in a wide array of healthcare encounters.

Decision-making is central to healthcare encounters, for patients and their families as well as healthcare professionals. The panelists will represent the following settings: primary care and genetic counselling, in which the decisions made are interactionally negotiated during the event. We also explore reporting strategies adopted by health professionals and lay-participants.

Health encounters unfold in complex social contexts that involve decision-making processes potentially affected by tensions between participants (e.g. doctor, patient, nurses, patient's family members). The tension may be reflected in the discourse choices participants make and the 'reason behind what gets said and not said' (Sarangi 2002).

We adopt a broad conceptualization of what constitutes decision-making in the healthcare setting, which includes all phases of the encounter. For instance, in primary care, history taking following symptom presentation already indexes certain kinds of decision-making as far as diagnosis is concerned.

This panel will examine the possible conflicts that may appear throughout the decision-making process in healthcare encounters. In particular we examine the context of genetic counselling, and how reasons for testing may preempt decisions about disclosure of test results to family members. In the same vein, how healthcare incidents are reported by health professionals and family members may impact on how complaints are resolved (Iedema 2003a, b).

In the case of patients' medical case history recorded by health professionals, what information is selected, what continues to be attended to, and how information is interpreted over time may inform us about the decisions made by health professionals to 'translate' or 'reconstruct' the often vague symptoms provided by patients (Dew et al 2008, Stubbe et al 2008, Dowell et al 2007, Greatbatch & Dingwall 2001).

We also explore the interdiscursive co-construction of risk-related decisions by professionals and patients within the pragmatic space of uncertainty, harm, and responsibility. Lay and professional reasoning in relation to risk-related decision-making and pragmatic versus metapragmatic comment (Candlin and Candlin 2002 and Sarangi and Candlin 2003) will be also considered.

In addition we investigate the discourse of international medical graduates who are assessed by their examiners and reflect upon their decision-making process of conveying information to their assessors whilst also responding to patients' needs (Mistica et al 2008, Cordella and Musgrave (forthcoming).

Elizabeth Couper-Kuhlen, and Margret Selting

Affectivity in conversational storytelling

Affectivity has recently become a hot topic in various research contexts and disciplines in the social sciences. In order to channel what is otherwise an overly broad discussion, and in order to further the investigation in a methodically controlled way, we – as other interaction analysts before us – propose to analyze affectivity in relation to particular sequential contexts in interaction.

This panel will focus on affectivity, or emotive involvement, as displayed and interpreted in everyday and institutional interaction, here specifically in conjunction with the conversational activity of storytelling.

Storytelling typically involves the verbal report and/or prosodic-gestural (re-)enactment of heightened emotive involvement. Its specific affective interpretation may be proposed by teller but will ultimately be locally negotiated by teller and recipient(s) collaboratively. Storytellers and recipients use verbal (i.e. lexical, syntactic, phonetic), prosodic (vocal) and visual (i.e. gestural, facial and other body-related) cues as resources in order to report or re-enact and respond to or co-construct affective stances in the story world as well as to display and make interpretable associated affective stances in the here-and-now.

The aim of the panel is to bring together work that looks at these processes and their management in detail. It will thus contribute to uncovering the 'interactional grammar' of display rules and affect management, subsumed under the technical term of *affectivity*, as it emerges in the context of conversational storytelling.

The following kinds of contributions are invited for this panel:

- descriptions of the verbally explicit labelling and display of affectivity in conversational storytelling,
- descriptions of (also more subtle) verbal and vocal resources used by speakers in order to make affectivity in general, and specific affects in particular, interpretable for the recipient, i.e. linguistic (lexico-syntactic,

prosodic, phonetic) and/or discourse-pragmatic (rhetorical, stylistic, etc.) structures and practices,
- descriptions of the non-verbal (facial, gestural, postural) resources used by participants for the same ends, and their relation and interdependence with verbal and vocal resources,
- descriptions of the interaction between story-tellers and story-recipients in the management of affectivity,
- descriptions of the display and management of affect integrating all the above mentioned aspects into a full and rich account.
All contributions should be empirically grounded in natural interactional data from everyday or institutional contexts.

Jakob Cromdal, and Ilkka Arminen

Talk in emergency work: Calls for help and response dispatch

The panel concerns the practices of responding to calls for help in emergency centers.
Calls to medical services, police, fire departments and other rescue services are critical for successful emergency response operations. Dispatch centers, in which calls are received, are typically complex socio-technological environments, which involve communication between lay and professional actors working in a multilayered organisational matrix.
There is already a body of studies on emergency communication (e.g. Garcia & Parmer, 1999; Imbens-Bailey & McCabe, 2000; Tracy & Tracy, 1998a; 1998b; Whalen & Zimmerman, 1998; Whalen, Zimmerman & Whalen 1988). Nevertheless, the success and impact of different communication formats and styles, as well as techniques for answering and managing calls and computer assisted dispatch tools are still largely unknown. There is a high diversity of institutions and technologies worldwide dealing with emergencies. Yet, our knowledge of communication processes organisational principles guiding emergency assistance is limited, and largely concentrated to Northern America.
The panel is open to discussion of the practices of managing communication in calls for help and on the coordination of help at the site of intervention. Work in emergency centres is currently being examined in a wide range of countries in Europe and elsewhere. We encourage varying methodologies, including ethnomethodology, ethnography, conversation and discourse analysis as well as workplace studies. The panel aims to invigorate discussion on comparisons between practices and countries. It contributes to the methodologies on the study of communication in information rich environments. It also enhances the study of talk between lay actors and trained professionals, who often conduct their business under time-critical and emotionally distressful circumstances.

Susan Danby, and Jakob Cromdal

The interactional practices of children in institutional contexts

The analytic focus of the papers in this panel is on the construction of social order at play for children in a range of institutional contexts, including schools, playgrounds, counselling sessions and homes. While a common assumption for the papers is that childhood is a social institution in which children participate, a diverse range of analytic perspectives will be drawn upon, including conversation analysis, ethnography, cultural geography, anthropology, linguistics and cultural studies. The common assumption positions childhood as a social construct, and children as social actors rather than as natural phenomena.
These papers will investigate a number of interactional practices, including:

- children appropriating and subverting adult structures into their own peer interactions
- children's trajectories of action as they unfold in peer interactions
- the micropolitics of everyday life in institutional settings
- children's interactions in the playground
- shared social orders between adults and children
- the interactional contexts classrooms even if the teacher is not physically present
- peer practices and the construction of social order across a range of cultural contexts
- how children cross, or move across, their peers' gendered, linguistic and ethnic backgrounds
- how children understand locations and place and how they use these understandings within their social interactions in everyday life.

Examining children's talk and action as a topic for analysis in its own right shows children's own methods for making sense of their everyday contexts using the interactional and cultural resources they have at hand.

Alan Dench, and Lesley Stirling

Tense, aspect, modality and evidentiality in discourse — Australian languages

The panel seeks to explore the relationships between tense, aspect, modality and evidentiality (TAME) and their formal representation, with particular reference to the indigenous languages of Australia.

From a purely theoretical point of view, tense, aspect, modality and evidentiality are known to form a semantic cluster with deep-running synchronic, diachronic and typological connections. Many so-called tense-aspect markers exhibit evidential readings and, vice-versa, evidential markers are often derived from tense-aspect markers. Recent studies have highlighted the necessity of proposing a complex theoretical approach to evidentiality, and now seek to integrate tense, aspect, modality and evidentiality within a unified framework, comprising an explicit semantics/pragmatics interface (see e.g., Aikhenvald & Dixon 2003, Caudal & Roussarie 2005, Faller 2007).

These key grammatical categories pertain to the verbal domain, but play a central role in discourse structure, for they encode the speaker's perspective on the information presented. Indeed, by definition, evidentials mark the origin of some information expressed by the speaker (it could be hearsay, contextual inference, direct evidence…); and (epistemic) modals, as a category, express the speaker's belief as to the likelihood/possibility that some proposition holds true. Aspectuo-temporal marking has been demonstrated to determine the nature of rhetorical relations connecting two discourse segments, and generally to influence the nature of the illocutionary function of a given utterance. In turn, rhetorical relations can determine temporal relations between eventualities in discourse (see e.g. Asher & Lascarides 2003).

Most work in the development of a unified theoretical framework to date has relied on analyses of TAME categories in the better known languages of Europe. But ultimately, a successful universal theory must be informed by and seek to explain patterns in lesser known languages. To that end, this panel seeks to encourage detailed semantic/pragmatic descriptions and analyses of TAME categories in Australian languages. Detailed comparisons of tense, aspect and modality, across these languages are virtually non-existent and yet the complexity of the domain is well known. Australian languages often have quite complex verbal inflectional systems coding TAME categories but there is a good deal of variation in the number and function of distinct inflections even between quite closely related languages. This variation presents an obvious problem for comparative semantic analysis. What categories are expressed within the particular synchronic system, how are they coded in the verb and/or other lexical and morphosyntactic systems within the clause, and what is their role in the organisation of discourse?

Britt Erman, Annika Denke, Lars Fant, Fanny Forsberg, and Margareta Lewis

Formulaic language and idiomaticity in high-level L2 production

Having a high proficiency in a second language means not only knowing how to combine words according to their selectional and morpho-syntactic restrictions but also being able to match linguistic expression with situation and context, i.e. high proficiency is closely connected to a high degree of idiomaticity. The present suggestion for a panel rests on the assumption that we need to adopt an enlarged view of idiomaticity. Rather than thinking of idiomaticity as the outcome of the usage of bona fide idioms, it is our contention that language used idiomatically comes out as multiword, formulaic sequences of varying lengths with specific as well as general socio-cultural meanings established through repeated usage by a language community. This more inclusive view of idiomaticity has come about concurrently with increasing access to large text corpora. Indeed, insights into the abundance of language patterns gained through corpora have induced many to regard multiword, formulaic sequences as the default processing of language (Sinclair 1991, Wray 2002, Hoey 2005, to mention but a few).

An inclusive view of idiomaticity does not see pragmatics and pragmatic knowledge as independent, "add-on", aspects of language, but as the general human cognitive capacity to take part in everyday social encounters, thereby encompassing all of language (Tyler 2008). Everyday phenomena such as hedging, politeness, boosting and other kinds of modalities cut across the whole lexico-grammatical spectrum, and, consequently, cannot be referred to a separate pragmatic component of language, or to specific linguistic expressions, but should be viewed more holistically.

Idiomaticity is taken for granted in L1 and is acquired sometimes with difficulty in L2. One way of facilitating the acquisition of idiomaticity in L2 is to approach the target culture through language by providing students with more systematic, cognitively based explanations of the cultural schemas licensing lexico-grammatical constructions. Entrenched and routinized instantiations of cultural schemas in L1 can have blocking and overshadowing effects on L2 development (Ellis 2002). This may explain why massive amounts of contextualized input is not enough for even advanced learners to modify their use of multiword sequences so as to come closer to nativelike production. This is true of formulaic patterns more generally and patterns relating to specific topics and arising in specific situations alike.

More holistic and usage-based theoretical models of language are called for also within L2 research. Moreover, L2 production, especially by advanced learners, needs to be scrutinized in much more detail using a variety of different parameters and communicative situations. We therefore welcome contributions to this panel connecting L2 research with multiword patterns viewed from different perspectives including analysis, instruction and testing.

Michael Ewing, and Ritva Laury

Clause combining in discourse: The interplay between structure and pragmatics

For some two decades a growing body of research has indicated that clause combining strategies used by speakers in natural language contexts are more varied and nuanced than has usually been described in context-free accounts of complex sentences (Haiman and Thompson 1988, Bybee and Noonan 2002). For example, usage-based studies of clause combining have questioned the discrete categories of coordinate and subordinate constructions, suggesting it may be better to think in terms of a continuum from more to less dependent construction. We have also seen that the distribution of assertive, pragmatically prominent information and background or contextualising information, may vary between more or less dependent clauses in interesting ways. Such constructions can involve routinised, formulaic chunks that serve to frame upcoming talk, which can consist of an indeterminate stretch of discourse not necessarily clausal in form (Thompson 2002; Hopper & Thompson 2008). Additionally, examinations of language in use have uncovered examples where traces of clause combining occur, but where only one clause is explicitly expressed.

Work to date has shown that the range of clause combining strategies in naturally occurring discourse and the interplay between pragmatic, structural, semantic and interactional aspects of these strategies are very complex across languages. This panel will bring together current usage-based research on different types of clause combining structures, in a range of different languages. The papers selected examine the interplay between pragmatic, structural and actional features of clause combining constructions through corpus-based, functionally-oriented analyses of naturally occurring discourse. Key questions addressed include:

- Among different types of clause combining constructions, to what extent is there correspondence or divergence between pragmatically assertive and grammatically independent clauses?
- Where does formulaicity occur and what is its role in the pragmatic meaning and the discourse and interactional functions of clause combining constructions?
- What are appropriate ways to characterise the relationships between combining clauses, e.g. juxtaposition, subordination, dependency, something else?
- What is the role of frequency in the pragmatics of clause combining, and what function do less frequent constructions have in interaction?
- To what extent do observed patterns occur cross-linguistically and what generalisations can be made based on these patterns?
- How do the actions that speakers perform through clause combinations relate to the form that the combinations take?

Papers in our panel will concern conditional clauses in English (Couper-Kuhlen & Thompson), ellipsis and subordination in Indonesian (Englebretson), the expression of conditionality in Indonesian (Ewing), relative clauses in Finnish (Helasvuo & Laury), French ya-clefts in child and adult interaction (Jullien), functions of parenthetical I think (Kaltenböck), social action formats and clause combining (Kärkkäinen & Keisanen), serialization in Saliba-Logea (Margetts), types of clause combining in Nuuchahnulth (Nakayama), causal clauses in Chinese (Song & Tao), suspended clause constructions in Japanese (Suzuki), and pseudoclefts in Spanish (Travis & Curnow).

Anita Fetzer, and Etsuko Oishi

Context and contexts: Parts meet whole?

The concept of context has undergone some fundamental rethinking in the scientific community, where it is no longer seen as an analytic prime. Rather than being looked upon as an external constraint on linguistic performance, context tends to be analysed as a product of language use, as interactionally constructed and as negotiated. This is due to the fact that communication is both context-creating and context-dependent (Bateson 1972) and that in communication context is imported and invocated (Levinson 2003).

Context has been conceptualized with respect to the dichotomies of figure versus ground, and given-and-there versus re-constructed, it has been assigned the status of a dynamic construct, and it has been looked upon as never saturated (Goodwin and Duranti 1992). Furthermore, it has been assigned the status of a relational construct (Fetzer and Akman 2002) relating communicative acts and their surroundings, relating communicative acts, relating individual actors and their surroundings, and relating the set of individual actors and their communicative acts to their surroundings. It has been further refined by the differentiation between social context, sociocultural context, linguistic context (or co-text) and cognitive context, and between micro, meso and macro contexts (Fetzer 2004).

Degrees of connectedness between context and communicative acts are subject to debate. Such connectedness might be taken minimally as the one between indexicals and the context (Kaplan 1989), or as "situatedness" of communicative acts in context with the meaning of a sentence or the illocutionary act of an utterance being sensitive to different aspects of the context (Back 1994, Cappelen and Lepore 2005, Recanati 2004).

The goal of this panel is to examine the complexity of context and its multifaceted and multilayered nature,

tackling one (or more) of the following aspects:

- the connectedness between the indexicality of social action and context(s)
- the connectedness between intentionality of communicative action and context(s)
- the connectedness between micro contexts and their embedding contexts (for instance, linguistic constructions seen as a constitutive part of utterances; locutionary and illocutionary acts seen as constitutive parts of speech acts; or meta-representations; or illocutionary-force-indicating devices, contextualization cues or other types of connectives)
- the connectedness between meso contexts and their embedding contexts (for instance, genre, speech event, activity type, frame or communicative project)
- the connectedness between macro context (for instance, culture, institution and society) and their embedded meso / micro contexts.

Frances Giampapa

Voices from the field: Identity, language and power in multilingual research settings

As a result of globalization there has been a significant increase in the linguistic, cultural and demographic landscapes across multilingual societies. These conditions have instigated a proliferation of critical sociolinguistic ethnographic research on identities, language and power across multilingual/multicultural sites.

Researchers have employed a variety of critical sociolinguistic ethnographic methodologies to interpret multilingual interactional orders within macro-social/political processes. Across disciplines issues of researcher identities, positionality, power and agency (Gupta 1979; Henry 2003; Ladino 2002; Jayati 1999; Sherif 2001;Thapar-Bjorkert & Henry 2004) have been placed under scrutiny and show the importance and necessity for critical sociolinguistic researchers to raise similar methodological and field related questions.

Thus, this panel places at the forefront the methodological approaches and critical interpretations of conducting research across multilingual settings through critical self-reflection of being in the field. Researcher identities, issues of positionality, gender, language, power and agency are part of the process of understanding and interpreting multilingual discourse practices. The papers in this panel shed new light on the way we as researchers are implicated within the research process.

Perez Milans' critical sociolinguistic ethnography in China highlights how his role as a Spanish researcher was marked by his participants' positioning of him as the 'Westerner', and attached to new discourses of 'Chinessness' embedded within the contemporary macro-social/political context of the People's Republic of China. These discourses framed the way in which the researcher self-positioned and was positioned as the 'other' which influenced the relationships and interactional practices that took place across field sites.

Giampapa's paper focuses on her critical ethnographic research on the discourses of Italianness across the multiple worlds of the Italian Canadian community in Toronto. Her role as the researcher, her identities (as an Italian Australian Canadian-born female) and positionings were framed within discourses of authenticity, legitimacy and power that are tied to dominant discourses of linguistic and cultural authenticity and authority. These discourses framed the interactional practices and the crossing of diverse sites in which the researcher was positioned as an insider/outsider.

Relano Pastor's critical sociolinguistic research highlights aspects of border crossing as a multilingual/multiple identity researcher in Southern California working within the Mexican/Mexican American/Chicano communities. This research shows the politics embedded in negotiating researcher identities that were framed within discourses of language and identity politics and the values attached to positioning within these communities. Relano Pastor shows the complexities involved in the research process as tied to the researcher's constant transformation in the field.

Patiño Santos critical ethnography in a multicultural Madrid high school where discourses of conflict and power are embedded within daily practices raises the question of researcher agency. In this research site tensions around linguistic and cultural legitimacy, authority and power, researcher positioning and researcher agency are placed under the microscope. Patiño Santos shows the ways in which she negotiated her identities and how her role as researcher was negotiated in order to engage in a critical discussion of the socio/political processes taking place within the research site.

This panel brings together transnational multilingual research that focuses on field issues across multiple sites where the researcher's identities and positionings are negotiated through interactional practices in particular social/political contexts. By casting the lens on the researcher, this panel not only seeks to contribute to the current body of critical sociolinguistic ethnographic research but also seeks to open up a debate around researcher identities, positionings and the politics of conducting research across diverse multilingual sites.

Sage Lambert Graham, and Miriam Locher

(Im)politeness in computer-mediated communication (CMC)

Recent research on politeness has begun to re-examine the pioneering works of Lakoff (1973), Brown &

Levinson (1987) and Leech (1983), in an attempt to expand these early frameworks and create new, more expansive, model(s) for examining politeness as a social phenomenon. These newer frameworks allow for a more dynamic construction of (im)politeness while also getting at the question of how politeness, impoliteness and appropriateness (identified as 'politic' by Watts, 2003 and Locher & Watts, 2005) intersect with and relate to one another in any given context.

Online interactions provide a fascinating venue in which to apply these new frameworks for examining politeness and relational work (Locher, 2004). In an online setting, the norms and expectations of the medium itself have a profound influence on the interactions that take place there. While new technology has expanded the ways that we can communicate with one another, the mediated environment also imposes restrictions that require adjustments to the interactional norms and strategies that we employ in face-to-face settings .

This panel will therefore examine the intersection of politeness and interaction in computer-mediated contexts. Possible topics will include:

- Exploration of the ways that relational work is performed in online, mediated environments
- (Im)politeness and online identity
- Comparison of politeness strategies employed across different computer media

The panel will consist of original papers that focus on the phenomenon of (im)politeness as it occurs in online interactions. In the panel, we will present, discuss and explore the concept of online politeness, examining the ways that interactants navigate the complex relationship between online "personas" and perceptions of appropriate/politic behavior.

Michael Haugh, and Derek Bousfield

Im/politeness across Englishes

It is frequently acknowledged and fundamentally accepted that while there is indeed a common thread of mutual intelligibility throughout the many existing varieties of English throughout the world today, differences do also exist between such varieties (hence, indeed, the very term "varieties"). These differences are usually characterised by both professional and lay observers of the English language(s) *sociolinguistically,* that is, the differences are characterized primarily in terms of variation perceived and identified in accents, syntactic structures and lexical choices. Recent calls for more attention to be paid to differences in *pragmatics* across varieties of English, however, whilst muted, have been heard within the emerging, nascent fields of variational pragmatics (Barron 2005; Barron and Schneider 2005; Schneider and Barron 2008) and ethnopragmatics (Goddard 2006).

In early work on politeness, Brown and Levinson (1987) attempted to capture differences between Standard American English and Standard British English (in addition to other languages) through their distinction between positive and negative politeness. However, the explanatory power of this binary distinction decreases when one considers *other* varieties of English across and within their 'host' cultures, and the kinds of im/politeness that can arise within them. For instance, how is im/politeness understood and communicated within *other* varieties of English, for example, Australian English, New Zealand English, Canadian English, Irish English, Singaporean English, Indian English, South African English, Scottish English, Welsh English and so on? The picture becomes increasingly complex when one starts to consider possible regional differences in im/politeness (Northern Irish English vs. Eire English; Northern and Southern English dialects in the UK), and also how im/politeness may vary across the various "social strata" within each variety. In emphasizing universality, then, Brown and Levinson's theory of politeness, whilst an invaluable and insightful 'way in', has not allowed sufficient space for researchers to explore variation in im/politeness *across* Englishes.

Recent developments in im/politeness research over the past decade, however, have opened up new possibilities for investigating such questions. First, there has an important move to studying not only politeness, but also impoliteness (Bousfield 2008; Bousfield and Locher 2008; Culpeper 1996, 2005; Eelen 2001, amongst others). Second, there has been a shift to theorizing im/politeness as evaluations of self (group)/other (group), which draw from expectations about (in)appropriate behaviour "shared" across speakers (Eelen 2001; Haugh and Hinze 2003; Mills 2003; Spencer-Oatey 2005; Watts 2003). Third, there has been a shift to studying im/politeness (evaluations) as they emerge in (different types of) interaction (Arundale 2006; Bousfield 2008; Haugh 2007; Locher and Watts 2005). Finally, im/politeness research has increasingly drawn from larger corpora of interactions, opening up the possibility for generalizations across speakers and situations to be made with greater confidence (Holmes and Schnurr 2005; Terkourafi 2005; Usami 2006). In light of these emerging trends in im/politeness research, we believe the groundwork has been laid for researchers with a particular interest in English to explore *sociopragmatic* variation in im/politeness across Englishes.

Keiko Ikeda, and Sungbae Ko

"Tasks-as-process" in second/foreign language classrooms

Tasks have been claimed to have a number of potential benefits for learning and their use in classrooms has

become increasingly popular in recent years. The use of task is often seen as a means for preparing learners for real-life communication, a way of providing learners with opportunities to practice meaningful communication and to acquire implicit knowledge. However, Seedhouse (2004) draws an important distinction between *task-as-workplan* and *task-as-process*, pointing out that task-related research in SLA generally assumes that the task-as-workplan determines what the students actually do as they perform the task (ibid). This panel adopts this distinction and observes and analyzes various tasks applied in a variety of second/foreign language classroom settings. Each study closely examines the details of how students perform tasks and how they display their understanding of what it is that they are supposed to or need to do.

The question of what students actually do as they perform a task, whcih this panel seeks to explore, is not just of interest to second/foreign language studies but is also an ethnomethodological question. As rightly addressed in the previous literature on task (e.g., Coughlan and Duff, 1994), the actual outcome by the participants may not match what is intended in the workplan. How, then, does the actual interaction, in particular cases, divert from the workplan? How do students actually use language (the language they are supposed to be learning as well as other languages) in the process of completing particular tasks? The panel explores such questions through the careful examination of naturally occurring interaction during actual tasks. From the perspectives of conversation analysis and membership categorization analysis, each paper illustrates how particular tasks are collectively and collaboratively constructed and performed by students, with or without the assistance of the teacher.

This panel offers a major contribution to the current literature by exploring various foreign and second language settings such as English as a foreign language in Korea and Japan, Korean as a second language in Korea, and Japanese as a foreign language in Canada. The diversity of context dealt with in this panel will illustrate with actual cases that where these languages are taught can have an important influence on how the participants (students) performing a task acutally behave in the process of completing it.

Katarzyna M. Jaszczolt, and Keith Allan

Salient meanings

The role of conscious pragmatic inference vis-à-vis default, automatic enrichment of sentence meaning has been subject to vivid disputes in the recent literature. We propose to address the question of salience in utterance interpretation with respect to two categories of questions: (1) the delimitation and properties of salient meanings and (2) the processing of such aspects of an utterance. In post-Gricean pragmatics, the result of broadly understood pragmatic inference can fall into two categories: (i) enrichment/modulation of the meaning derived from the lexicon and syntax (explicit, truth-conditional content, also called the primary meaning) or (ii) implicature. In addition to the debates concerning the boundary between the truth-conditional semantic and pragmatic content, there is also a problem with discriminating between those pragmatic aspects of (i) which are consciously inferred and those which are automatically added to the output of lexical and grammatical processing (aka associative meanings). It is the latter problem that we propose to address, paying particular attention to experimental evidence form utterance processing, as well as theoretical debates concerning the definition and delimitation of the categories *salient*, *default*, *presumptive* and *automatic* –with reference to a range of constructions in various languages and various cultural environments. The contributors to the panel will focus on the following (frequently overlapping) issues:

- salience and familiarity
- salience and importance
- salience and frequency
- salience vs. suppression
- degrees of salience
- salient meanings vs. conscious processing
- the emotive vs. the rational
- salience and pragmatic enrichment
- salience and default interpretation/presumptive meaning
- salience and context (the role of assumptions)
- cultural constraints on salience
- salience and incompatibility
- salience in the lexicon and grammar
- salience and the biasing of meaning
- taboo and salience

Yasuko Kanda, Jun Ohashi, and Chie Yamane

The Olympics and nationalism through the media: A cross-cultural perspective

The aim of this panel is to examine how cultural and national settings affect the discourse of the Olympics, and build citizens' culture-specific awareness of their own countries from a cross-cultural pragmatic perspective. International sports competitions, especially the Olympic Games highlight the audience's and media's expression of nationalism.

Symbolic expressions such as national flags and athlete uniforms abound. Billions of viewers all over the world are eager to witness international recognition of the athletes representing their country. The media, including news reports, interviews, and Olympic special TV programmes and media blogs reflect a set of values and beliefs shared in a given community. This panel will investigate recurring patterns of expressions in the media in China , Japan , Korea and Australia in the context of the highly competitive Olympic games to see how and when the discourse of nationalism takes shape in each country.

The panel consists of four studies sharing the following common research questions.

1) what brings out nationalism in a given context?
2) what are the recurrent expressions (default forms) of expressing nationalism?
3) what are the culture specific patterns? and
4) what are the common patterns across cultures?

Mayo will examine four different types of solidarity effect and the language associated with them in Chinese writing about the Beijing Olympics, i.e. 1. a sense of human solidarity, 2. collective national mobilization, 3. a sense of participation in a major civilizational entity, and 4. the idea of membership in a fictive family. He argues that the Olympics permitted these different types of solidarity effect to operate in tandem, appearing in texts not as dissonant elements but as a kind of polyphony. Takagi will look into Anglophone newspaper coverage of the opening ceremony of the Beijing Olympics to investigate how Chinese nationalism is depicted from a critical discourse analytic point of view. Yamane will analyze the comments made by athletes, coaches and supervisors of the selected four countries (Australia , Korea , China and Japan) during media interview sessions, and investigate to what extent the status of a particular sport, whether it may be a national sport or most popular specialty of the country or not, in a given country create certain expectations. Kanda and Ohashi will look into Japanese and Australian media blogs to investigate how people react to their favorite athletes' winning gold medals and to those athletes who fall short of the expectations in blogs. They will demonstrate how blog participants co-construct the messages to the athletes or to the assumed like-minded fellow audience in each success and disappointing scenario in both Japanese and Australian contexts. Finally, they will discuss the extent to which the general public is conscious of national identity in the context of viewing the Olympics.

Sachiko Kitazume

Do the Japanese have a sense of humor?

Why is it that the Japanese appear humorless in the eyes of Westerners? Muramatsu (1997) argues that the big difference between Japan and many other societies is that the Japanese do not employ humor as a lubricant in public communication, but exercise it only in private, intimate circles. It is true that the Japanese seldom present jokes in public, especially in a context where people expect seriousness. In other words, the place and time where humor is accepted is rather limited in Japan, compared to Western societies. Surprisingly, however, after 9/11, jokes which make fun of the administrations are prohibited by Britishlaw, as a comedian Atkinson (2004) lamented. The context in which jokes are allowed diversifies from one culture to another. In fact, the Japanese have a long tradition of presenting humor in various forms. One of the oldest cartoons, called Chojyu-giga drawn around the 12th century, is said to be a parody and the root of Japanese manga culture. One of the comic dramas which is still performed is a comic drama called "Kyogen play" dated from the 16th century. A comic storytelling called "Rakugo", a monologue which dates back to the 16th century, is still very popular and English Rakugo is performed in various countries. We have a lot of TV programs which feature a comic backchat called "Manzai dialogue" as well. Unfortunately, a lot of Japanese humor is unknown to the rest of the world. One of the reasons for this is the difficulty in translation. This panel presents the oldest cartoon Chojyu-giga, which does not require translation, to demonstrate Japanese humor. Phonetic characteristics and structure of Japanese language contribute to make a lot of technically refined puns. This panel presents various examples of highly intricate puns to counter-argue against Freud's (1905) low assessment of puns. It demonstrates how the puns in Japanese are translated into English in English Rakugo without losing their humorous effects. In addition, this panel reports on some aspects of Japanese conventions about humor and laughter which, at first blush, appear unusual from a Western perspective. It argues why the Japanese limit time and place to present humor. It explains that it is based on traditional Japanese rules and customs.

Barbara Kryk-Kastovsky

Intercultural (mis-)communication

The panel addresses the phenomenon of intercultural communication from two perspectives: communicative success and failure. The main questions to be posed concern, on the one hand, the conditions to be fulfilled in

order to achieve successful communication between members of various ethnolinguistic backgrounds. On the other hand, the contexts in which communication can fail will be exemplified and examined.
The studies in the field of intercultural communication are concerned with a wide range of issues. On a more general level, attempts have been made to classify national cultures according to different dimensions, like power distance, individualism vs. collectivism, masculinity vs. femininity, degree of uncertainty avoidance and long-term vs. short-term orientation (Hofstede 2005). These classifications have been shown to have direct impact on the success or failure of the members of particular ethnolinguistic communities in discourses crossing the linguistic and cultural boundaries. Moreover, cross-linguistic and cross-cultural comparisons of a wide variety of analytical tools both from the realm of linguistics (e.g. speech acts) and other disciplines (e.g. cultural scripts or emotions) have been discussed, cf. e.g. Wierzbicka (1991). Finally, more specific topics have been addressed, e.g. the use of silence, cf. Jaworski (1996), the phenomena of code switching and code mixing, cf. Milroy and Muysken (1995), and the different approaches to living in two languages and cultures, cf. Besemeres and Wierzbicka (2007).
All these issues are potential sources of various degrees of unsuccessful communication, be it misunderstanding, pragmatic failure (in the sense of Thomas 1983), or a total communication breakdown. Thus, contributions to this panel are invited to explore any instances of intercultural (mis-)communication in (potentially confrontational) communities of practice (family discourse, teacher-student interaction, doctor-patient interaction, discourse at work, political discourse, parliamentary debates, courtroom discourse, etc.). The authors of the contributions are encouraged to adapt a broad view of the term *intercultural* which cuts across not only different ethnolinguistic communities but also different varieties of the same language (sociolects, ethnolects, etc.).
The ensuing discussion of these problems will hopefully contribute to a better understanding of the reasons underlying different instances of miscommunication which might be due to different ways of conceptualising reality, different sets of cultural values, and purely linguistic reasons (e.g. some languages have a richer repertoire of lexical and syntactic means to express emotions, complex politeness strategies, power relations, etc.).

Satomi Kuroshima, Shimako Iwasaki, and Jae-Eun Park

Projection within the emerging TCU: Cross-linguistic perspectives on turn construction

Within Conversation Analytic frameworks, a "turn-constructional unit (TCU)" constitutes a basic unit of talk, through which social actions are carried out (Sacks, Schegloff, and Jefferson, 1974). However, there is an increasing recognition of a range of actions occurring within a TCU prior to its possible completion point. Bringing together a range of papers of typologically unrelated languages, this panel seeks to advance understanding of turn construction and projectability inside a turn.
By examining recipients' interventions embedded inside a TCU as well as speakers' design of a turn that allows such recipient activities, we document some of the grammatical and interactional practices that conversationalists employ to parse and implement actions within the emerging TCU. Focusing on a range of vocal and embodied practices, these studies expose not only additional structural features of interaction, but also various social actions that can be accomplished. The panel demonstrates how the participants orient to local contingencies inside of TCU before reaching a possible completion point.
The panel will be organized as standard-length individual paper presentations. The papers will be followed by a response from an invited discussant and then open discussion. We plan to have six paper presentations, which will be framed at the outset by the panel organizers.
Through a collection of papers that investigate various languages such as Japanese, Korean, Estonian, and English, we will generate a diversity of perspectives on projection within a TCU. This panel expands previous studies on how possible completion points of TCUs are projected (Fox, Hayashi, and Jasperson, 1996; Hayashi, 2003; Kim, 1999; Sacks et al., 1974; Tanaka, 1999). It provides additional perspectives, and contributes to emerging research into the cross-linguistic foundations of organizing turns and units in talk-in-interaction.

Martin Luginbühl, and Stefan Hauser

Contrastive media analysis – approaches to linguistic and cultural aspects of text types

Contrastive media analysis – approaches to linguistic and cultural aspects of text types Usually identical media text types vary according to different Contrastive media analysis – approaches to linguistic and cultural aspects of text types The linguistic concept of „text type" (sometimes also „communicative genre") has proven to be a helpful concept to analyze the various (and culturally shaped) forms of communication in a given society. Works in the field of „contrastive textology" (e. g. by Spillner, Hartmann, Adamzik, Eckkrammer, Pöckl) have documented that „identical" text types vary depending on different cultural contexts and different language areas. With a special focus on text types in the mass media the panel takes up these works and aims at advancing and broadening the methodological and theoretical discussions involved. This is due to the observation that in

contrastive studies of text types not only the theoretical status of „culture“ but also the interdepedent relations between the theoretical conceptualization of „culture“ and the methodological approaches of text analysis often remain unclear. A prominent way to compare mass media texts is to compare single text types from different nations or language areas (and thus implying a concept of nation or language specific text types) and to explain the differences with simplified versions of concepts like „Americanization“. Nevertheless, mass media texts could be a source for more differenciated work especially if the relation between language (use) and culture is at stake. What makes the study of media texts challenging and rewarding is that they circulate globally, but they usually are adopted (or „indigenized“/“localized“) for a local spectator-/readership at the same time. Therefore the leading questions of the panel are:

•When comparing text types from different cultural contexts which texts are „equivalent“ and can therefore be compared appropriately?

•Which aspects can be compared – and how can the selection of these aspects be justified by the texts that are analyzed? To what extent does the corpus compilation influence the findings?

•What are the implications of different understandings of „culture“ (e.g. culture as a homogeneous „whole“ vs. culture as a hetergeneous, dynamic and process-related concept)? Should „culture“ be related to entire nations (as it is the case in many studies), to a language area or to another (local or translocal) „community of practice“?

•How can the macrophenomenon „culture“ be related to a micro analysis of text structures? How can it empirically be made plausible that text types of a group reflect specific, culturally shaped world views?

•How can one allow for the often postulated tendency towards globalization and internationalization on the one hand and cultural fragmentation and hybridization of social affiliaton on the other hand?

The goal of the panel is not only to gain a deeper understanding of the methodological and theoretical aspects but also to discuss (and further develop) ways of contrastive media analysis.

Claire Maree

Identities crossing gender/sexuality in multicultural/multilingual settings: Negotiating ideologies of women's'/men's' language

Recent research into the Japanese language has questioned the dichotomy of women's language/men's language, and highlighted the need to attend to issues of sociocultural norms such as gender, class and region and so on (Shibamoto-Smith and Okamoto 2004; Inoue 2006 etc). This panel contributes to the continuing academic discussion on diversity by focusing on the complex relationship between gender and *sexuality*. Examining the intersections of gender, language and sexuality (or sexual identities), first requires acknowledgement of dominant discourses of gendered speech. This panel addresses questions of 1) What theoretical frameworks will enable access to contemporary ideas relating to the way(s) women and men (should and can) speak whilst avoiding (re)establishing new regulatory or restrictive discourses? 2) Is it possible to acknowledging commonsense notions of gender-appropriate speech operating in "women's language" and "men's language", whilst leaving those stereotypes open to contestation?

In this panel, all contributors will address these questions and respond to the panel theme of negotiating ideologies of women's/men's language within the context of multicultural and multilingual settings. Here the notions of multicultural and multilingual invoke contact situations between speakers of diverse cultural and linguistic backgrounds including (but not exclusively) diverse sexualities, regional language variations, national identities and so-on.

In keeping with the theme of "Diversity, Context and Structure", in particular "questions of identity, queer and other minority talk, aspects of power and ideology" this panel intends to facilitate discussion of language users' creative negotiation of complex ideological boundaries in Japanese whereby contributing to the developing discussions of language, gender and sexuality in the field of language studies.

Haruko Minegishi Cook

Negotiating linguistic politeness in Japanese interaction: A critical examination of honorifics

This panel critically examines actual uses of honorifics in a variety of social situations in Japanese society. Going beyond the normative assumption that honorifics are markers of politeness, this panel investigates i) how honorifics serve as linguistic resources for the construction of social identities, and activities; and ii) how Japanese speakers are socialized into honorific discourse.

Honorifics have been studied in relation to politeness. In Brown and Levinson's influential theory of politeness (1987), honorifics are treated as "direct grammatical encodings of relative social status" (p. 276) and one of the negative politeness strategies. Honorifics are a device to mitigate a face-threatening act. Some scholars (e.g., Ide 1982, 1989; Ide and Yoshida 1999) have argued against Brown and Levinson' politeness theory by claiming that in Japanese society, politeness is not associated with an individual volition (i.e., a politeness strategy) but mostly regulated by social convention (*wakimae*) exemplified by honorific usage. Both Brown and Levinson's theory

and Ide's notion of *wakimae* assume the stereotypical honorific usage (i.e., "polite") and a static speaker-hearer relationship, which is a priori given outside of social interaction. However, social meanings of honorifics go beyond the stereotype and are not fixed across varied social contexts (Agha 2002; Duranti 1992). In recent years, studies on style shift between the addressee honorific *masu* form and non-honorific plain form in Japanese (e.g., Cook 1998, 2006; Geyer 2008; Okamoto 1999) and studies on Korean style shift between honorific and non-honorific forms (e.g., Strauss and Eun 2005) have challenged with empirical data the normative assumption of the one-to-one relationship between a honorific form and politeness and have successfully demonstrated that the honorific forms are not simply a marker of politeness but can be used strategically (Pizziconi 2003). These studies also suggest that functions of honorifics differ from context to context. More empirical research is needed to explore in what ways honorifics and non-honorifics are resources for negotiating social meanings and constructing social selves in different interactional contexts.

The goals of the panel are to explore i) the issue of mapping between honorific forms and politeness/social status ii) how honorifics index social identities and activities, iii) how speakers negotiate strategic choices and social norms of honorific usage to express politeness and other social meaning in different social contexts including academia, workplace, political debates and private settings, and iv) how speakers are socialized to use honorifics in different life stages.

The papers of this panel base their arguments on mostly qualitative analysis of media presentations, interviews and naturally occurring speech data video- and audio-recorded in various social settings in Japan.

The papers will contribute to our understanding of both "unconscious" and "conscious" linguistic practice of honorific discourse in Japanese society. The panel will potentially have an impact on the direction of future research on honorifics and politeness in Japanese and other languages.

Luke Moissinac, and Michael Bamberg

Positioning in the pragmatics of linguistic social interaction: The state of the art

Purpose of Panel

This panel has three main purposes:

1. To demonstrate the ascendancy of the use of positioning theory and analytical practice in the understanding of the pragmatics of linguistic social interaction.
2. To compare and contrast the two main frameworks of positioning analysis, i.e.,
    a. Traditional Positioning Analysis as first articulated by Davies & Harré (1990).
    b. Interactive Agentic Positioning Analysis as first articulated by Bamberg (1997).
3. To elucidate state-of the-art developments in these two analytical systems both in terms of theory and application.

Theme of the Panel

At the recent Georgetown Roundtable on Languages and Linguistics it was apparent that the use of 'positioning' for the analysis of the pragmatics of language in social interaction was widespread. Indeed, at the round-up discussion there was a specific call for a clarification and systematization of what 'positioning' means and to embark on this project by drawing upon the two dominant systems in use, i.e. those originated by Davies & Harré (1990) and Bamberg (1997). Since their initial articulation, both systems have developed into powerful tools that have been applied to the pragmatics of linguistic interactions as disparate as conflict resolution, developing masculinities, business management training, immigrant identities for academic success, the intersection of ethnic and gay sexual identity development, intrapersonal conflict, dementia studies, student evaluations of professors, and the management of 'behavior' in schools. In addition, the original formulations have undergone, and continue to undergo, important modifications, refinements, and developments in new directions.

This panel will first clarify the similarities and differences between the two main positioning frameworks and then discuss the most current trajectories of progress in the field. Discussion points will include agency in taking up positions; types of data; the constitution of contexts; dominant versus local moral orders; categorical versus procedural outside knowledge; the role of power and institutional structures.

Kristian Mortensen

Turns, TCUs and embodied social action

One of the basic units of analysis in Conversation Analysis (CA) is the turn-constructional unit (TCU). The relevance of TCUs for social interaction is that members can project their possible completions, and these possible completions mark positions in which transition to another speaker may be relevant. The possible completion of a TCU can be projected on the basis of grammatical (Sacks, Schegloff & Jefferson 1974, Schegloff 1996), prosodic (Ford & Thompson 1996) and "pragmatic" aspects, i.e. whether the TCU performs a relevant social action, e.g. a second pair-part in an adjacency pair. Recently, visual modalities such as gesture (Laursen 2002) and gaze (Rossano 2005) have been described as relevant in the construction and projection of

TCUs and in particular their completion.
In relation to TCU beginnings, a few studies have described the "syntactic" beginning of a turn versus a TCU (e.g. Jefferson 1984, Schegloff 1987, Lindström 2006). For instance, Schegloff (1987: 74) describes what he calls *pre-placed appositionals* (elements such as *well*, *but* and *y' know*), which may "[absorb the] overlap with prior turns, without impairing an actual turn's beginning". In this sense, the pre-placed appositional does not constitute the "real" beginning of the TCU since the TCU type that is initiated (sentential, phrasal, clausal or lexical) can not be projected by it's production (see also Sacks, Schegloff & Jefferson 1974).
Similarly, a few studies have described visual aspects in "pre-TCU position" (e.g. Schmitt 2005). For instance, Streeck & Hartge (1992), Mondada (2007) and Mortensen (forth.) describe how gesture, facial expressions, body posture and gaze can be used to claim speakership and to establish recipiency with a co-participant. In this way, they describe relevant social actions for participants. However, although a large amount of research has described the relevance of including visual, or "multimodal", aspects in the study of social interaction (e.g., Goodwin 2003, 2007, Carroll 2004, Mori & Hayashi 2006) it remains largely untouched whether these aspects can be described by CA terminology such as "turns", "TCUs" and "possible completions" (although see Hayashi 2005). The aim of the proposed panel is therefore to continue the discussion of "actions as turns", and panel presentation will address questions such as the following: Does it make a difference for the participants themselves whether a first pair-part (e.g. a question) is followed by a visual-only second pair-part (e.g. a nod)? Can visual social actions be "interrupted"? Do participants orient to embodied action as turns?

Yasumi Murata, and Sanae Tsuda

Rapport development strategies in Japanese conversation: Why does intercultural communication succeed or fail?

The departing point for the panel is the presentation given in IPrA 2007, during which it was shown that conversation management strategies, such as topic-shift, co-construction and clarification questions, whilst commonly existing in English and Japanese, resulted in different levels of rapport amongst the conversants, precisely because they were applied differently and only according to the norms of the applicable native language in intercultural situations. For example, even though native English speakers were talking in Japanese with native Japanese speakers, the conversation strategies employed were those of the English language. Similarly the native Japanese speakers followed Japanese norms when speaking in English with native English speakers.
Whilst the Japanese language is generally agreed to prefer negative politeness for the purpose of redressing FTA, a very little attention has been paid to positive politeness strategies thus far. At the same time the politeness theory that originated from Brown and Levinson (1987) has evolved to include rapport management, which is crucial when successful communication is the goal of interaction (Spencer-Oatey, 2000).
In this panel we would like to propose to examine Japanese rapport building strategies by closely examining naturally occurring data. Ideal data for this type of examination would be those in which people who have met for the first time but somehow seek to build a good relationship with one another. We have data of two Japanese males meeting for the first time and having an extended talk and trying to establish a good relationship for our purpose.
In order to extract specific rapport building strategies, we will look at specific language forms (casual or formal verb endings, use of honorifics), distribution of talk, turn-taking, reactive tokens (i.e., back-channels, co-construction, clarification, agreement responses), and pauses as well as paralinguistic or multimodal elements such as laughing, gestures including nodding of the head and eye-contact.
It will be shown that this kind of conversation analysis will shed some light on the unconscious yet clearly operating strategies used by native speakers of Japanese. When these strategies are analyzed, we can then proceed in a meaningful way to compare intercultural data for Japanese speakers with those for speakers of English. The Japanese data will be compared to intercultural data for two males, a native speaker of each English and Japanese, also in a situation of building a relationship, and elucidate strategies the Japanese male uses when Japanese rapport building resources are not available because he is speaking in English.

Marie J. Myers

Looking for the common thread in connected sub-cultures

The presentations will center around the theme: approaches to diversity in classroom discourse and professional practice through the lense of the instructor/trainer at post secondary institutions in an attempt at getting at the common thread in the connected sub-cultures examined.
Purpose: According to Carneiro (2007) innovative ways to understand learning and meta-learning challenges are key. The purpose of this symposium is to bring together different perspectives to shed light on variation and variability in language use strategies through an analysis of interactions which lead to the successful implementation of what is learned into a professional context. After all, the intent of education in professional

training programs at post-secondary institutions is to bring together, educate and motivate in order to galvanize the young people in our programs for workplace success.
Outcomes: We expect multifarious outcomes connected to the underlying parameters of reflectivity, perspective taking and meta-analysis within an articulation of complexity theory and taking into account individual cybernetics and cultural factors.
Topics: will include the effect of emotion on language use and communicative effectiveness in an immersion context (Jordana Garbati, Doctoral candidate, University of Western Ontario, Canada), theoretical underpinnings to dialogue analysis in light of students' reflectivity (Dr. Nicola Mittelsten Scheid, Queen's University, Canada), aspects of professionalization in language and content teaching (Dr. Iris Jammernegg, University of Udine, Italy), an analysis of workplace interactions and components of dialogue leading to success through a study of portfolios for business English (Dr. Lut Baten, University of Leuven, Belgium), an examination of communication in a Chinese second language classroom (Yuanlin Zhao, Masters of Education, Malaysia) and meta-perspective taking and analysis of complexity in teacher training discourse (Dr. Marie J. Myers, Queen's University Canada.).
Results: We aim at bringing together action and knowledge-based competencies. As a result there will be a collating of strategies used and as well, a set of conventions identified will be tabulated (Wunderlich, 1982).
Overall the intent is to find where there is "a meeting of minds" (Olson, 2006) and what makes that possible in the different 'professionalizing' contexts.

Neal R. Norrick, and Kerstin Fischer

Listener activities and responses

Listeners do not inertly and silently receive talk by speakers. They actively demonstrate listenership and encourage other participants to continue to hold the floor. They signal uptake, understanding, agreement or disagreement, politeness or impoliteness, emotional involvement and so on. They engage in various "activities in the back-channel"—by contrast with the primary channel occupied by talk produced the primary speaker (Ingve 1970). These listener activities may take either visual or auditory form. Visual back-channel activities include nods, smiles, grimaces, furrowed brows and gestures like raised palms and shoulder shrugs; auditory back-channel signals include both non-linguistic sounds like sighs, inhalations, laughs, and suction clicks and proper linguistic signals. These linguistic signals include items primarily used as continuers or response tokens such as 'm-hm' and 'uh-huh', interjections and assessments like 'wow' and 'damn', and items from the class of discourse markers such as 'oh', 'yeah', and 'okay'. This panel unites scholars studying listener behaviors in concrete contexts and in a range of different languages, focusing on everyday talk-in-interaction, talk at work, or talk transmitted through such media as television and the internet. The common object of all these researchers is to reveal the basic characteristics and variants of listener activities in their simultaneous functions of signaling recipiency and/or emotional involvement, commenting, doing politeness or impoliteness, constructing identity, accomplishing interactional goals and so on within such registers as small talk, sports talk, political debates and storytelling, not just within a single linguistic community but also across different cultural contexts. The general availability of large corpora now makes possible systematic study of the full richness of listener behavior across different contexts, and the explosion of technical possibilities for the recording and transmission of language presents new challenges for linguistic analysis. Participants in this panel seek to take advantage of these resources and to meet these challenges in theoretically founded ways.

Sigrid Norris

Multimodal discourse analysis: Investigating rhythms in identity construction

This double panel brings together a diverse range of scholars who are taking a multimodal discourse analysis approach to investigate identity construction. Each panellist will discuss an aspect of rhythms and timings of identity construction found in their data either as their focus or in the later part of their presentation.
After a brief introduction of the double panel and the first three speakers, Sigrid Norris presents her paper *The ebb and flow of identity rhythms: A glance at inner time.* In this presentation, Sigrid investigates the identity change of a woman with two young children who has moved her previously home-based business into a business office building. This paper looks at the social demands that are placed upon the woman and the modes used, on the one hand, and the social agency of the person and the modes used on the other, focusing throughout upon the rhythmic integration of actions.
Then, Irmengard Wohlfart presents her paper *Belonging and Identities: Elderly immigrants in New Zealand.* In this presentation, Irmengard takes a multimodal discourse approach to investigate videotaped narratives of an elderly German speaker who migrated to New Zealand, following her son. Rhythm and time are two constructs taken into consideration in this paper, both in analysis of the interactions under investigation, and in relation to the participant's specific rhythms of engagement and disengagement with events, people and culture.

Next, Gudrun Frommherz presents her paper called *Celebrating Identity – The Semiotics of Aipan Rituals* . By linking visual expressions of the art form with embodied actions of art making, this paper shows how Aipan's communicative modes are resemiotised to enact rituals of celebrating communal identity. In particular, Gudrun analyses proxemics (Hall, 1966) and kinesics (Birdwhistell, 1970) in embodied actions and evaluates the temporal-spatial dynamics of Aipan rituals along Norris' (2004) model of frozen actions and Lemke's (2000) timescales.

After this presentation, the first three speakers open the floor for discussion.

The second half of the double panel is begun with a brief introduction of the three speakers. Then, Patsy Deveral presents her paper *The theatrics of language learning in simulated role plays in health: A mulimodal approach to imagining a new identity*. This paper elaborates on a year of ethnographic observations of language learning in a medical English class from a multimodal perspective. Video-taped simulated interactions are analysed for the idealised structures theatricalised by the case study participants as they imagine interviewing patients in their new identities as doctor or nurse in their adopted country.

Next, David Hughes presents his paper *First Person Plural: Deceptive fabrication and the celluloid society*. In this paper, David explores aspects of identity construction and replication within the filmic medium. The approach focuses on identifying primary characters' elemental identity traits, motives and their representation within a given generic narrative. He then discusses the professed societal motivations of the filmmaker(s) and conclude by appraising the cinematic artefact as a sociological meditational means.

Last, Volker Eisenlauer presents *"Confirm Add Friend": Automatized actions of self presentation and social formation in social network sites*. Drawing on the systemic functional understanding of genre as social activity (Ventola 1987), this study describes typical structural features of *Facebook* as 'frozen actions' (Norris 2004) in order to reveal the communicative practices (or 'higher level actions') that surround and condition the creation social network site profiles.

Yumiko Ohara

Language contact, language change, and ideological beliefs in indigenous languages in the Pan-Pacific

One of the basic tenets of linguistics is that languages change over time. It is also accepted that language contact is one of the main causes of change, a belief that has lead linguists to describe how the sounds and structures of one or a set of languages influence the phonology, morphology, and grammar of other languages. However, in the case of indigenous or endangered languages, language change and language contact can be the source of great controversy and contestation. In so-called "language purism" (e.g., Coulmas 2005) or "verbal hygiene" (Cameron 1995), fluent speakers of an indigenous language (IL) may be highly critical of the influence of a majority language (ML) on the speech of younger generations or on less-proficient speakers of the language. Put another way, as ILs change over time through contact with MLs, the "authenticity" of ILs can be brought into question (Henze and Davis 1999; Wong 1999). Language change in such contexts, instead of being an accepted aspect of the social world, can be viewed as detrimental and, in more extreme cases, possibly threatening to the survival of ILs. At the same time, verbal hygiene is known to exist in all language and to be of utmost importance for the maintenance of language norms. It is therefore an indicator of a language's vitality, or, seen the other way around, its lack of influence a harbinger of the language's future attrition. In this panel, we bring together researchers of ILs who believe that the field of pragmatics, with its concern with both actual language usage in context as well as language ideologies, holds great potential for analyzing not only how ILs are currently being influenced by surrounding MLs but also how changes in ILs affect the beliefs of IL speakers about the development of their languages. More specifically, the panel concentrates on language situations in the Pan-Pacific Area, including the relationship between Maori and English in New Zealand, Hawaiian and English in Hawaii, Ainu and Japanese in Hokkaido, Japan, and Okinawan and Japanese in Okinawa, Japan, and considers some of the following analytic questions: How does the writing of Ainu place names in Japanese orthography affect the pronunciation and ultimately the phonological system of Ainu? And, to what degree, if at all, should measures be adopted, even if it means attempts to alter Japanese orthographic practices, to preserve indigenous pronunciations? Similarly, what does it mean for the Okinawan language if younger speakers are producing Okinawan adjectives with Japanese inflections? Should older speakers of the language adopt corrective measures even though users of such language patterns are usually absolutely comfortable with them? Likewise, are there ramifications for the Hawaiian language if English phrases such as 'no problem' are translated literally into the language and used by younger speakers and even placed in Hawaiian language textbooks? These are all questions that require an understanding of specific contexts of IL usage and change as well as the accompanying beliefs about "appropriate" forms and uses of an IL language. By working to answer these and similar questions, the panel will enhance our ability to appreciate the effects of language contact of MLs on ILs and also deepen awareness of some of the ideological beliefs at work in IL revitalization attempts and their interconnection with the respective language structures and uses.

Kyoko Ohara, and Jan-Ola Östman

Pragmatics in constructions and frames

Over the last twenty years, there has been increasing interest in constructional approaches to language, where the notion of "construction" has gained general acceptance as a fruitful basis for building a usage-based model of how language functions cognitively and interactively. Constructional models emphasize the role of constructions, as conventional pairings of meaning and form, in stating language-specific and cross-linguistic generalizations and in accounting equally for regular and semi-regular patterns. Frame Semantics, which is seen as the semantic complement of some constructional approaches, elaborates the analysis of form-meaning relationships by focusing on lexical semantic issues that are relevant to grammatical structure. Generalizations of semantic information are presently being worked out for several languages with the application FrameNet. The preoccupation of constructional theories with meaning allows for natural integration of grammatical inquiry with pragmatic and discourse research; often coupled with corpus evidence, this orientation also enriches current perspectives on language acquisition, language change, and language use. This panel investigates what kinds and what amounts of pragmatic information should/could legitimately be part of grammar (i.e., constructions). The primary question is how specific aspects of pragmatic and discourse information can be systematically talked about and potentially formalized, thereby creating tools that will lead to greater precision and explicitness in describing, accounting for, and ultimately simulating and explaining what goes on in language use. On a general level, the panel will also provide ways or directions for how to talk explicitly about general-pragmatic notions like inferencing, implicature, presupposition, and deixis.

The papers in the panel are empirically founded and together give an overview of the kinds of pragmatic issues at stake, and how these get realized in language. The panel attempts to give concrete suggestions of what aspects of pragmatic information need to be taken into account and how, in constructional descriptions and in frame descriptions.

Noriko Okada Onodera, and Michi Shiina

Historical pragmatics: Socio-cultural motivations of language change

This panel will shed light on the socio-cultural motivations of language change, through the cross-linguistic examinations of a diverse range of language changes.

The purpose of this panel is to explore the intersection of the "language change" and "society and/or culture" as the surrounding or context of language. Each of the seven empirical studies in the panel will report on language change as a linguistic reality, and in addition each will attempt to show its socio-cultural aspects/motivations.

The socio-cultural factors (cf. Weinreich, Labov and Herzog 1968) that motivate/ influence/promote language changes are usually called external factors, while the meaning and structure of language are regarded as internal factors of language change. External factors are notorious in that they are often difficult to explicitly capture and conceptualize. Instead, some prior historical pragmatic studies have succeeded in revealing the interplay of social factors and language change. Any incident of language change occurs within its speech community (cf. Traugott 2007: 296). Hence, socio-cultural factors (e.g. social classes, gender, solidarity, and many others) that reside in speech community would influence or even motivate each language change. As synchronic pragmatics observes socio-pragmatic factors as the context of language, it seems plausible to examine the same factors in a historical-pragmatic attempt at exploring the relationship between language change and society. In this panel, we will look at micro-level socio-interactional factors such as speaker-hearer relationships in discourse as well as more macro-level social factors such as social classes or social organizations (e.g. hierarchy) characterizing each contemporary society discussed in each paper.

This panel consists of the two sessions – Session 1: " Socio-Cultural Factors and Politeness in Early Modern English and German " and Session 2: " (Inter)subjectification and Socio-Cultural Factors " . In Session 1, the four papers will reveal the socio-cultural and politeness features in Early Modern Indo-European texts by closely examining " the functions of vocatives " (Michi Shiina), " grammaticalization of imperatives with a pronoun (e.g. *Look ye* and *Look you*) " (Hiroji Fukumoto), " modals and (im)politeness " (Minako Nakayasu) in EME, and "' the intimate way of speaking ' from the discourse analysis of J. Ch. Adelung ' s German dictionary " (Hiroyuki Takada). Session 1 will disclose the micro-level speaker-hearer relationships, their subtle shifts in on-going discourse, and the macro-level social organizations in Early Modern Europe. In contrast, Session 2 focuses on one of the recent issues in Historical Pragmatics, (inter)subjectification. One paper will discuss the subjectification of the English connective *because* (and *cos*) (Noriko Onodera). Then the two papers will investigate the unidirectional development of honorific expressions in Japanese, one important category for the sketch of (inter)subjectification phenomena: " establishment of addressee honorifics " (Yukiko Moriyama and Ryoko Suzuki) and " from referent to addressee honorific construction? " (Yuko Higashiizumi).

Noriko Okamoto, Kori Okuizumi, Shinji Sato, Yuri Kumagai, Yuki Fukai, and Masami Kadokura

Multimodal literacy in Japanese: Theory, practice, and application to language education

The media are the most effective means of cultural expression and communication in the combination of "languages" or forms of communication. Theories of multimodal literacy are informative in order to understand meanings created in various modes (language, movies, etc.). In this panel, we argue that theory of multimodal literacy and its practices show us a new direction of literacy and inform us a way to develop the ability to interpret multiple and multi-layered meanings of a text in our increasingly more complex and multi-medium society. In so doing, we hope to bring fresh insights to the study of pragmatics for multicultural communication. The first part of the panel is concerned about how Japanese mass media utilize not only written language but also various visual elements to convey meanings. We argue that it is essential to learn about the multimodal processes of making a meaning of a wider range of texts in order to understand their embedded meanings. The first presenter deals with Japanese sports articles of the newspaper. Applying the theory of "multimodal literacies" (Kress and Van Leewen 1996, 1998; Cope and Kalantzis 2000), she discusses multiple modes of meaning, especially in relation to their visual presentation. She shows how various Japanese scripts play an important role as visual elements to construct media sports heroes. She also examines "the visual design" of the placement of photographs, the coloration and the illustrations interacting with each other to reconstruct and emphasize Japanese cultural values. The second presenter studies the multimodal meaning processes of magazines. Focusing on the topic "entrance examinations in Japan," she analyzes how the magazines play their part in making a meaning of the whole impression offered by the article. She concludes that coloration in a pie chart or proper use of a picture and illustration will motivate many parents to think that they should strive like other parents. The second part of the presentation focuses on how theory of multimodal literacy enriches and expands the literacy practices in foreign language education. Traditionally, "literacy" in foreign language education is narrowly understood as developing an ability to read and write a language-based text. However, as methods of representing meaning and communication have become increasingly multimodal utilizing such modes as images, colors, sounds, movements in addition to language, it is essential to prepare foreign language learners to understand and create multimodal texts. In order to seek ways to incorporate practice of multimodal literacy in foreign language education, they discuss two projects that were conducted in college-level Japanese language classes in the Unite States. The first project is a Podcast project with beginning-level Japanese students. This project demonstrates how students of Japanese, in order to supplement their "lack of language," strategically utilized visual elements to communicate with their audience. The second project discusses a project with intermediate-level Japanese students that aimed at developing students' sensitivity to the choice of Japanese script which sometimes function as linguistic as well as visual codes, constructing explicit and implicit meanings for a text.

Jan-Ola Östman, and Terhi Ainiala

Socio-onomastics as pragmatics

The panel is the first event in a more general attempt to bring together research findings and researchers from pragmatics and socio-onomastics, and in particular at this conference to focus on names and naming in their social and cognitive context.

The panel focuses on scrutinizing research findings within socio-onomastics in relation to the various fields within pragmatics that directly or indirectly deal with names and naming; cf. philosophical approaches (definite descriptions, deixis), cross-cultural pragmatics (names in contact, exonyms), cognitive issues (categorization in terms of naming), socio-pragmatics and politeness (terms of address), interaction (the use of and attitudes towards names, sociolinguistically in general, and in on-line interaction), and language and ideology (identity and naming).

Socio-onomastics as a field of research is a sub-discipline within onomastics (the study of names) that has only quite recently begun to be approached in a systematic manner. Traditional onomastics has largely focused on the etymology and typology of names (particularly place names and personal names but also "other names" (commercial names, ship names, pet names, etc.)). Although socio-onomastics acknowledges the historical dimension of names and naming, it stresses the use of names in every-day interaction: how various names are used, why some names are avoided, why certain names are coupled with particular pejorative attitudes, and how name users perceive the names they use. As a whole, socio-onomastics takes into account the social, cultural, and situational domains in which names are used. Notably, social variation and situational variation are studied, and the reasons why people know certain names (but not others) are examined. The study of attitudes and stance towards names and name usage are also part of socio-onomastic research. (For more information on socio-onomastics, see the entry on " Socio-onomastics" by Terhi Ainiala in the *2008 Installment* of the *Handbook of Pragmatics* (Benjamins, Amsterdam).)

The panel hosts participation and presentations by scholars from different theoretical perspectives. We see the

panel as a way to stake out the research situation in this field for the future, and we aim to bring socio-onomastics in line with general pragmatics research.
Discussant: Elwys De Stefani, who will also present findings from his own research on "Proper names as resources for action. A praxeological account".

Karin Osvaldsson, and Susan Danby

The interactional practices of children and young people using helplines

Much helpline research has reported on adult use of helplines (Baker, Hepburn & Wiggins, 2005; Maynard & Heritage, 2005; Shaw & Kitzinger, 2005). However, there is now a growing body of research investigating how children use helplines (Danby, Baker & Emmison, 2005; Emmison & Danby, 2007; Hepburn, 2005). These helpline services typically involve helplines that offer some form of counselling support, although young callers are also known to call emergency helplines whose clients are often adult callers.
A growing number of telephone counselling services are taking children's and young people's concerns seriously and counsellors respond accordingly. While a call for help may appear, at first, to signal a child's incompetence in dealing with aspects of their own lives, helplines that deal with children and young people work from the philosophy that young people are competent in the ways they present their problems and hear the solutions offered by the call takers. Further, while many helplines working with children and young people traditionally use telephone interactions, there are increasingly diverse ways that the callers are communicating with helplines, including online discussion forums, webmail and email.
Callers to helplines may well report on communication difficulties arising from how they are "heard" by adults. By attending to how the call-takers (counsellors, social workers, etc) "hear" the callers (done through a sequential analysis of turns), it is possible to specify how a client-counsellor relationship is substituted for, or overlaid upon, the more conventional child-adult relation.
While young callers typically call the helplines designed specifically for them, young callers are also known to call emergency helplines that more often used by adult callers Cromdal, Osvaldsson & Thunqvist, 2008). Research of child/young person-adult talk (Baker, 1983, 1984; Danby & Baker, 1998, 2000; French & MacLure, 1981; Emmison & Goldman, 1997; Silverman, 1987) has produced unique insights into interaction, communication and social relations across the children and young people and adult interactions. This symposium explores the interactions of children and adolescents in their communications with adults across a range of helpline contexts, including counselling and emergency.

Yuling Pan, and Dániel Z. Kádár

Chinese discourse and interaction: Theory and practice

The present panel fills a knowledge-gap in pragmatic studies via providing a series of high-quality lectures focusing on the theory and practice of Chinese discourse and, in a wider sense, interaction analysis. In spite of the fact that Chinese is one of the most thoroughly studied languages in pragmatics, and that it has a pivotal role in intercultural communication studies due to the increasing cultural and economic interaction between China and the West, no specialised panel in IPrA has been devoted to this topic by far. Thus, this panel – including contributions from the most renowned experts of this field – will have a groundbreaking nature due to its topic and scope. The panel contributions will adopt varied approaches and use interactional data to study Chinese discourse and interaction. Thus the panel will not only contribute to Chinese studies but also to other fields, including intercultural pragmatics, critical discourse analysis (CDA), and conversation analysis (CA).
A common characteristic of the panel presentations is that every panellist studies Chinese linguistic data in situated settings. Our main goal is to identify

1. the way in which Chinese cultural/social schemata or the grammatical properties of Chinese language manifest themselves in situated interactions, such as interviews (Pan, in the present panel), phone calls (Sun), family conversations (Endo);
2. and the way in which a given interactional setting influences the sociopragmatic and grammatical features of Chinese discourse, including epistemic markers (Tao), syntactical structures (Luke), and rhetorical-politeness features (Kádár).

This two-fold approach will aid us to gain a comprehensive insight into the wide topic of 'Chinese discourse and interaction'.
Another general characteristic of the panel is that every contributor applies authentic native interactional data to test and contest current theories on discourse analysis and interaction. Since data-collection is a general issue for Chinese pragmaticians because Chinese interactional data is difficult to attain due to the relative closeness of Chinese society, this panel also hopes to contribute to pragmatic studies by introducing a wide variety of 'exotic' data.

Daniel Perrin, Ellen Van Praet, and Tom Van Hout

Collaborative news writing: A discursive perspective on news production

Research on media language has traditionally applied a product view to the study of the news, focusing for example on textual analyses of print media (Richardson 2006) or on transcript-based analyses of broadcast media (Hutchby 2006) . In this panel, however, we set out to explore new avenues of media language research by broadening the scope from the end product (the media text) to the process and practice of news production. Preliminary discursive research on front and back region aspects of news production was presented during panels at the 9th and 10th International Pragmatics Conferences (July 2005, July 2007) and has been published in a special issue on the discourse of news management in *Pragmatics* (Van Hout & Jacobs 2008) .

In keeping with the conference theme of diversity, context and structure, the panel seeks to explore how media texts are produced in complex and highly dynamic collaborative organizational contexts. Whereas text production research traditionally reconstructs either single authors' decisions, strategies, and routines (the "mono-micro-without-macro" perspective) or general organizational phenomena (the non-grounded perspective), this panel aims to describe and explain in an ethnographically dense way the interplay of individual and interpersonal situated activity of journalists, cutters, editors etc. as co-authors working on the same item at (about) the same time . (Perrin, Burger, Fürer, Gnach, Schanne & Wyss 2008)

Ingrid Piller, and Kimie Takahashi

Language learning, multilingualism and social inclusion

Migration and other aspects of globalization have made many contemporary societies very linguistically diverse. People with a wide range of linguistic repertoires and resources vie for access to economic and social resources such as employment, further training and sustainable livelihoods. In this panel we want to explore the ways and contexts in which linguistic capital is transformed into economic capital in a range of contexts. We are interested in the ways in which identities and ideologies mediate the relationship between linguistic proficiency and non-language outcomes in specific contexts. We expect the panel to make a contribution to an enhanced understanding of the role of language in social exclusion and inequality in multilingual societies and to explore ways to write language into the social inclusion agenda.

Specifically, we will focus on the following:

1. Participant ethnographies of language learners (migrants, overseas students, foreign language learners etc.) that explore the relationship between the participants' language learning and their linguistic repertories and "real world" outcomes such as employment, further training, settlement success, social recognition or sustainable livelihoods.
2. Explorations of language training programs (e.g., private language schools; language settlement programs; community-based language classes; language teaching in schools) and the ways in which they integrate the "real world" – and which perspective on the "real world" – into their language teaching. This could include presentations with a focus on teaching methods (e.g., content-based instruction) or assessment practices and testing regimes related to non-language outcomes.
3. Site ethnographies of multilingual and multicultural workplaces that explore the ways in which organizations are structured and organized on the basis of language proficiency.

Karola Pitsch, and Elwys de Stefani

Participants on the move. Language and interaction in changing environments

In recent times, investigation on mobility has been established as a central topic in disciplines such as anthropology, geography, sociology, human-computer interaction etc. where researchers have begun to analyse the use of mobile phones, the construction of space in virtual environments or to explore participants using systems that facilitate collaborative navigation activities (Ciolfi et al. 2008). Linguists, however, have neglected for far too long to study language as it is used in conversations taking place in mobile environments, and have only very recently begun to address this gap. Although the notion of context has been a central concept within pragmatic research, it has largely been used to describe a set of factors, which are external to the conversational activity. However, endogenous approaches, like conversation analysis, have provided evidence for the reflexive relationship that ties context to the interactional activities in which participants engage (Duranti & Goodwin 1992, McHoul 2008). Research in this line has largely described the verbal practices that social actors employ to construe the locally and "for all practical purposes"-relevant context through their interactional practices, whereby special attention has been given to the sequential properties of verbal exchanges (Sacks 1992, Schegloff 2007) and the significant role that time plays in the construction of turns (see Auer's 2000 concept of "on-line syntax"). In contrast, the ways in which participants orient to, constitute, and make use of a semiotically rich context in the course of the unfolding interaction – as it can be observed on the basis of videotaped data – still remains largely unexplored. Especially the question as to how linguistic structures are configured by and at the same time configure context under the condition that participants move in space and

thus moment-by-moment modify the visible contextual environments has only rarely been addressed. The panel attempts to address this desideratum by investigating the reflexive interrelationship between linguistic structure, multimodal resources and the changing environment that participants both create and use when being 'on the move' during an interaction (see Relieu 1999): How do participants fine-tune their interactional activities with regard to both spatial and temporal contingencies? – Research can draw upon a few important conceptual contributions, encompassing (a) Goffman's (1971) and Kendon's (1990) work on the manner in which the structure of an event is interleaved with its embeddedness in space; (b) Goodwin's (2000, 2002) concepts of "semiotic fields" and "contextual configurations", which unveil the momentarily unfolding character of interactionally relevant resources and provide a key methodological and conceptual basis; and (c) Mondada's (2007) concept of "interactional space" and its constitution through coordinated interactional activities. An important challenge for pragmatic research now consists in proceeding towards a systematic empirical investigation as well as a methodological and conceptual reflection of the interplay of language and interaction in changing environments. A first set of questions to be addressed by the contributors is the following: How can the reflexive relationship between the use of language and contextual features be described? Is the notion of context still useful in a multimodal approach, for which language activities are not analysable without taking into account aspects like the positioning of the participants' bodies, the ways in which social actors orient to and use space and objects, or the importance of gesture and gaze? A second set of questions relates to more punctual questions such as the following: How do social actors constitute the interactionally relevant space? How do they orient in space in concert with their co-participants? How are space and objects used as resources for interactional purposes? How does the verbal activity (turn structuring, organization of converstional sequences, but also the use of deictic elements etc.) relate to space as an available resource?

Johanna Rendle-Short, Rod Gardner, and Ilana Mushin

Talk-in-interaction in (Australian) indigenous communities

This panel aims to explore the nature of talk-in-interaction in Australian Indigenous communities, and through this to explore the extent to which practices of communication in conversational interaction align with, or are at variance with, practices observed in other cultural settings.

Theme and purpose of the Panel

Recent research has highlighted the growing interest in the analysis of interaction in Australian Indigenous communities. A variety of research methodologies have been utilised, including conversation analysis (CA) and interactional linguistics.

Luisa Martín Rojo, and Rosina Márquez Reiter

Sociolinguistic and pragmatic aspects of institutional discourse: Service encounters in multilingual and multicultural contexts.

The proposed panel brings together a collection of contributions on the most prevalent approaches to the analysis of linguistic practices in institutional contexts in the light of the social and communicative changes that have taken place in late modernity. Specifically, this panel examines institutional discourse in both public and private institutions with special attention to the provision of services in relatively new and developing multicultural contexts The discourse of service encounters, and institutional discourse in general, has received a great deal of attention in recent years (references). This is no less true in Spain, where the relatively recent flow of immigration from non-Spanish speaking countries, and therefore of speakers of other languages than Spanish (from 1997-2006 http://www.ine.es/), has created a new multicultural reality and; as a result, a burgeoning interest in its various discursive ramifications (see , for example, Carmona, in press; Martín Rojo and Moyer, 2007;Valero Garcés 2002; Valero Garcés and Taibi, 2004 for studies on citizen and immigration services). These studies have, from a sociodiscursive perspective including, sequential, sociopragmatic and critical discursive analysis as well as a combination of these, investigated the impact of current social and cultural changes in the valuation and legitimizing of linguistic resources and practices (Blommaert, Collins and Slembrouck, 2005; Heller, 2004; Heller, 2007) and, provided us with rich multicultural settings in which to examine their management and discourse in general.

The growing interest in the study of service provision, in particular, of private service encounters, is also true for Spanish in general as shown by the number of studies which have investigated various aspects of service encounters in different varieties of Spanish (see, for example, Márquez Reiter, 2005, 2006, in press b); Márquez Reiter and Placencia, 2004; Morales-López et al., 2005, 2006; Prego Vázquez , 2007, Placencia, 2004, 2007; Torras and Gafaranga, 2002) and, by those (Márquez Reiter in press a) that have more recently examined linguistic practices in new communicative contexts resulting from globalisation (i.e. intercultural communication in call centres) Despite the role of Spanish and its different varieties in these newly emerged multilingual environments, this broad language and its varieties do not seem to be granted equal status in interaction. Similarly, Spanish and the other languages with which it is contact (e.g. English) seem to value

differently. This suggests that the value assigned to languages does not only depend on their social and linguistic order but also on the communicative contexts in which are they are immersed and help to create.
The significance of their results and methodologies has not yet found a forum where they can be discussed and future directions explored. The aim of this panel is therefore to bring together some of the most prominent voices in this area to review extant research, present new findings and discuss new disciplinary horizons. The panel explores the relationship between local discourse practices and wider, complex social processes, including the production of linguistic ideologies and linguistic norms and the ways in which speakers draw on linguistic resources (forms and practices) when building social differences and power relationships across different institutional contexts, in this case, multilingual and multicultural public services and intercultural monolingual, though bidialectal, private service calls.
The analytical stance of the papers is comparative as they focus on the contact between different languages within one nation state (i.e. Spain, Mexico) as well as on the contact between different varieties of the same broad language (i.e. varieties of Spanish) in a call centre, that is, two by-products of globalisation. The themes explored in these essays are of a generic kind (differences in social and pragmatic practices, the complexity of inferential processes with respect to the needs and competence of its users, the relationship between service providers and clients, social categorization and the construction of stereotypes, the ideologies which underlie the observed communicative practices of both institutional representatives and clients, etc.) although in each case realized specifically with regard to a given setting and to the conversational participants' particular business.
The communicative contexts examined in the contributions are of particular interest as they offer us a sinchronic picture of institutional communication at the time when the societies to which those institutions belong are becoming more diverse and multilingual. Owing to their nature, public v. private sector encounters, these contexts provide us with an opportunity to see the extent to which some of the analytic perspectives and tools of analysis employed to study discourse in public institutions are helpful in examining how discourse is managed in other environments. For instance, what is being legitimized in private service calls, where the participants have access to similar linguistic resources and the motivation for contact between the client and the service provider could be described as recreational (i.e. book a holiday) rather than essential (i.e. access to public services). With this in mind, this panel addresses the extent to which the theoretical and methodological approaches that have been taken so far need to be revisited. This will help us to better understand the dynamic nature of institutional interactions in contemporary multicultural settings where communication between institutional representatives and clients is increasingly mediated by the use of computers and telephone lines and; importantly, where old and new power asymmetries are being (re)created.
The papers in this panel are representative of the direction that sociodiscursive studies into institutional discourse have taken and of the contexts that have so far been examined. A common denominator across the papers is their concern with the examination of naturally occurring talk from an integrative approach which draws on ethnography, conversation and critical discourse analysis, and interactional sociolinguistics.

Scott Saft, and Sachiko Ide

Emancipatory pragmatics: The search for cultural parameters in interactional discourse

'Emancipatory Pragmatics' (EP) is an emerging area of research that pushes the field of pragmatics to develop perspectives and theories that enable a deeper appreciation of the speech practices and cultural contexts of languages that heretofore have rarely been considered within mainstream western academia. Without necessarily criticizing existing perspectives such as speech act theory, the conversational maxims, relevance theory, and discourse and conversation analysis, EP recognizes that they have been derived primarily from Euro-American languages. EP endeavors first of all to describe in detail actual speech practices in and across multiple languages toward the ultimate goal of producing new perspectives that are more inclusive of a wide range of languages and that can ultimately allow researchers of lesser-studied languages to free themselves from the limitations and restrictions of western-based theories. In this panel, we contribute to this line of research by focusing on a diverse set of lingua-cultural contexts that will include East Asia, Southeast Asia, Europe, Africa, Meso-America, and Polynesia. Presenting both studies of specific languages and comparisons of two or more languages, the panel members will base their investigations on naturally-occurring language usage with priority placed on understanding the indigenous speech practices and cultural perspectives employed by actual speakers. Such an analytic focus should expand our understanding of the different ways that speakers from various backgrounds use language and organize social interaction. More specifically, this panel proposes to question the tendency to employ dichotomies, for example, that western society is individualistic and eastern cultures are steeped in collectivism, to understand the social behavior of people around the globe. Noting that dichotomies tend to polarize the world into 'us' and 'them' categories, the panelists will raise questions such as: What if a detailed analysis of a speech practice such as conversational storytelling in a Southeast Asian language, for instance Thai, is marked by both the individualistic presentation of information as well as the collaborative construction of the story? Wouldn't that suggest a need to consider interactional organizations that go beyond the individualism-collectivism dichotomy? Likewise, what if in-depth study of pronoun systems and the practice

of person referencing in a Polynesian language such as Hawaiian indicates frequent references to the self but also an emphasis on including others to maintain and build relationships? Might we then want to reconsider an individualistic-relational dichotomy of the self so as to be inclusive of other approaches to communication? In an attempt to answer these and similar questions, the panelists will, in the place of dichotomies, explore the usage of the idea of cultural parameters to interpret the range of interactional organizations found in the data. By positing cultural parameters in interactional discourse, this panel should enhance our ability to understand the potentialities of people throughout the world to use language and could possibly lead to an enriched appreciation of the often diverse cultural (and religious) beliefs that tend to cause interpersonal and even international conflicts.

Akira Satoh, and Zane GOEBEL

Semiosis, identities and narratives in cross/multicultural settings

In tandem with linguistic anthropological work on semiosis (e.g. Agha, 2007; Bauman & Briggs, 1990; Inoue, 2006; Silverstein, 2003; Silverstein & Urban, 1996; Wortham, 2006), identity and interaction in diverse settings (e.g. Blommaert, Collins, & Slembrouck, 2005; Bucholtz & Hall, 2004, 2008; Rampton, 1995), scholars of narrative are increasingly pointing to the utility of linking the analysis of stories to both their local contexts of occurrence and to wider socio-historical signs that are appropriated and recontextualized in such narratives (e.g. De Fina, Schiffrin, & Bamberg, 2006; Georgakopoulou, 2007). It has been argued that this type of an approach allows for more nuanced interpretations of narrative, especially issues relating to participant roles, rights, obligations, and practices in settings characterized by diversity. Part of the task of this panel is to add to this thus-far pauce area of narrative inquiry through the application of insights from work on semiosis, adequation, distinction, authenticity, authority and so on to the analysis of spoken and written narratives. One paper will explore how small stories figure in the development of systems of expectations about behavior in public and private spaces in an urban Indonesian neighborhood where diversity and transience is the norm and where distinctions between who are newcomer/outsiders and who are insiders continually changes. Another paper will investigate how identity is performed through constructed dialogue in conversational narratives about cross-cultural contacts. This study shows the way a Taiwanese and a Japanese not only indicate the points of the stories (Labov, 1972), dramatize them and involve listeners (Tannen, 1989), but they also engage in practices of adequation, distinction and authentication to position themselves through the voices of Japanese and Brazilian acquaintances. A third paper will focus on how stutterers negotiate their identity in talk. Stuttering poses a number of complex constraints on their verbal and social behaviors. As Goffman (1963) claims, a speech impediment is a “discreditable” feature in that others won’t know about the disability until the speaker begins to talk. Further, people with stuttering struggle to come to terms with who they are in relation to their own stuttering, to others’ stuttering, to their non-stuttering spouses, etc. This study investigates how narrative is used by those who stutter to present and negotiate their identity as a stutterer and attempts to demonstrate how the fluidity of identity work can be further compounded by the fluid nature of speech and social phenomenon called stuttering.

Martha Shiro, and Barbara Bokus

Argumentative strategies in children's discourse

Children from very early on learn to interact in different situations and are capable of expressing varying communicative purposes. Argumentative strategies are used in “verbal conflict” situations where disagreement in the participants’ standpoints needs to be addressed. Verbal interactions, in general, require a high degree of cooperation (Grice 1975), and thus, successfully negotiating disagreements becomes a difficult task that children need to master.

In this panel, we adopt a pragmatic and collaborative view of language and its functions and, as such, we examine how discourse participants coordinate actions and cognitions. From this perspective, we focus on children’s argumentative strategies in two types of discourse productions: action-oriented “working on things” and topic-oriented “talking about things” (*action discourse* and *topical discourse* in Shugar 1981, 1995). We examine Polish and Spanish monolingual children’s argumentation in different contexts and in two types of interaction: child-child and adult-child. We cover a broad age range (from as early as 1;6 to adolescence, 16 years of age). All these studies examine cross-sectional data.

Children’s argumentation in action discourse is presented in three papers, Montes', Marinkovich & Salazar's and Shiro's, in which the analysis focuses on how children reject requests or proposals for action, i.e. non-compliant responses to directives. Children’s responses are analyzed in terms of the prompt that triggered the disagreement, the interlocutor’s and the child’s age and status, and the degree of non-compliance that the child displays in the response. Mitigating strategies, related to politeness, are also accounted for.

Argumentation in topical discourse is analyzed in a fourth paper by Bokus & Gartska on the process of co-building of metaphoric interpretations in peer dyads. Agreements and disagreements are analyzed on two planes:

the semantic plane dealing with the content of referential speech and the pragmatic plane focusing on when and how the speaker introduces the particular information. Both types of discourse present different degrees of confrontation, which can lead to stronger conflict or to a resolution. The balance can be tipped in one direction or the other.
In a fifth paper by Rytel, argumentative sequences are analyzed in narrative discourse, co-constructed in two types of contexts: conflictive and non-conflictive situations. Findings show that in non-conflict situations, children negotiate story content, whereas in conflictive situations, children argue about the story telling process.
The data presented in the papers reveal argumentative strategies used by children in these competitive and cooperative interactions.

Polly Szatrowski

Experiencing food through language and the body in Japanese and English

In this panel, we investigate how people use verbal/nonverbal resources to assess/evaluate food and negotiate the role it plays in their daily lives. The data come from actual conversations about or over food in Japanese and English in which the participants express their present/past experiences related to food. The papers investigate:
1) How conversational participants use verbal/nonverbal behavior to negotiate their assessment of food and pursue a response? 2) What registers/languages they use to assess and refer to food, and what are the effects of these choices?, and 3) How participants co-construct their experience in stories about food?
We experience eating daily through the preparation and ingestion of food as well as through our assessment and evaluation of its taste, appearance, its affects on our body, etc. That this experience is not lodged solely in the individual has been confirmed by Goodwin & Goodwin's (1987, 2002) demonstration of how conversational participants co-construct and participate in assessments even when they
lack knowledge of the assessable , use one another's verbal and nonverbal behavior to project what is coming, and co-participate in an "intricate, temporally unfolding sequence of embodied action". The papers in this panel investigate the role of the body and language in assessments of food and describe similarities and differences in food assessments across languages.
Languages have a variety of registers for referring to food and making assessments. In English one might refer to a hamburger as juicy but to a French dish as savory. The wealth of synonyms across native words, Chinese borrowings, and Western loanwords in Japanese raises the question of what influences a speaker's lexical choices. We will investigate how participants choose among these forms to project an image, express personal impressions, etc. (Pfaff 1979, Hogan 2003).
The first paper (Courtney Dolinar-Hikawa, University of Minnesota) analyzes the choice of register to refer to food and its relation to the cuisine being evaluated. It shows how choice of register/language indexes the image of the speaker, their feeling about the dish and the cultural status of the food. The second paper (Mariko Karatsu, Arizona University) investigates the use of the distal demonstrative pronoun *are* 'that thing (we both know about)' by storytelling participants to index their evaluation of the taste and appearance of *kakuni* 'pork stew'. It demonstrates how they co-construct utterances about and share in the experience of the dish even when it is not directly accessible and the evaluations they index differ. The third paper (Polly Szatrowski, University of Minnesota)
investigates how people eating food prepared on Japanese television cooking shows interact with one another and the food they are eating to assess the food and compliment the chef, and how they use verbal/nonverbal behavior to co-construct their assessments. The fourth paper (Chisato Koike, California State University) explores how participants in talk-in-interaction deploy food to consturct their identity, temporal/spatial concepts (seasons/time of day), and personal/social events. It suggests that the activity of eating is central to establising how an individual views and evaluates the world.

Alexis Tabensky, and Jane Orton

Gesture, cognition and social action

The theme of this panel is the use of spontaneous co-speech gestures in first and second language settings. Current research in psychology, linguistics and related fields have shown that gesture is an equal partner of speech in processes involving cognition and social action (McNeill 1992, 2005; Kendon 1994, 2004; Goodwin 2003). Gesture is not subordinate to speech and adds information that is not contained in the utterance it accompanies. As Gullberg (1998, 2006) has shown, this applies not only to native speakers but also to learners of a second language. The contributions in this panel examine the evidence for this proposition in various language events and contexts, such as first and second language talk-in-interaction, children-adult interaction and principles of second language classroom discourse, all within a multimodal data-driven perspective.
The first session of this panel focuses on gestures produced by first and second language speakers of different ages and national groups. The papers by Barbara Kelly and Alice Rouse examine the role of gesture in young native speakers' attempts to achieve a goal in face-to-face interaction. Amanda Bayliss and Jane Orton explore

the role of kinesic features in impression formation of Chinese ESL speakers and in pedagogical principles. The papers of the second session, by Bettina Boss, Kyriaki Frantzi and Alexis Tabensky, present the results of a collaborative project on the use of co-speech gestures by tertiary second language learners of German, Greek and French giving an oral presentation.

Miyuki Tani

Is English result-oriented and Japanese process-oriented?: Empirical analyses of "fashions of speaking"

According to notable linguists, such as Boas, Sapir and Whorf, who explored the relativity among languages, every language has a preferred way of expressing ideas, i.e. "Fashions of Speaking." The purpose of this panel is to examine the "result-orientation" of English and "process-orientation" of Japanese based on detailed analyses of various language phenomena and to illuminate the fashions of speaking of the two languages. The significance of this approach lies in the objects of the studies because, in previous studies, this view was based mostly on the analyses of verbs. In order to conclude that a language has a certain orientation, it must be empirically proved that the tendency can be seen in other actual language uses as well. Contributors examine various types of language phenomenon: translation, commercial messages and advertisements, newspaper discourse, and politeness, to see whether the above claim on the orientations of English and Japanese can still be maintained and how they are embedded in the language systems.

Sonia Vandepitte

Contextual analyses in translation studies

As an interdisciplinary research domain, translation and interpreting studies (TS) heavily relies on its neighbouring disciplines. This panel will discuss the role of pragmatic analyses in TS, which can be claimed to lie at the basis of all translation research: any investigation without reference to the context, be it the immediate cotextual characteristics, the cognitive environment of the translator or the wider societal characteristics in which the translation is produced, fails to represent core features of translations.

TS scholars are now producing results from empirical studies within pragmatic frameworks: there are studies concentrating on differences and similarities between source and target texts with respect to pragmatic meanings, connotations, implications, information distribution, types of text or functions of utterances in texts and contexts; there are studies that investigate the impact of a translation on its audience or even society; and there are investigations that focus on how translators and interpreters construct or assemble meaning and employ context-related features.

The key question I should like panellists to address is which method(s) have they themselves employed in their recent empirical translation investigations to discuss the different aspects of contextual meaning: how do they study the context systematically with the aim to procure findings from which translation principles can be generalized.

Each contribution will communicate answers to some of the following questions:

Which working definition do they employ for the central type of "pragmatic meaning" their investigation wants to reveal?

Which are the units of analysis from which they start? Can they illustrate this by means of examples? How do they determine and describe the pragmatic meanings of words, phrases, utterances, paragraphs or texts? Which analytical methods are available to them? Wich particular contextual framework do they rely on? What are the general principles and assumptions? Do they distinguish between different types of pragmatic meanings? Do the languages involved in the translation have an impact on the pragmatic method chosen? Or is the mode of the languages involved a determing factor? Does the directionality of a language pair involved in the translation play a role in the choice of the method? What exactly is it that their results contribute to TS? What are the advantages of their approach over that of others?

The panel also aims at discussing any contextual investigations into translation that rely on a fair number of empirical findings.

Ray Wilkinson

Interactional approaches to communication disorders

In recent years a growing body of research has emerged which investigates communication disorders using interactional and pragmatic approaches including Conversation Analysis (CA) and Discourse Analysis (DA). Disorders investigated using these approaches include aphasia (a language disorder acquired following brain damage), autism, motor speech disorders such as those associated with cerebral palsy or motor neurone disease, and the communication difficulties associated with dementia.

In this panel we develop this perspective by bringing together interactional approaches to communication

disorders developed by research groups in the UK and Australia. The panel will present empirical studies of the talk and other interactional behaviour produced by people with communication disorders and will investigate how elements of linguistic structure such as grammar and lexical items may be investigated in relation to their functional use and social context. For example, in keeping with the conference theme, this work will highlight how particular linguistic features evident in the talk of people with communication disorders can be understood not only in relation to neuropsychological and/or physical impairments but also in terms of their context of occurrence. This context can include the social activity in which the talk is taking place (for example a conversation as compared to a clinical language elicitiation task), the topical and sequential location within the interaction where the utterance is being produced, and/or the position of an element of talk with a turn-constructional unit.

Both the theoretical and practical implications of these empirical studies will be addressed in the panel. Theoretically, for example, this work challenges the predominant psycholinguistic perspective which views normal and disordered language production in terms of a series of neuropsychological processes which can be understood largely in isolation from contextual and temporal factors. Practically, as will be observed, this work is leading to changes in the ways in which these communication disorders are viewed, assessed and treated by practitioners in the field.

Olga Zayts, and M. Agnes Kang

Language, medicine and culture: Researching healthcare discourse in multilingual and multicultural contexts

The study of healthcare discourse has grown significantly in the past several decades. The majority of the research, however, has been based on data drawn from native English interactions (Drew 2005, 2006; Heritage and Maynard 2006; Sarangi, 2002, 2003, 2004). Very little empirical research has been carried out in non-native English contexts in general (Peräkulä 2006) and in the Asian context in particular (Zayts and Kang, forthcoming). The proposed panel will bring together scholars working on various aspects of healthcare discourse in Asia, focusing specifically on the Hong Kong context. The panel will examine in what ways healthcare discourse in Hong Kong relates to and differs from its Western counterparts by offering analyses of naturally occurring interactions collected at various medical and clinical training sites in Hong Kong.

We start with the assumption that healthcare interactions in general are complex activities. First, the language of medical professionals is imbued with specialized knowledge that differs vastly from the language of lay people. In the multicultural and multilingual context of Hong Kong interactional challenges are further exacerbated when participants of the interactions are non-native speakers of English and converse with speakers coming from diverse linguacultural backgrounds. Together these three "levels of remove" (Cameron and Williams 1997): language, medicine and culture, pose significant challenges for the achievement of quality medical care in Hong Kong.

The papers in this panel will pursue several specific objectives in order to investigate the relationships between language, medicine, and culture in the Hong Kong context:

- Describe the multicultural and multilingual medical context of Hong Kong
- Discuss the issues of clinical training in the specific linguistic context of Hong Kong
- Investigate the issues of English proficiency and its influence on the quality of medical care in Hong Kong
- Discuss how particular medical services (for example, dental consultations or prenatal genetic counselling) can be tailored to the Hong Kong context
- Specify discursive strategies that may enhance communication and enable the speakers avoid miscommunications in the analyzed multicultural and multilingual context

Through a more detailed look at medical communication in one particular Asian context, we hope to gain a clearer picture of the complex relationships between language, medicine and culture. The panel will contribute to the emerging work in this field in Hong Kong (e.g. Luke and Zhang 2008 , Ma (in progress), Zayts and Kang (forthcoming), among others) as well as identify specific issues in the study of medical communication in multicultural and multilingual contexts.

PANEL CONTRIBUTIONS

Goh Abe

The Japanese sense of humor from a historical perspective

[contribution to the panel *Do the Japanese have a sense of humor?*, organized by Kitazume Sachiko]

Christie Davis, incumbent President of the International Society for Humor Studies, has stated that "There is no equivalent in Japan of the jokes told in Canada about Newfoundland or in Ireland about Kerrymen….they do not invent and circulate their own indigenous version of such jokes. The absence of Japanese jokes about stupidity, indeed the paucity of Japanese jokes of any kind, remains such an enigma." (Davis,1998: 40)

Indeed, it is true that very few ethnic jokes have been invented and circulated in Japan at all; but this does not mean that Japanese have had less sense of humor in comparison with other ethnic groups around the world. An amazing number of humor books have been published in Japan from the 5th century on to the present time.

This paper will examine a variety of humor books written during the Edo period from 1603 to 1867 for the purpose of examining the characteristics of the Japanese sense of humor cultivated during the Edo period. During that period, ordinary Japanese people clearly enjoyed telling numerous humorous stories in their daily lives, besides appreciating the professionalized humorous storytelling of performers which went on at special theatres. The paper will illustrate some Japanese jokes created during this period which have almost the same joke-structure as that of jokes traditionally told in Scotland as Scottish jokes. These Japanese jokes can be changed into Scottish jokes by adding and interpolating a few essential elements of the Scottish joke.

The paper will also look into a variety of factors influencing why the Japanese did not develop an oral joke-telling tradition in their daily lives after the 19th century, in contrast to the oral joke-telling tradition developed in the UK , USA and Australia , for example. To conclude, the paper will address the enigma raised by Christie Davies in 1998 and try to explain the modern Japanese sense of humor.

Keiko Abe

A study of persuasion strategies in U.S. and Japanese advice giving discourse

[contribution to the panel *Emancipatory Pragmatics: The Search for Cultural Parameters in Interactional Discourse*, organized by Saft Scott]

The purpose of this study is to examine the function and the role of language in communication exchanges between an advisor and an advice seeker through an analysis of U.S. and Japanese advice giving discourse.

E ach of 75 radio programs broadcast in the U.S.A. and Japane s e were recorded and transcribed for this study. The classifications were made according to two measures, namely 1. whether or not the advice seekers were satisfied with the advice and 2. whether the contents of the advice were mental or practical.

In the U.S. corpus, there were more examples of the type that the advisor recommended a concrete action, and the advice seekers accepted that type of advice more often than advice of any other type. Most examples in the Japanese data were of the type where the advisors tried to change the advice seekers' viewpoint, ant the advice seekers accepted that advice.

A remarkable difference between the U.S. data and the Japanese data was, that there were more examples of unsuccessful attempts at giving advice in the U.S. data than in the Japanese data. The U.S. advisors presented their advice as the appropriate strategy for solving the advice seekers' problems without considering the advice seekers' expectations. The unsuccessful results were the cases where the advice seekers were not satisfied with the advice. Since the Japanese advisors considered the expectations of the advice seekers before presenting their advice, there were only 9 examples out of the 75 cases where the advice seekers were not satisfied with the advice they received.

The relationship between the combination and the order of the different segments in the advice giving discourse, as well as the results of the advice giving, that is, whether the attempt to persuade the advice seeker was successful or not, will be discussed in the presentation.

Ludmilla A'Beckett

The BROTHERS metaphor in Russian discourse: A sign of alienation or of FAMILY unity?

[contribution to the panel *'Othering' in Various Languages and Cultures: Linguistic Tools of Alienation*, organized by A'Beckett Ludmilla]

The objective of this paper to uncover the frame of references triggered by the Russian metaphor *bratia* 'brothers'. In Russian contemporary films portraying criminal groups, the word 'brothers' flags protection and possible high rank within the gang. Albeit in opinion letters, some readers of popular newspapers strongly object

to the use of SIBLING terms in application to nations. This attitudinal bias is evident if metaphoric scenarios (Musolff 2006) and salient features (Giora 2003) of the FAMILY metaphor in Russian discourse are considered. Metaphoric scenarios highlight relations within the FAMILY group. On one hand, they allude to the Slavic union where the role of 'elder brother' has been contested among different Slavic nations. On the other hand, Soviet propaganda forged numerous clich>9s foregrounding interrelations and dependency within the 'family' of states that followed a socialist orientation. Salient features have been activated through the frequent use of day-to-day cliches such as *men'shie bratia* (junior brothers)referring to pets and animals and *bratia po razumu* (brothers in spirit or intelligence) in relation to creatures from outer space. Contemporary Russian public discourse often blends these properties from different contexts but foreground some of them. Overall the BROTHERS triggers the STRICT PARENT model (Lakoff 2003) in which obligations and duties are in focus while rights and liberties are concealed.

Karen L. Adams

Getting heard: Politeness strategies for marginalized debate participants

[contribution to the panel *Listener activities*, organized by Norrick Neal R.]

Dailey, Hinck and Hinck (2008) argue for the importance of identifying and analyzing the use of politeness strategies in order to better understand the nature of Presidential and Vice-Presidential campaign Debates over a 44 year period in the United States. They claim that such analysis helps to predict the varying degrees of success of candidates and of different debate formats. The results of their study indicate an increase over time in the use of direct face threatening acts and a decrease of indirect ones, a style found to be similar in both vice-presidential debates and in presidential debates. They also claim a loss of effectiveness in a debate for those incumbents who chose to move to fewer direct face threatening acts.

However, as with most studies of campaign debates in the United States, not only does their work focus exclusively on the highest levels of office, they also acknowledge that the third party candidates who were running for office in 1992 and who had accomplished the unlikely prize of being included in these debates were excluded from the analysis. The goal of this study is to correct this erasure. The data for this study include these candidates from the 4 debates in which they participated along with 27 additional debates for different levels of office that include third party and independent candidates. The time frame for this debate corpus extends over a 28 year period and includes debates for statewide offices, US Congressional offices and presidential level offices where these candidates are debating major party candidates. The analysis will use parallel categories of politeness acts found in Dailey, Hinck & Hinck (2008) to analyze the similarities and differences in their use by third party and independent candidates. As some of the debates include more than one third party candidate, there is also the opportunity to consider how these strategies may differ depending on who is being addressed and who is responsible for asking the questions. For example, preliminary analysis indicates that third party candidates questioning other third party candidates use strategies that support the other's face or directly approve of the other's face, therefore, acknowledging that they are not really running against each other even when their parties have quite different ideological positions.

As with the Dailey, Hinck & Hinck (2008) study, this analysis will also include the use of politeness strategies among the candidates and the moderators and panelists. The ultimate goal of the analysis is to understand the strategies of politeness exhibited by these candidates as ones they perceive to be the most effective in getting heard in televised debates where their presence is almost always a matter that has been fought over and may be quite controversial.

Terhi Ainiala, and Hanna Lappalainen

Variability in the use of names for Helsinki

[contribution to the panel *Socio-onomastics as pragmatics*, organized by Östman Jan-Ola]

Toponyms are used not only to identify places, but also to accomplish a variety of relevant social and interactional tasks. In a conversation speakers may use diverse forms of a toponym or completely different names to refer to the same place. The choice of a name or a name variant is not coincidental or free but depends on the social and situational context, e.g., on the formality of the situation. The name variants which speakers use may even reveal the identities they have as local dwellers.

Our paper concerns the uses of three typical name variants for the capital of Finland: *Helsinki* (the official variant), *Hesa* and *Stadi* (unofficial variants). The data have been collected within the framework of two research projects entitled "Transformation of the onomastic landscape in the sociolinguistically diversifying neighbourhoods of Helsinki" and " Helsinki Finnish: diversity, social identity and linguistic attitudes in an urban context ". The common focus of the projects (organized by the Research Institute for the Languages of Finland) is one eastern Helsinki suburb and its language use from a sociolinguistic perspective. The primary sources of this case-study consist of focus-group and individual in-depth interviews conducted among 32 denizens of the suburb. All the interviews include metalinguistic discussions about names for Helsinki but also a lot of

spontaneous examples of the use of such names on other occasions. The database has been complemented by questionnaires and spontaneous video-recorded conversations, partly among the same people who have been interviewed.
The focus of our paper is how the actual use of the variants *Helsinki*, *Hesa* and *Stadi* in the interviews is related to informants' self-reports about their use of names. We will approach these issues from the perspectives of conversation analysis and variation analysis. Our results show that *Helsinki* is used almost exclusively both in interviews and spontaneous conversations, although many of the interviewees report that they use mostly or solely the slang variants *Hesa* and *Stadi*. This contradiction between the reported usage and actual usage is dealt with from several perspectives, including from the point of view of the effect our research methods have on the results.

Emilia Aldrin

Naming children as an act of social identity

[contribution to the panel *Socio-onomastics as pragmatics*, organized by Östman Jan-Ola]
First names constitute a part of the language that demands and enhances peoples' creativity. Through choices of first names, parents have an opportunity to create and manifest different social attitudes, tastes, and identities. In this paper, I will discuss parents' choices of first names for their children as an act of social identity. More specifically, I will firstly explore *what parts of the naming procedure* are being used by parents as tools in the construction of identities. To answer this question I will consider and compare the variation and social significance of motives, sources of inspiration, the names in them selves, as well as a wider pragmatic context ('who does what when'). Secondly, I will explore *what kind of identities* are being constructed by parents through the name choice. The discussion will be based on results from a large scale postal survey, in which 621 families of different social backgrounds in Gothenburg, a major city in mid-west Sweden, responded to a number of questions on how and why they chose a specific name for their child. Both quantitative and qualitative data will be presented.

Keith Allan

Graded salience: Probabilistic meanings in the lexicon

[contribution to the panel *Salient Meanings*, organized by Jaszczolt Katarzyna M.]
Salience is defined on 'such factors as familiarity, conventionality, and frequency of occurrence'(Giora 2003: 34), 'Salience […] is relative to an individual. What is foremost on one's mind need not necessarily be foremost on another's' (*ibid.* 37). Salient meanings are those which are also default meanings in unmarked contexts such as dictionary entries and that apply to language users in general rather than individuals. Default meanings, which Allan 1981 called 'customary reference', are those that are applied more frequently by more people and normally with greater certitude than any alternatives. Giora talks of 'graded salience' which is an excellent name to adopt for a series of ELSE IF relations identified in Allan 2000 for the various meanings of *and*, but which are more widely applicable. In this paper I discuss the systematic marking of graded salience in the lexicon. For instance: that *bird* typically denotes a creature which flies; *bull* typically denotes a bovine; *Jacqueline prefers leopard to fox* typically means *Jacqueline prefers leopard skin to fox fur* whereas *Harry prefers lamb to goat* typically means *Harry prefers lamb meat to goat meat* (Allan 1981, Nunberg and Zaenen 1992). I shall also return to the controversy over the meanings of *and* and so-called 'conditional perfection' (*if you give me a bottle of scotch I'll write you a good reference* implies *I'll only write you a good reference if you first give me a bottle of scotch*). Graded salience also applies to the countability of nouns in the lexicon as argued for in Allan 1980 (e.g. *car* is typically used in countable NPs, *furniture* in uncountable NPs; uncountable *sugar* is differently understood than countable *sugar*). So this paper on salient meanings in the lexicon pulls together scattered remarks on default meanings to strongly promote the systematic representation of graded salience in lexical entries.

Mohammad Amouzadeh

Subjective modality in parallel texts: The case of Persian and English

[contribution to the panel *Subjectivity in discourse*, organized by Baumgarten Nicole]
The objective of this paper is to investigate in what ways the subjective modality in Persian academic texts are influenced by the English language through translation contact. To this end, a number of parallel and comparative texts of Persian and English in three different periods will be analyzed. The initial study reveals that the expression of subjective modality in the Persian academic texts, to some extent, has been influenced through the covert translation from the source language. By the covert translation it is meant that the translation processes are filtered through the cultural systems of the Persian language. In a sense, the contact-induced changes of modality in the Persian academic texts may not be discerned through the synchronic analysis of the corresponding texts unless a diachronic investigation of the comparative texts to complete the former studies.

For example, the equivalent of the modal auxiliary *bayed* in Persian, designating the epistemic meaning of *must* in the parallel texts, does not reveal that a semantic change of *bayed*, from the deontic to epistemic domain, may have been involved here through the translation contact over the last five decades. The main argument thus will be that some aspects of modality in the Persian academic texts have been influenced by the translation processes, and this can be substantiated by a discoursal study of the parallel and comparative corpora.

Gisle Andersen

Responses in academic and professional discourse

[contribution to the panel *Listener activities*, organized by Norrick Neal R.]

In this paper I investigate how listenership is manifested in professional and academic discourse. I describe the linguistic resources available to users in signalling active listenership and a range of speaker attitudes in their verbal responses. The study aims to add empirical support to a theoretical model which describes response signals and pragmatic markers as expressions of contextual alignment and divergence, developed in Andersen (2001).

The study adopts a sociopragmatic approach and investigates variation in use along non-linguistic dimensions such as discourse type and speaker characteristics. One aim is to compare the range of items available to English Lingua Franca users with native speaker usage. A second aim is to compare response signals in formal and less formal settings.

The main empirical basis for the study is video-recorded material from a new corpus that is currently being developed at the Norwegian School of Economics and Business Administration (NHH). This consists of negotiations between international business students with a range of different language backgrounds, recorded in exam situations or as part of their coursework. This corpus will be compared with relevant and comparable spoken corpora that are generally available.

Business communication, and business negotiations in particular, can be expected to diverge from more general spoken discourse categories (like small-talk), in that the parties involved commonly have conflicting interest and pursue different goals. The overall aim of this contribution is to study whether the use of response signals is affected by the implicit, underlying conflict which characterises negotiations generally, and thus to increase our knowledge about meetings and negotiations as interactive genres.

Ilkka Arminen, and Tiia Vaajala

On routines and complications of sequential organization of emergency dispatch in Finland

[contribution to the panel *Talk in emergency work: calls for help and response dispatch*, organized by Cromdal Jakob]

W e explore the organization of practices of responding to calls for help in a Finnish emergency center. The analysis focuses on the forms of requests for help and their responses, and the trajectories of the pursuit of location of the incidence. Our study aims at describing the standard patterns of the sequential organization of the dispatch, and the deviations from the routines. Dispatching depends on the co-operation between the caller and the operator, and it is vulnerable to problems due to lack of information or a misalignment between the caller and the operator. The data consist of 100 audio-recorded emergency calls from an emergency centre in Finland . The Finnish Emergency Response Centre (ERC) system provides assistance for rescue, police, health and social services in fifteen centres at the same number 112. In Finland , the one and same operator receives the incoming calls, evaluates the need of assistance, and dispatches the units needed to the scene with the help of the Computer Aided Dispatch (CAD) system. We draw on Conversation Analysis (CA) and ethnography in order to discern the pragmatic dimension of the emergency dispatch work practices and the emerging relationship between the caller and the dispatcher. The sequential analysis points at least three recurring types of complications that are reflexively related to the insufficiency of the request for help, the misalignment between the caller and the operator, and the problems related to locating the place of emergency. Any of these complications burden the operator's diagnostic reasoning on how to proceed and how to evaluate the need of assistance. Consequently, the complications challenge the timely dispatch of right help. The explication of the nature and sources of complications is both of theoretical and practical relevance.

Elizabeth Armstrong

Being aphasic and asserting opinions: Challenges and strengths in conversations

[contribution to the panel *Interactional Approaches to Communication Disorders*, organized by Wilkinson Ray]

The paper examines the ways in which individuals with aphasia participate in conversational discourse, focusing specifically on the interpersonal meanings conveyed as opinions, expression of feelings and/or a particular stance or attitude. The lexicogrammatical resources used to convey these meanings, their use in specific genres, and the role of co-construction in the speaker's communicative endeavours will be explored. Data to be

discussed will include casual conversations between people with aphasia and their partners, and conversations occurring in aphasia therapy settings.
The framework to be used for analysis is based on Systemic Functional Linguistic (SFL) theory (Halliday & Matthiessen, 2004) and incorporates Appraisal Theory (Martin & White, 2005). SFL views language as multi-stratal, incorporating the strata of context, genre, semantics, lexicogrammar, and phonology, and sees each level as being systematically related to the others. It also makes a distinction between ideational (largely informational) and interpersonal meanings. This paper investigates the latter.
In terms of the interpersonal meanings conveyed in the data to be presented, speech functions (e.g. confirm, clarify, probe, counter) will be examined in terms of how conversation flows between partners when one is aphasic, and the lexicogrammar realizing these speech functions. Appraisal analysis will then be used to explore the emotive content contained in these functions i.e. the opinions and feelings conveyed via evaluative language (emotive words e.g. *bastard, hate, love, terrible, great*). To date, it has been suggested that people with mild to moderately severe aphasia are able to use evaluative language to convey such meanings, but their abilities in this regard are more restricted than those of non-brain-damaged individuals (Armstrong & Ulatowska, 2007a, b). Only one study to date has looked at different patterns of evaluative language across different degrees of aphasia severity (Olness & Matteson, 2007). In this paper, participants of varying severity provide the data, and the way(s) in which conversation partners scaffold, elaborate on, and expand their partner's language will be discussed, with particular focus on the degree to which people with severe aphasia are still able to contribute to evaluative interactions.

Antoine Aufray

Between modality and reported speech: Constructions in ich sag x / da hab ich gesagt x in spoken german

[contribution to the panel *Subjectivity in discourse*, organized by Baumgarten Nicole]
In most of the cases the goal of a speaker's utterance, of his whole discourse, is to express a singular view of the matter at stake, so that french linguists Danon-Boileau and Morel (1998: 45) have chosen to define a rheme not as conveying the new information in opposition to a theme (given or shared information) but as what is presented by the speaker as 'a singularized position in respect of the position he thinks the other has'. A way to present one's utterance as really expressing a singularized position is then for the speaker to stage the speech act by introducing it with metacommunicational verbs such as *sagen*.

(1) ihr kriegt euer türk kei angscht das kommt alles noch aber erschte mol isch weil isch sag immer wenn ich in norddeutschland oder so spiel sag isch immer mannheim dialekt das ist ethnocomedy genug (publikum lacht) da brauch ich kein türk (publikum lacht) Bülent Ceylan, *Halb getürkt*

You will have your turc don't worry but I go first because as I always say when I play in north germany or wherever I say mannheim dialect is ethnocomedy enough (laughter in the audience) I don't need no turc (laughter in the audience)

(2) und in düren weiß isch ganz genau wenn ich in düren bleibe hätt isch dann die möglichkeit gehabt vielleicht nach köln oder nach aachen zu gehen aber das is nischt la sorbonne das is nischt das gleische nicht mal im geringsten [lacht] und ähm als ich dann halt die zusage bekommen habe habe ich gesacht ok das das werde isch mir nicht entgehen lassen das mach isch und das zieh ich durch

and in düren I know exactly if I stay in düren I would perhaps have had the possibility to go to köln or aachen but it's not la sorbonne by far not and uhm when I got the admission letter I said ok I won't miss this I'll do that and I'm gonna pull it off

In these two examples the speakers use constructions with the verb *sagen* that occur very often in everyday spoken german. In (1) the *sagen*-construction *ich sag immer* with the first person and the present tense is used to mark the following as a characteristic opinion of the speaker, which he has expressed many times. In (2) the speaker tries to depict vividly her reaction, the decision she made when she received the news that she was accepted at the Sorbonne by a construction combining the pronoun of the first person *ich* and *sagen* in the perfect tense in a kind of pseudo auto quotation. These two examples can be viewed as examples of strategies that range from a kind of modality (1) to (pseudo) reported speech (2) by means of which the speakers stage their subjective involvement in their discourse: in both cases the speaker stages himself (or herself) as the origin of the utterance. Very often it seems not enough to say something, we must say that we say it. In my paper I will analyse examples of such constructions in german and how speakers stage themselves as the subjective origin of their discourse.

Michael Bamberg

POSITIONING EMOTION--Connecting the there-and-then of the story world with the interactive here-and-now

[contribution to the panel *Affectivity in conversational storytelling*, organized by Couper-Kuhlen Elizabeth]

It is common sense that we can't tell a sad story with a happy face—and voice versa. However, how exactly we manage the fine tuning of our choice of verbal means for the construal of characters in the there-and-then with the choice of prosodic and bodily (visual) cues that orient toward our current attitude vis-à-vis the told and in the here-an-now of the telling situation are largely under-explored.
The present study makes use of a methodical tool that enables us to describe this process of fine-tuning in a more 'controlled' way: a twice-told story that was shared on the same day to a camera-person who filmed the telling as close-ups. Both stories present the same sequence of events including the same characters. However, both stories come across very differently in terms of their 'emotional tone'. The present study is able to show how verbal, prosodicANDvisual (gestural, facial, and other bodily) means function in concert as cues to create and connect two realms/worlds: the there-and-then including the values and emotions of the characters back then, and the here-and-now of the interactive business that is in the process of being accomplished (including the values and emotions of the participants).
My presentation will start with an overview of clear differences between the two delivery styles in the two versions and lay them out at three separate levels:
(i) the VERBAL LEVEL: use of constructed speech, use of detail in character descriptions, use of 'boosters' and 'hedges' (marking *epistemic modality*, *involvement*, *commitment* and the like);
(ii) PARALINGUISTIC/PROSODIC LEVEL: intonation, stress/accenting, pitch – in concert with SEGMENTATIONAL DEVICES: such as fluency, pausing, hesitations or laughter;
(iii) VISUAL BODILY CUES: body posture, hand gesture, smile, head movement, gaze (e.g., gaze-hand gesture coordination, thinking gestures) and lip-biting.
In the empirical documentation of the linkage between these three levels, I will center on two coordination strategies and their functional values in 'emotion positioning': (a) the verbal mention of "I remember" at strategic points in the coordination of the event sequence in coordination with a gaze orientation that is signaling a 'thinking gesture'; and (b) a lip-biting gesture that is synchronized with the delivery of the event sequence and particular hedged events that result in a more distanced and reflective position vis-à-vis the told; a position that nevertheless comes across as 'more emotional' and 'more sad'.

Anne Barron, and Klaus P. Schneider

Cultural scripts and politic behaviour across varieties of English

[contribution to the panel *Im/politeness across Englishes*, organized by Haugh Michael]
Language-use conventions vary not only across languages, but also across varieties of the same language (cf. Wolfram & Schilling-Estes 2006, Schneider & Barron 2008). Across varieties of English, differences were found in pragmalinguistic as well as sociopragmatic norms (cf., e.g., Barron 2008, Jautz 2008, Schneider 2008). For instance, the same speech acts may be used in the same type of situation, but with different realizations, frequencies and distributions. Such differences are reflective of different cultural scripts (not necessarily in an NSM sense; cf., e.g., Goddard & Wierzbicka 2007) for the appropriate use of language, i.e. politic behaviour (cf. Watts 2003), in a given type of situation. While concepts such as cultural scripts and politic behaviour have been found hard to operationalize in the actual analysis of spoken discourse, the present paper demonstrates that cultural scripts for politic behaviour particular to regional and social communities can be established empirically and inter-subjectively by contrasting comparable sets of discourse data from these communities. In this study, experimental data are examined in addition to material taken from ICE-GB, ICE-Ireland and the Santa Barbara Corpus of Spoken American English.

Dagmar Barth-Weingarten, and Arnulf Deppermann

Third-position reformulation - The emergence of semantic taxonomies

[contribution to the panel *Occasioned semantics: Systematic approaches to formulation in conversation*, organized by Bilmes Jack]
When speakers diagnose deficits in their interlocutors' uptake of their turns, they can resort to third-position repair in order to achieve intersubjectivity (Schegloff 1992). However, problems in hearing and understanding can also be dealt with in a more indirect way. One resource speakers use is third-position reformulation: Participants re-cycle a turn from first-position by using an alternative formulation which is not overtly produced as a repair. Yet, the progression of interaction comes to a halt.
This paper addresses two questions concerning the occasioned semantics of third-position reformulation:
a) How do third-position reformations relate semantically to first-position formulations? Third-position formulations are, e.g., generalizations, exemplifications, specifications, and partially revised repeats of the first-position formulation. In semantic terms, speakers thereby construct local taxonomic semantic relations. Among them are hyperonymy, synonymy, hyponymy, and meronymy. The sets of categories, lexical items and descriptions which are related to each other in such local taxonomies can be very different from those found in context-free semantic taxonomies (cf. Bilmes 2008). In addition, the meaning(s) of the items employed can

widely differ from that found in definitions in dictionaries. Thus, third-position reformulation evidences how speakers flexibly and locally construct semantic relations. A major reason for the novelty of such sequentially constructed ad-hoc taxonomies is that the construction of semantic relations is not only informed by referential and denotational issues, but mainly by pragmatic, evaluative and sequential concerns, which are largely neglected by established research in semantics. Sequential analysis reveals that third-position reformulations, which are often framed as clarifications, are rather used as resources for insisting, dealing with problems of acceptance on the recipient's part. The paper will discuss how understanding (semantics) and acceptance (argumentation) are related to each other in third-position reformulations. Argumentative and semantic relations between turns are closely intertwined, i.e. local semantic taxonomies emerge from argumentative relations between first- and third-positioned turns.
b) How are third-position reformulations locally designed? Third-position reformulations are tailored to the speaker's diagnosis of the problems s/he encounters in his/her interlocutor's reaction in the second position. As such, they display an understanding of the interlocutor's reaction in the second position, while at the same time they are designed so as to tackle and to overcome the barriers of reception which the speaker assumes to be operative in the recipient's response. Third-position reformulations can thus be understood as second formulations which incorporate an adjusted recipient-design in the local semantics of the formulation.
The study presented draws on data from doctor-patient-interaction, psychotherapy, meetings, everyday conversation, and mediated discussions.

Lut Baten

Language portfolios in business English

[contribution to the panel *Looking for the common thread in connected sub-cultures*, organized by myers marie j.]
At the Faculty of Economics at K.U.Leuven, Belgium, a customized version of ELP, based on an original version developed at the Trinity College in Dublin in 1999, has been used in English for Special (Business) Purposes since 2000. Since 2006, this version has been digitalized. Other changes were emerging as well such as new course conditions for LSP courses in Business English due to Bachelor-Master Bologna agreements, subject matter being taught in French (FL) and English (FL), and certificates of proficiency required. Moreover, the question arose whether a portfolio for reflecting intercultural competences and skills would not better reflect the achievement of advanced students in an international business context. Two experimental versions of likely portfolios (INCA and LOLIPOP) were tried out.
We will expound on why an ELP needs to be fully integrated in a curriculum. We argue that in LSP, especially at advanced levels, customized versions of an ELP are a necessity. They should be useful and practical tools in the hands of the learners. Although consistency and benchmarking might call for uniformity, tailoring to the users' needs can be solved by means of templates and online testing within the Common European Framework, if possible.

Amanda Bayliss

EFL gesture use and impression formation

[contribution to the panel *Gesture, cognition and social action*, organized by Tabensky Alexis]
Nonverbal behaviours are known to be significant in face-to-face interactions, particularly in initial encounters which are often constrained by cultural and social conventions. Although functioning with the verbal stream as an integrated system, nonlanguage characteristics of communication such as physical appearance, vocalic cues and kinesic expressions are largely the basis of the impressions people form of one another. These characteristics take on particular importance in shaping expectations (Zebrowitz, 1997), generating a frame for the interpretation of subsequent information (Burgoon & Hoobler, 2002), and guiding the assessment and treatment of others (Keating, Randall, Kendrick and Gutshall, 2003; Todorov, Mandisodza, Goren and Hall, 2005).
Although it is known that first impressions, often based on very 'thin slices' of behaviour – such as an initial handshake (Ambady, Bernieri and Richeson, 2000) – can have a lasting influence on the conclusions perceivers draw about others, little is known about how kinesic expression, particularly co-speech gestures, actually functions in the formation and refinement of impressions in natural contexts, especially across linguistic and cultural boundaries.
Drawing on Clark's (1996) notion of face-to-face conversation as a 'joint activity' involving negotiation and coordination, this research examines the role of gestures in the impressions formed of a Mainland Chinese postgraduate student participating in an employment interview conducted by an Australian native English speaker. The presentation will outline and discuss the results of the first stage of data analysis.

Annette Becker

Appraisal in context

[contribution to the panel *Context and contexts: parts meet whole?*, organized by Fetzer Anita]

This paper explores different aspects of appraisal in context. Special attention is paid to the function of contextual factors (Fetzer 2004; Givón 2005; Gumperz 1992 a, 1992b; Robinson 2006) in determining positive and negative evaluations within the appraisal system of attitude and its three subsystems judgement, affect, and appreciation (Martin and White 2005), as well their modifications by the appraisal system of graduation. Corpus-supported analysis of data taken from British and German election night interviews previously examined regarding further pragmatic aspects (Becker 2007a, 2007b, 2007c) shows that the consideration of contextual factors such as political affiliation of interviewees, or cultural norms regarding the public behaviour of politicians, or media contexts, is an essential prerequisite for quantitative-qualitative approaches to appraisal in political discourse. This observation parallels the *caveat* Lakoff & Johnson (1980) formulated regarding the cultural dimension of quantity metaphors, pointing out that e.g. the conceptual metaphor more is better is not valid in all cultural contexts, because it is not shared by people dedicated to poverty, such as Trappist monks. In a similar vein, expressions such as *win* or *lose* used in dialogic contexts such as media interviews may carry positive, negative, or even ambivalent attitude, depending on their addressees. Quantitative-qualitative analysis of British and German election night interviews shows a similar distribution of attitude in interviewers" questions, but differences regarding the modifications via graduation. These similarities and differences are discussed considering similarities and differences in British and German political and media contexts.

William Beeman

Getting the lower hand: The advantagious strategies of humility in interaction

[contribution to the panel *Emancipatory Pragmatics: The Search for Cultural Parameters in Interactional Discourse*, organized by Saft Scott]

Many languages throughout the world have both morphophonemic and discourse features that differentiate between status of participants in interaction. The languages that exhibit these features span virtually every known language family, and include such geographically dispersed languages as Japanese, Tongan, Javanese, Thai, Persian and Wolof. Therefore, this feature is unlikely to be a genetic characteristic of any language group, being rather governed by pragmatic cultural considerations in the societies in which the language is employed. In languages employing this feature it is impossible to speak grammatically without making linguistic choices that reflect status differentials. Because there is a degree of choice, it is also possible for speakers to strategize in their interactions with each other--essentially employing a cognitive cultural judgment. This paper explores one potent interactional strategy: "getting the lower hand." In this pragmatic strategy, one speaker places him or herself in a lower status position vis-a-vis the other. In doing so, the self-lowering speaker gains important perceived advantages in the long-term relationship with the other interaction participant. The precise nature of these advantages, as well as the linguistic strategies that effect them vary from culture to culture. In comparing "getting the lower hand" in several societies, I will demonstrate the range of social accomplishments that are facilitated by this pragmatic strategy, as well as showing the variations that exist from language to language.

Leila Behrens

Focus as an interactional device: New aspects of the Hungarian focus

[contribution to the panel *Context and contexts: parts meet whole?*, organized by Fetzer Anita]

This talk aims to show how a particular construction in a particular language, i.e. the focus construction in Hungarian, is employed in negotiating and manipulating contexts.

It will be argued that the description of this construction runs into serious trouble in all those approaches which consider context as a combination of default world knowledge and mechanically updated knowledge from explicitly asserted linguistic sources, without taking into account that speech act participants might deliberately manipulate contextual expectations of each other and that a good deal of inferences in discourse concern understanding of "common ground" rather than the propositional content of single utterances.

According to the dominant view, which is strongly influenced by É. Kiss's work (cf., e.g., É. Kiss 1998), Hungarian focus is a paradigm case of "identificational focus". This assumption has been radically challenged in the past few years by Wedgwood (cf., e.g., 2003) from a semantic/pragmatic point of view. Wedgwood even rejects the somewhat weaker traditional assumption that the Hungarian focus would necessarily involve a presuppositional part, arguing that the only sensible interpretation in many cases would be one in which both focus and focus frame represent new information.

Although the objections against the identificational/exhaustive analysis in Hungarian are basically correct, they miss the crucial point that pragmatic presuppositions cannot be judged from an external perspective, independently from speakers" intentions. The Hungarian focus construction is clearly connected to a presuppositional flavor (i.e. in the seemingly all-new cases as well) and stands as such in opposition to a fully

assertive construction. By having the choice between a presuppositional and an assertive formulation speakers may implicate their attitude about what should be considered as part of "common ground". In this way, they may fulfill further interactive goals such as establishing power or friendship.
This claim will demonstrated by additional data such as TV dialogues and pieces of private conversation. I will discuss three groups of controversial cases:
a) Uses of the focus construction with bridging inference;
b) Cases in which there is uncertainty about the conversational partner's or audience's knowledge; in this case, using focus may trigger both a hostile and a friendly inference (e.g. "if you did not know this you are an ignoramus" or "you surely know this since you are an expert like me");
c) Cases in which the presuppositional part is supposed to be a controversial proposition the truth of which possibly would not be accepted by all conversational partners; in this case, using focus is a power-establishing coercive strategy, exploiting the fact that presuppositionally-presented information is harder to challenge in a controversy than assertively-presented information.

Lawrence Berlin

Fighting words: Is the tongue mightier than the sword?

[contribution to the panel *Context and contexts: parts meet whole?*, organized by Fetzer Anita]
This presentation begins with a multilayered definition of context (Berlin, 2007), developed within the framework of a critical discourse analysis (Chouliaraki & Fairclough, 1999). Situating that definition within the linguistic, social, and sociocultural contexts of social action and their interplay (Fetzer, 2004; Fetzer & Akman, 2002), the study explores the political "interviews" with Hugo Chavez, President of Venezuela, delivered during his weekly broadcast,*"Alo Presidente"*, during the early part of 2008. The focus will be on Chavez' particularized use of language intended to guide the audience in constructing a particular context, in this case support for the militarization of the border with one of the country's closest neighbors and trading partners, Colombia. By examining the interactional context, the particular contributions made within the micro level are identified and located within the broader social context (i.e., cultural and societal considerations), both in the synchronic and diachronic (immediate and extant sociocultural context) to examine the following question: Does the particularized use of language—in this case, *militarizing language*—constitute an activity type or speech genre? As such, could language used to gain local political power and global political recognition produce the meso context by embedding certain speech events within a larger sociocultural and sociopolitical (extrasituational) milieu? In attempting to answer this question, I will simultaneously be able to suggest whether choice in language use might have the power to create a context that is external to the talk itself or whether it merely influences something that already exists.

Rakesh Bhatt

Longing, belonging, and discontent: Kashmiri language in diaspora

[contribution to the panel *Articulating belonging: Migrant identity discourses in transnational and trans-regional contexts*, organized by Bolonyai Agnes]
This paper uses empirical data to demonstrate the ways in which Kashmiris in diaspora respond symbolically to new relations of power and domination between languages, and how they understand their own historical-linguistic identity within a system structured around dependency and unequal development.
During various points in the history of Kashmir, different languages served as "legitimate language," creating conditions where the acquisition of symbolic and cultural capital meant the acquisition and use of a language other than Kashmiri. This has produced and reproduced, as Gal (1988: 249) has observed in another context, "a familiar asymmetry between knowledge and evaluation of language: a respect for linguistic varieties one does not speak, a depreciation of one's own language." The officialization of Urdu in the state of Jammu and Kashmir in 1951 gave its speakers a de facto monopoly of the political apparatus and, more importantly, a privileged path of communication within the fellowships of power. The subsequent normalization, inculcation, and legitimization of Urdu—made possible through the educational system and its relation to the labor market—lead to attrition of Kashmiri language use, especially among the younger generation.
In the diaspora context, the problem is further exacerbated by the presence of other linguistic hegemonies, of Hindi and English, which further devalue and marginalize the functional efficacy of Kashmiri. Analysis of field data (oral and written) shows Kashmiris in diaspora displaying a paradoxical stance: a longing for use of Kashmiri language and a strong desire to belong to the Kashmiri community yet at the same time actively engaged in erasing all indexicalities associated with Kashmiri language use. This paradox, I will argue, arises in Kashmiri diasporic context due to the provisional nature of group identity that is closely linked to local folk theories of (i) (Kashmiri) language, (ii) (its) acquisition, and (iii) interactional practices.

Jack Bilmes

Toward a general methodology for investigating formulation in verbal interaction

[contribution to the panel *Occasioned semantics: Systematic approaches to formulation in conversation*, organized by Bilmes Jack]

This paper will sketch my recent investigations into three related properties of formulation—generalization/specification (G/S), contrast and co-categorization (C/C), and scaling—as they occur in conversational contexts. The data to be used are recordings and transcripts of interactive talk from various sources. One major theme is that semantic relations are, to a large extent, created on the spot through sequential processes. The resources and constraints provided by the cultural and discursive setting will also be examined. Finally, it will be argued that any particular realization of these formulative properties potentially has sequential and implicational consequences.

G/S and C/C will be approached through the concept of taxonomy. Although taxonomy is a classic tool in linguistics and anthropology, it has been treated as an abstracted representation of cultural or cognitive or linguistic structure. In this paper, taxonomies will be viewed as systems of conceptual relations created in, constrained by, and productive of interactive talk.

A particular formulation may be located not only in terms of its taxonomical but also its scalar position. The approach taken here is different from linguistic pragmatic studies of scalar implicature in several respects. First, I am interested in the workings of scalar relations in actual conversation. Second, the emphasis is shifted from purely logical/semantic scales to culturally and conversationally constructed scales. Third, I will propose a distinction between primary and modulating scales. Finally, I attend to the interactive, sequential consequences of scalar properties in actual situations of talk.

The underlying assumption of this paper is that formulations in interactive talk are elements in a field of meaning constructed in part by that talk. G/S, C/C, and scale are dimensions of that field and provide a general conceptual apparatus for determining (to some extent) a particular formulation's nature and conversational function.

Joe Blythe

The preference for association in Murriny Patha talk-in-interaction

[contribution to the panel *Talk-in-interaction in (Australian) Indigenous Communities*, organized by Rendle-Short Johanna]

When referring to persons in talk-in-interaction, interlocutors recruit the particular referential expressions that best satisfy both cultural contingencies and the speaker's own interactional objectives. Regular referring practices reveal cultural preferences for choosing particular classes of reference forms for engaging in particular types of activities.

When speakers of the northern Australian language Murriny Patha refer to each other, they display a clear preference for associating the referent to the current conversation's participants. This preference for Association (Brown 2007) is normally achieved through the use of triangular reference forms such as kinterms. Triangulations are reference forms that link the person being spoken about to another specified person (e.g., *Bill's teacher*). Triangulations are frequently used to associate the referent to the current speaker (e.g., *my father*), to an addressed recipient (*your uncle*) or co-present other (*this bloke's cousin*). In this presentation I will use conversation analysis to investigate some of the regular activities that Murriny Patha speakers engage in by associating non-present persons to co-present conversationalists.

The extended family structure provides a wealth of real and classificatory kinship links by which all persons in the social universe may be associated to one another. Referring with kin-based triangulations can be a force for social cohesion and a force for social disjunction. Thus, simultaneously linking oneself and one's addressee to the same referent (e.g., *my father's mother's brother, your father*) is a resource for forging solidarity, because both speaker and addressee are united by a common kinship bond. On the other hand, when used contrastively, self-association to one referent (*my mob*) and other-association to another referent (*your mob*) is a resource for accentuating the distinction between different social groups.

In particular, I will show that Murriny Patha speakers regularly associate key persons to themselves when making authoritative claims about items of business and important events. They frequently draw on kinship links to legitimize their right to speak about the relevant business or to give credence their own versions of events (e.g., "I know about that because he was my own uncle").

Andrea Bogner, and Barbara Dengel

Polyglot intercultural practices in scientific communication

[contribution to the panel *Contrastive media analysis – approaches to linguistic and cultural aspects of text types*, organized by Luginbühl Martin]

Departing from culture-specific scientific interaction our presentation seeks to elaborate the specific potential of polyglot intercultural practices in scientific communication. We concentrate on the analysis of constellations of mediation as exchange processes in an international students' workshop with special emphasis on the reciprocal condition of the participants' foreignness. We aim to investigate the development of forms and methods of mediation that enable the participants to engage in procedures of (cultural) comparison thereby achieving a differentiation of spaces of knowledge and generate an epistemic diversity which would not be realized in a monolingual mode.

Barbara Bokus, and Tomasz Garstka

Children's argumentation in the sharing of metaphoric meanings

[contribution to the panel *Argumentative strategies in children's discourse*, organized by Shiro Martha]

This paper deals with the phenomenon of understanding and interpreting metaphoric expressions. Metaphoric meanings are open and need to be clarified and supported by argument. According to van Eemeren et al. (1996, p. 5), "argumentation is a verbal and social activity of reason aiming at increasing (or decreasing) the acceptability of a controversial standpoint". In the present research, the controversial standpoints concern children's interpretations of metaphors. Of the many metaphoric figures, one type was selected: the 'so-called' psychological-physical metaphors that illuminate a psychological experience by appealing to an event in the physical domain. The data consist of children's discussions in pairs, in which they make a joint interpretation of one such metaphor including a dual-function adjective, e.g., a *hard* person*,* a *sweet* person*,* an *empty* person.

A hundred and forty-four dialogues between peer dyads were recorded (half boy-boy pairs, and half girl-girl pairs) from three age groups (48 dialogues from each group): 6;6-7;6, 8;6-9;6, and 10;6-11;6. The children's task was to prepare an interpretation of metaphorical expressions for two television quiz shows, one for peers and one for young preschoolers. The research design was balanced for age, gender, and order of metaphoric interpretation in the two experimental variants. The research questions concerned the organizational process of dialogic discourse toward a shared interpretation of a metaphor (for example, "*a hard person is like a stone"*, "a *sweet person is like a cake someone everybody likes"*, "*an empty person has no knowledge, s/he is a little stupid like a sheep*"). These questions were: 1)What arguments do children use to convince each other of their interpretations? And what arguments against those of the interlocutor? 2)What does argumentation change with interlocutor's age? 3)What do children stress in preparing a shared metaphoric description for different addressees?

Following Quignard's model (2005), we analyzed children's argumentation as a particular case of dialogical problem solving, whereby children had to understand the metaphoric meaning and convey it to the potential addressee. The analysis included the composition of proponents' theses (my thesis - MT, or your thesis –YT), the argumentative orientation in favor of a thesis or against it, and the type of context in which a metaphoric description was presented to the addressee. The following phases were found in children's arguments about metaphoric interpretation: a)offering a new interpretation, b)asking the partner to support this offer, c)requesting the partner to explain his/her interpretation, and d)responding to the partner's contribution (negating or rejecting, confirming, elaborating, modifying).

The results show that in children aged 6;6-7;6 years, the frequency of operations referring to the partner's interpretations is maintained at a level similar to the rate of introducing new interpretational offers, but in the older groups, the frequency is higher. This analysis reveals an interesting dynamic in the argumentative orientation of the *pro* and the *contra* type, depending on the age of interlocutors. For the younger addressee, children most frequently interpret metaphors as descriptions of magical situations. These findings shed light on the interpenetration of metaphoric understandings and the co-construction of meaning in children's discourse.

Agnes Bolonyai

The migrant's tale: Representations of self and other in the narrative quest for belonging

[contribution to the panel *Articulating belonging: Migrant identity discourses in transnational and trans-regional contexts*, organized by Bolonyai Agnes]

Transnational migration and the acute process of socio-geographic "disembedding" inevitably transform the immigrant's cultural landscape of belongings and identifications (Giddens 1991, Hedetoft 2002, Jones and Krzyżanowski 2007). The migrant experience brings individuals into contact with cultural difference provoking not only an unsettling of accustomed, taken-for granted attachments but also the (re-) articulation of Self and Other in the context of new identity options. How do individuals respond to the 'migrant's dilemma' of belonging and non-belonging? What consequences do such dilemmas have for the ways in which people discursively create representations and "positionings" for themselves and others? What kind of discourses of belonging are drawn upon by individuals in identity narratives that attempt to impose "an imaginary coherence" (Hall 1999) on the migrant experience of ambivalence, fragmentation, and contradiction?

This paper explores these questions by examining ways in which Hungarian immigrants in the United Sates

articulate their national, cultural, and linguistic belongings and identifications in response to their position in the political economy of transnational life they have come to inhabit. The data for the analysis come from a corpus of 60 hours of recorded informal interviews with forty first and second generation immigrants. The informal interviews were organized as dinner-table conversations during which interviewees reflected on their life-experiences as migrants and gave accounts of who they are, where they belong, and how they feel about it.
The analysis suggests two overall points regarding the nature of migrant belonging. First, the construction of migrant belonging, rather than being a unified process, is characterized by an interplay of commonality and variability in patterns of identification. Second, individuals' construction of complex belongings and identities is marked by selectivity, gradualness, and hierarchy.
In a strikingly consistent pattern, Hungarian identity is constructed predominantly in terms of a specific set of shared values, cultural consciousness, and linguistic practices and pitted in hierarchical opposition against a negative version of American-ness. Representations of Hungarian-ness display deep-rooted images of 'a community of fate' from cultural and political-historical discourses of the national past. Individuals attach themselves to sources (place, time, feelings) of ethnic belonging through discourses of emotion that mobilize images of authenticity, intimacy, familiarity, and depth. By contrast, identification with the host-land is constructed largely in terms of being, rather than 'true' belonging, in America. And while the sense of not belonging does not necessarily mean a rejection of American identity, the narratives often show individuals positioned by, or positioning themselves, as Others to whom the choice of full belonging may not be readily available. Finally, identity discourses of Hungarian immigrants consistently reveal forms of belonging that locate Self in-between cultures. While some construct such belongings as loss or fragmentation, most situate themselves in discourses of global modernity that view multiplicity, complexity, and critical awareness as the hallmark of transnational, cosmopolitan identity.

Bettina Boss

Gestures used for description in L2 German expository talk

[contribution to the panel *Gesture, cognition and social action*, organized by Tabensky Alexis]
My paper discusses gestures used pragmatically by tertiary learners of German as a foreign language in descriptive sequences of expository talk. From a corpus of 13 oral presentations of 3-6 minutes in length, video recorded in a realistic classroom setting, six data sets were selected because they contained substantial descriptions of events involving several locations. A qualitative analysis of the data based on a detailed multimodal transcription showed that, in spite of their diverse linguistic backgrounds (Australian English, Croatian, Romanian, Polish) and levels of German language proficiency (intermediate, advanced, very advanced), all six speakers use hand gestures systematically to indicate entities referred to in their speech by placing them in clearly defined spaces beside and in front of their bodies (cf. McNeill 1992). In this way they create "mental maps" (Haviland 2000) which serve to illustrate such diverse topics as overseas travel, the move to a nursing home or the disposal of noxious waste. Although the extent and consistency of individual speakers' use of gesture varies, the analysis finds that in each case these descriptive gestures add an additional level of meaning to the corresponding verbal utterances. This is particularly striking in the case of the less proficient speakers, where the use of gesture can be said to ensure coherence in spite of language deficits (cf. Gullberg 2008).
The results of the analysis of the L2 German data are confirmed by a cross-linguistic comparison with data from speakers of French and Greek as foreign languages performing a similar task. The fact that learners of different languages gesture in a similar way when describing spatial relationships raises a more fundamental question about the role of gesture in SLA, namely, whether co-speech gesturing functions as a communication strategy or as a cognitive learning tool (cf. Levinson 2003, McCafferty 2008, Olsher 2008). This question will be discussed briefly in the conclusion of the paper.

Derek Bousfield, and Michael Haugh

Jocular face-threatening amongst Australian and British speakers of English

[contribution to the panel *Im/politeness across Englishes*, organized by Haugh Michael]
Much of the literature on face and facework to date has focused on the saving of face or other practices that limit potential threat to face, across a range of languages and cultures. The overwhelming bias towards studying face-supporting, face-enhancing and face-threat-reduction practices in the field can be traced back to the way in which Brown and Levinson (1978, 1987) drew from Goffman's (1955, 1967) broader notion of facework in their conceptualistion of politeness. There has, however, been a recent move towards focusing more on face-threatening/face-damaging practices following Eelen's (2001) seminal critique of this inherent bias in the field of politeness research and Culpeper's (1996) initial exploration into 'impoliteness'. Much of this work on face-threatening practices so far has been in contexts involving conflict or aggression, and so has fallen under this umbrella of impoliteness (Bousfield 2008; Bousfield and Culpeper 2008; Bousfield and Locher 2008 ; Culpeper

1996, 2005; Culpeper, Bousfield and Wichman 2003). Face-threatening practices that are received positively by interactants, on the other hand, have been relatively unexplored to date as Bousfield (2008: 137) points out. When invoked within a jocular or non-serious frame, face-threatening may give rise to what has been variously termed "banter" (Leech 1983; Plester and Sayers 2007), "mock impoliteness" (Bousfield 2008), "jocular mockery" (Haugh forthcoming a, b), as well as "teasing" (Drew 1987; Everts 2003; Lampert and Ervin-Tripp 2006). Research to date has analysed jocular face-threatening practices in interactions between speakers of American English (Everts 2003; Lampert and Ervin-Tripp 2006), British English (Drew 1987; Grainger 2004; Mullany 2004; Norrick 2003), New Zealand English (Hay 1994, 2000; Holmes 2006; Holmes and Marra 2002; Plester and Sayers 2007), and Australian English (Goddard 2006b; Haugh forthcoming). In line with the growing interest in exploring differences in *pragmatics* across varieties of English heard within the emerging, nascent fields of variational pragmatics (Barron 2005; Barron and Schneider 2005; Schneider and Barron 2008) and ethnopragmatics (Goddard 2006a), we compare jocular face-threatening practices amongst speakers of Australian English and speakers of British English in the North of England. Our analysis focuses on a number of face-threatening practices in casual interactions, including self-directed mockery, other-oriented mockery (or teasing), and extended sequences of banter. The interactions studied range from those between friends, family members to conversations between unacquainted persons. Through careful analysis of transcripts of audio-recordings as well as text messages (SMS) sent and received by participants during these exchanges, a number of similarities as well as differences emerged across Australian and Northern British English speakers, particularly in their deployment of such practices. It also emerges in the course of the analysis that focusing on participant responses, as well as on whether the mockery is framed and interpreted as potentially inclusive or exclusive of the ostensible target, are crucial in establishing that jocular mockery, teasing, banter and the like (that is, an admittedly high-risk combination of face-threatening and face-boosting) rather than aggressive mockery or teasing (that is, face-threatening only) has been interactionally achieved.

Susan Bridges, Coman McGrath, and Cynthia Yiu

Multilingual clinical interactions in dentistry – a microanalysis

[contribution to the panel *Language, medicine and culture: Researching healthcare discourse in multilingual and multicultural contexts*, organized by Zayts Olga]

One dimension of the interactional complexities of a multilingual dental teaching hospital is the clinical consultation. Standard dental consultations are routinely triadic formulations of dentist/ patient/dental surgery assistant (DSA). In a teaching clinic, this pattern may be disrupted with clinical tutors/supervisors joining the interaction or with student peers adopting a support or assisting role. This presentation examines a triadic interaction between a dentist, patient and dental surgery assistant in one multilingual clinical consultation. Using Conversation Analysis (CA) as an analytic tool, we examine how a multilingual context may affect the sequential organisation of talk. Specifically, we examine two features. First, we focus on the construction of the interactional sequence exploring how the pattern of talk is formulated when the DSA adopts the dual roles of translator and clinical support staff. Second, we examine an instance of the communication of diagnostic 'bad news' and how the sequence organization of this is co-constructed through interpretation.

Marcel Burger

Dealing with conflicting journalistic styles to achieve texts: Oral negotiation of written media discourse

[contribution to the panel *Collaborative news writing: A discursive perspective on news production*, organized by Perrin Daniel]

Within the framework of an interactionist perspective in the field of discourse analysis, this paper focuses on the discursive negotiation of conflicting identities at the workplace. More precisely, we will examine in detail how a journalist and a cutter do have to collaborate orally to achieve a written media report for the Swiss news broadcast (public service). As a matter of fact, our case study shows conflicting journalistic styles at work, dealing with the aim of producing a short report (1min20) concerning a tragic event (an aircraft crash in Indonesia). On the one hand, an experienced journalist is showing ethical concerns: in the morning, he has received a film of the crash from a press agency. The images, taken from an amateur video-clip, are quite violent: the plane has touched down in a paddy field somewhere in Indonesia. One can see survivors of the crash, in rags, covered in blood, staggering and seeking a shelter before a possible explosion of the aircraft. According to the journalist, such images are not relevant to the issue of informing citizens concerned themselves with the ongoing of the public sphere. On the other hand, the cutter is showing opposite concerns. According to him, the images of the amateur video-clip are amazing: the meaning of the event is quite obvious (so that there is nothing essential to add verbally to the visual text) and, more basically, they express a "reality on line" as they involve the media audience at the heart of the event: this is what a news report also should be (in spite of the potentially offending dimension of the clip). Such conflicting journalistic styles are at the same time emerging

and negotiated through the collaborative work. We analyze what is at stake with each step of the oral negotiation of the news report. More precisely, we will focus on the link between the speech acts performed by both media employee as they implement in a specific activity type: in our case the practice of generating news in the media.

Gillian Busch

Mealtime: Choices about topic - considering co-participants

[contribution to the panel *The interactional practices of children in institutional contexts*, organized by Danby Susan]

This paper explores how topical talk can work to include some members while excluding other family members. Topical talk is a collaborative accomplishment used regularly by participants to perform some other activity. The regulation of topic involves the participant's consideration of who their fellow participants are, categorically speaking. In adult-child interactions, this involves adults offering up child-friendly topics. Thus, participants orient to building conversation for particular members that involves preserving the conversation and preserving membership categories.

The mealtime talk from one family during an evening mealtime was video-recorded and transcribed. An extended sequence of talk from the mealtime was analysed using the analytic resources of conversation analysis and membership categorisation analysis. Analysis shows, first, how a 'child relevant topic' is introduced to the mealtime talk and, second, how the nominated topic is oriented to by family members. Analysis explicates how the excluded member makes deliberate choices about 'topic' with an orientation to the adult co-participants. These findings show how participants' orientation to topical talk contribute to the social and moral order of family mealtimes.

Cade Bushnell

Categories in action: Towards a systematic analytical methodology for examining categorial formulations in talk-in-interaction

[contribution to the panel *Occasioned semantics: Systematic approaches to formulation in conversation*, organized by Bilmes Jack]

The issue of categorial formulations in talk-in-interaction has been a topic of sustained interest for researchers approaching interactional data from an ethnomethodological perspective. However, a systematic methodological approach for examining categories in talk has yet to be fully developed. As Schegloff (2007: 477) argues, '[p]erhaps the most urgent issue pressed is this one, because it directly affects the effort to use work on MCDs in actual analysis. Is any attribute or description to be treated as a category in a categorization device of the sort Sacks meant to be describing?' He further stresses that the crux of the issue is 'not whether we can or should make a category out of it, but whether they – the parties to the conversation – do so, and, if they do, what that sounds or looks like' (ibid.; original emphasis). Furthermore, Schegloff maintains that a failure to ground an analysis in the participants' actual conduct may result in the analyst 'promiscuously introducing into the analysis what the writing needs for the argument-in-progress' (2007: 476).

In this paper, I propose one direction for developing a systematic, data-grounded analysis of categorial formulations in interaction. In particular, I outline a methodological framework which synthesizes ethnographically informed conversation and membership categorization analytic procedures: sequential categorization analysis. This framework is developed around two main analytical foci. The first examines how the participants themselves work to publicly associate some occasioned set of normatively and morally accountable actions, rights, obligations, entitlements, attributes, etc. (i.e. category-bound predicates) to the various turn- and sequence-generated categories built up by their actions-in-talk, and to explicit categorial formulations (i.e. labels, metonyms, descriptions, etc.) and their indexers. The second is concerned with how the participants recognizably and relevantly accomplish the sequential organization and turn by turn management of their categorization work. The notions of rhetorical (see Edwards, 1991), 'conditional' (Schegloff, 1968), and retro-relevance, along with 'response priority' (Bilmes, 1993, 1995) are discussed as being powerful sequential analytical tools for examining these practices. I suggest that sequential categorization analysis can provide the researcher with a systematic, data-grounded methodological approach by which to (i) identify the categories participants make relevant in their interaction, (ii) describe the ways in which the participants co-assemble and manage such categories, and (iii) show how such category work is implicated in the various social actions the participants assemble in, by and through their talk.

Jason Cabral

Commands and cultural perception of behavior in Hawaiian

[contribution to the panel *Emancipatory Pragmatics: The Search for Cultural Parameters in Interactional Discourse*, organized by Saft Scott]

This paper will analyze four means of expressing a command in the Hawaiian language. The most common of

these four is the active syntactic structure, such as: Mai hana oe pela. (Don't do that.) or E pani oe i ka ipuka. (Shut the door.) Three other distinctive forms exist along with the active syntactic structure. One of these is the common Polynesian use of the passive voice command, such as: Pani ʻia aku ka ʻīpuka! (Shut the door. Literal: The door is to be shut.) Its use in Hawaiian, however, is distinctive. There is also the drawing of attention to a disapproved action using formulaic language, such as: Lalama ka lima! (Don't touch! Literal: Hands grope.) Finally, there are commands addressed to body parts, such as: E nana ka maka. (Open your eyes. Literal: Let the eyes look.) The various forms of pragmatic use, their registers, and cultural associations will be discussed in this paper. In particular, connections will be made to the cultural perceptions of behavior.

Christopher N Candlin, and Catherine O'Grady

Managing risk-related decision-making in primary healthcare: Contrasting lay and professional reasoning in pragmatic space

[contribution to the panel *Decision-making in healthcare encounters*, organized by Cordella Marisa]

This paper focuses on risk and the pragmatics of decision-making in risk management in primary healthcare. It explores the interdiscursive co-construction of risk-related decisions by professionals and patients within the pragmatic space of uncertainty, harm, and responsibility. It focuses on two contrastive data sets: one from examples of General Practitioner performance in the context of assessment, the other from General Practitioner training sessions focusing on professional practices in relation to risk management. Central to both contexts are two further contrasts, that of lay and professional reasoning in relation to risk-related decision-making and that of pragmatic versus metapragmatic comment.

Anna Chan, and Yuling Pan

Analysis of Chinese speakers' responses to survey interview questions in comparison to other language speakers

[contribution to the panel *Chinese Discourse and Interaction: Theory and Practice*, organized by Pan Yuling]

Prior research on the communication styles of Chinese speakers in their writing and conversations found that Chinese people tend to use indirect and circular styles in interactions (Young, 1994, Gunthner 1993, 1994, Scollon and Scollon 1991.) Recent work by Pan (2008, forthcoming) examining the linguistic features of monolingual Chinese respondents in a structured cognitive interview setting (conducted in 2006 as part of the U.S. Census Bureau's American Community Survey (ACS) research) also revealed that Chinese interviewees show a similar style of communication when responding to probing questions. In particular, Chinese respondents were more likely to provide very limited or ambiguous responses to questions compared to their English speaking counterparts.

In this paper, we aim to expand the scope of these prior studies by: (1) replicating the study on the linguistic features of Chinese respondents with a different set of cognitive interview data; (2) examining the social and demographic factors that associate with the communication styles of Chinese respondents –this is the main focus of our paper; and (3) comparing these linguistics features with four other language groups: Koreans, Spanish, Russian and English speakers.

Data for this study were collected by the U. S. Census Bureau in 2007 to pretest a multilingual brochure of ACS. Respondents in this study were observed during cognitive interviews on how they handled the mail-out survey advance materials. Respondents were assessed, by way of interview question-answer format, on their perception of the likelihood that they would open and read the advance materials and participate in the actual survey if selected. A total of 116 monolingual speakers from five language groups -as prescribed by the Census Bureau-: Chinese, Korean, Russian and Spanish and native speakers of English, participated in the study. This paper will take advantage of the availability of data from these groups to serve as comparison groups. This comparison is important; it will provide more empirical evidence for the characteristics of Chinese respondents' linguistics features and behavior in a survey interview setting and will highlight the similarities and differences between the speakers of these groups.

This is also a unique and rare study that combines both qualitative and quantitative methods of analyses. We will begin by using discourse analysis to examine the linguistics features of interviewees' responses to a sequence of interview questions that leads up to determining survey participation intention. We will then compare and contrast the level of directness in these responses across the five language groups. We will concentrate on examining whether respondents provided sufficient and relevant responses to the sequence of four interview questions. We will then apply quantitative analysis to examine the relationship between the respondents' social and demographic characteristics and the quality of their responses in structured survey interviews. Logistic regression methods will be used to perform these statistical analyses to determine the effects of social and demographic factors on communication styles. Findings from this study will be significant and insightful for our understanding of the characteristics of Chinese institutional discourse in comparison with other groups.

Angela Chan, and S. Schnurr

When laughter isn't funny. Responding to teasing and self-denigrating humour at work

[contribution to the panel *Listener activities*, organized by Norrick Neal R.]

Although research generally agrees that humour is a valuable tool in the workplace which may perform a myriad of functions (e.g. Caudron 1992; Holmes 2000), humour is, in fact, a double-edged sword, which may also perform a range of negative functions. This highly ambiguous and complex nature of humour is not only reflected in the various ways in which it is used in a workplace context, but is also shown in listener's responses and reactions to humour.

Drawing on authentic discourse data collected in four Hong Kong and three New Zealand workplaces, we explore a particularly interesting type of listener activity, namely responding to two particularly ambiguous and thus interesting types of humour: self-denigrating humour and teasing. Due to their ambiguous nature, self-denigrating humour and teasing, especially when issued in workplace contexts from superiors to their subordinates, often create precarious situations as listeners are left with the task of figuring out whether the message conveyed in the humour was meant seriously and how to interpret and respond to the inherent face-threat (to the speaker's and/or the listener's face).

Using the framework of rapport management (Spencer-Oatey 2000) we look at some of the ways in which subordinates in our data deal with the potentially face-threatening situation that emerges when their superiors use self-denigrating humour or teasing. A particular focus is on listeners' strategies to resolve this tension and to manage sociality rights as well as to do face-work (by considering interlocutors' quality and identity face).

While self-denigrating humour and teasing are typically not responded to by laughter (Hay 1995), there are a number of potential response strategies from which listeners may choose: they may, for instance, disagree with their superiors, merely acknowledge the humour, support and even challenge their superiors' humour, or simply remain silent. In choosing between these response strategies, listeners achieve a range of functions simultaneously: they signal recipiency, respond to the hierarchical relationship between interlocutors, and they attend to their own as well as their superiors' face needs.

Wei-Lin Chang, and Michael Haugh

Face in Taiwanese business interactions: From emic concepts to emic practices

[contribution to the panel *Chinese Discourse and Interaction: Theory and Practice*, organized by Pan Yuling]

Face in the figurative sense of a positive social image, alternatively honour, prestige or reputation, is associated with feelings of pride, satisfaction, embarrassment or humiliation. It is perhaps for this reason that it has been extensively studied and theorized over the past few decades, being increasingly applied to the analysis of communication and social interaction in a variety of disciplines. Yet while face has become firmly established as a means of explaining various social phenomena including politeness, impoliteness and offence, impression management, conflict management and the like (e.g., Arundale 2006; Bousfield 2008; Brown and Levinson 1987; Goffman 1967; Ting-Toomey 1988, 2005), it has also been long associated with East Asians, particularly the Chinese. This is not surprising as the use of face in this sense in both folk and academic discourse can be traced back to the Chinese term *mian* (Haugh 2005). Indeed, numerous studies of face in Chinese have been produced, particularly with a focus on the *emic* conceptulisation of face in Chinese, as the key terms for face, *mianzi* and *lian*, are invariably embedded in discourse about Chinese language, culture and social practice (e.g., Gao in press; Hu 1944; Hinze 2005; Ho 1976; Mao 1994). However, studies of face in Chinese from an interactional perspective, analysing how face is interactionally managed and achieved in actual Chinese social interactions have been relatively few thus far (e.g., Chen 1990/91; Pan 2000). In this paper, it is thus proposed that face be examined through the lens of conversation analysis and ethnomethodology (Garfinkel 1967; Heritage 1984; Lerner 1996) in an attempt to adequately ground the ensuing interactional analysis in the participant's (emic) perspective, rather than imposing an etic framework that distorts or misrepresents the interactional achievement of face (Arundale forthcoming; Haugh 2007, in press). In doing so, we argue that research about face move from a singular focus on emic concepts such *mianzi* and *lian* to a better understanding of emic practices, namely, how face arises in actual interactional discourse.

The present study explores face practices in Taiwanese Chinese with a special focus on insurance business settings. It draws from open-ended ethnographic interviews as well as interactional recordings of insurance business negotiations. In business contexts, business people and clients frequently encounter situations where face becomes salient, due to the importance of achieving a balance between profits and a good reputation in the business world. Therefore, the insurance business industry in Taiwan, which has been chosen as the site for collecting the data, provides considerable insight into authentic face practice in business settings, particularly as insurance business agents in Taiwan spend considerable time interacting with their clients.

This paper opens by first discussing previous research on *mianzi* and *lian,* highlighting the significance of the conceptualisation of these two critical Chinese terms. Transcripts from the ethnographic interviews are then

carefully examined to investigate how native informants of Taiwanese Chinese conceptualise face when doing business, drawing from the informants' knowledge about and experiences in relation to face. The literature review and the ethnographic interviews thus contribute to an overview of what Taiwanese and mainland Chinese people *say* about face, or what term emic concepts. An analysis of the interactional achievement of face in interactional recordings from authentic business negotiations then provides insight into how face may be threatened, saved, maintained and so on in interaction, reflecting what we term observable emic practices. This analysis is grounded in the methodological principles of ethnomethodology and conversation analysis.
In the course of this analysis it emerges that divergences between emic concepts and emic practices can arise. It is argued this shows the importance of an interactional perspective for the analysis of face, as emic conceptualisations do *not* always reflect actual emic practices. It is found, for instance, in the interactional recordings that face-threatening acts are not necessarily impolite, and indeed may contribute to building solidarity between interactants, yet there is little discussion of such "solidarity face-threatening acts" amongst native speaker informants in the ethnographic interviews, where the focus is on emic conceptualisations of face. This study thus indicates that face-related issues should be examined through the careful analysis of interactional data, as well as ethnographic data, in order to tease out the subtleties of various emic practices in Taiwanese Chinese communication. In this way, we may thereby avoid under-theorizing face in Taiwanese and Chinese business contexts, and consequently studies of face in Chinese may contribute more to broader theories of face and facework employed across other sociocultural settings.

Ya-mei Chen

On context and news translation from the perspective of reception aesthetics

[contribution to the panel *Contextual analyses in translation studies*, organized by Vandepitte Sonia]
News texts are constrained by news organizations as well as by the wider social, cultural and political contexts. As the source and target news organizations are situated in dissimilar contexts, news translators usually need to customize the source news texts to meet the target audience's interests and needs (Cheng 2004; Bassnett 2005). Accordingly, besides "accuracy", what matters most in news translation is not "equivalence" but "acceptability" (cf. Toury 1995). Different target news organizations normally hold disparate viewpoints as regards the acceptability of the target news texts. It seems inevitable that the same source news text is generally translated differently by translators working for ideologically opposed news organizations. Additionally, all the different target texts can somehow be regarded as "legitimate". Drawing on the theory of reception aesthetics, this paper conducts a case study to explain how the multiple acceptable translations come into being by exploring the impacts of contextual factors, which include the target news organization's socio-political ideologies, the target audience and the source text.
The main notions of reception aesthetics are relevant to clarifying the contextual influences during the translation process. First, the notion of "horizon of expectations" specifies the set of social, cultural and political norms and assumptions shaping the ways in which readers understand a text at a given time (Jauss 1982). The concept of "response-inviting structures" suggests that any text is undetermined and has many blanks which need to be concretized (Iser 1978). These two notions can be used to make plain how the translator's analysis of the source text is governed by the interaction of the target news organization's ideologies and the source text's indeterminacy. The idea of "implied readers" together with "horizon of expectations" can then explicate how the translator's production of the target text is influenced by the intended audience.
Using reception aesthetics as a framework, this paper first makes a theoretical probe into the contextual impacts on news translators. Following this, the theoretical account is applied to an empirical case study. The data examined in the case study covers news texts concerning the worsening relations between China and the U.S. from the *New York Times* and the *Washington Post*, and their translated versions from the *China Times*, the *United Daily News* and the *Liberty Times* in Taiwan . The source and target texts are compared in terms of the overall semantic structures to identify recurrent shifts. By analyzing underlying reasons behind the recurrent shifts against the contextual factors, t his paper provides a systematic account for the phenomenon of multiple acceptable translated texts occurring in news translation.

Winnie Cheng

The pragmatics and structure of Q&A sessions in professional discourses: Hong Kong Chinese professionals

[contribution to the panel *Chinese Discourse and Interaction: Theory and Practice*, organized by Pan Yuling]
The study reported in this paper examines the Q&A sessions of public speeches and presentations in Chinese language. The data for analysis were obtained from a collection of authentic interactions for professional communication, including forum discussions, public speeches and public presentations by Hong Kong Chinese speakers, primarily obtained from the websites of companies in the business and financial services industries in Hong Kong. The interactive discourses are face-to-face interactions recorded and displayed on websites. The

recordings of the Q&A sessions are transcribed.
The interactive Q&A sessions are typically in marked contrast to the highly planned monologues that precede them, and so require very different communicative and pragmatic strategies from the speakers. The present research study applies the approaches and methodologies of critical discourse analysis, pragmatics, rhetorical strategies, and contrastive rhetoric. It examines thirty Q&A sessions from three perspectives, namely the pragmatic functions of questions (e.g. eliciting facts, eliciting opinions, suggesting, commenting, and criticising), the relation between pragmatic functions and question types (e.g. 'yes-no', *wh*-, declarative mood, and tag), and the rhetorical structure of all the answers. The interpretative effort of the paper will be specially directed to the systematic analysis of social, situational and organisational variables, and how they affect the pragmatic choice and the linguistic manifestations in the Q&A interactions, as embedded in the local socio-cultural, organisational and institutional peculiarities of discourse and interactions in professional contexts in Hong Kong .

Amelia Church

Getting the floor: How young children talk to teachers.

[contribution to the panel *The interactional practices of children in institutional contexts*, organized by Danby Susan]
Child-centred learning is the refrain of early childhood education; this paper explores how children manage to get to the centre in teacher-child discourse. Specifically, teachers' conversations during bookreading have been shown to be positively related to young children's language and literacy development, but little is known to date of how this interactional practice is achieved. The data for this research consist of video recordings of storybook reading in early learning settings, where the teacher interacts with a small group of four-year-old children. Conversation analysis is used as a tool to uncover how the children's contribution to the interaction is positioned. The findings in this study demonstrate that turn relevance is wholly determined by the teacher, and while children produce responses that are topically contingient, getting the floor is achieved by orienting to the pedagogic purpose – an interactional goal which is not always explicit. In these institutional practices of the classroom and pragmatics of storybook reading, implications for children's learning about literacy (amongst other things) are considered.

Georgeta Cislaru

Fear: Polarity and scalarity in French and Romanian

[contribution to the panel *Experiencing, Expressing, Expecting and Using Emotions: Cross-Cultural Discourse Studies in Six Languages*, organized by Claudel Chantal]
The "performative" role of emotions is now widely recognized, mainly due to A. Damasio's works. Emotions may thus be considered as a pragmatic element determining action, relationship, and communication frames. Some four or seven emotions are generally considered basic and universal (cf. Ekman 1980), among which fear. This paper deals with the intercultural axiology of fear and assumes that basic emotions depend on cultural and social factors.
I proceed to a lexical and a discursive analysis, based on three French and Romanian corpora: proverbs, fairy tales and newspaper articles dealing with themes such as food-safety risks, financial crisis, epidemics, etc.
Lexical level analysis shows that:
Firstly, the lexical field of 'fear' is quantitatively less important in Romanian.
Secondly, the external orientation of the lexical fields differs: according to Galati & Sini, 'fear' is perceived as rather close to 'surprise' in French; in Romanian, the lexicographic data indicate that 'fear' is closer to 'concern'.
Proverbs are often considered as a representation of the doxa, able to conduct to anthropological assumptions. A proverbial survey points out some shared values, like *La peur a de gros yeux (fr)/Frica are ochi mari (ro)* (~ fear makes things look more dreadful than they are in reality). However, an important number of proverbs advocate different values: for instance, the French *la peur est le début de la sagesse* (~ fear is the beginning of wisdom) has no direct equivalent in Romanian.
Fear is not equally represented in French and Romanian fairy tales: in French, it is directly expressed or described, the word *peur* (or synonyms) being employed frequently, while in Romanian it is suggested by the situation rather than really evoked. The place fear occupies in the text progress is also different, French fairy tales employing it to launch the outcome action of the story.
In newspaper discourse, danger may be considered as a common aspect, but its treatment from an emotional point of view differs. Cultural differences include quasi-intellectual sharing of emotions (talking about fear, in French press), and emotional *mise en scene* (provoking emotions by using idiomatic structures or expressive titles; cf. Ungerer 1997; both in Romanian and French press).
This study confirms the hypothesis of the cultural and social dependence of fear, which seems to be perceived as

more positive (and more "performative") in French, and more negative in Romanian. It also suggests that some conceptual/lexical differences might determine the axiology of the emotions.

Chantal Claudel

Linguistic expression and semiotic translation of emotions in French and Japanese personal emails

[contribution to the panel *Experiencing, Expressing, Expecting and Using Emotions: Cross-Cultural Discourse Studies in Six Languages*, organized by Claudel Chantal]

Observing the modalities of interpersonal exchanges displayed in E-mail messages reveals the use of graphic and semiotic procedures intended to represent identities and feelings graphically such as emoticons or kaomoji (cf. Sanderson & Dougherty 1993, Marcoccia 2000, Baba 2001, Miles Hoden & Tsuruki 2003). These signs, which appear in precise points of the discourse thread, constitute additions whose function varies according to their co-textual environment. Consequently, they behave as semiotic escorts which can be used to moderate, to extend or to strengthen the linguistic expression. Although such a form of expression "of certain basic feelings (enjoyment, anger, sadness) is necessary for the construction of the meaning of an intervention, for the definition of the situation, for the centring, and at the same moment for the care of faces" (Marcoccia 2000: 250), it is not actualized in an identical way and with the same frequency in French and Japanese personal e-mails (i.e. sent to a single addressee – generally one of the writer's acquaintances – and not to an unknown collective as in newsgroups, etc.). Emoticons convey emotions but not only. They can also be used to give information about physical features, attitudes, etc. In French, they are essentially reserved to convey joy or to moderate the impact of words, whereas in Japanese messages, kaomoji express all kinds of good or bad feelings: happiness, sadness, shame, etc. Besides, these signs of emotion are used along with emoji, signs picturing attitudes (greetings, ritual etc.) that can also reinforce or even replace words. Apart from quantitative differences – there are proportionnaly more emoticons in the Japanese corpus –, the qualitative analysis shows that the two communities vary in discourse practices. In Japanese, the use of emoticons probably has something to do with "cute" (kawai) culture and "the visual language of manga" (cf. Katsuno and Yano 2002), but the practice can also be related to the need to compensate for face-to-face interaction. However, the relational level between the cybercorrespondents (friends, members of the same family, colleagues), the nature of their relationship (close vs distant; symmetric vs asymmetric; etc.) as well as the writer's' age or gender, influence the use of emoticons. This paper shows that the use of emoticons is not so much bound to socio-relational data as to generational parameters, with young users being more familiar with the possibilities offered by the IT tool than elder generation writers whose discursive practices tend to follow pre-existing models such as letter-writing. Approached in the light of a corpus consisting of several hundreds of messages in French and in Japanese, the functioning of emoticons brings into light some specific uses that can be related to the writer's' language / culture or age, as well as to the type of relationship existing between the cybercorrespondents.

Roel Coesemans

Categorization and representation in international flows of meaning

[contribution to the panel *Contrastive media analysis – approaches to linguistic and cultural aspects of text types*, organized by Luginbühl Martin]

This case study is part of a wider research project about the linguistic mechanisms of meaning generation and transformation in international newspaper reporting. The project addresses the issue of how the same event can provide different news stories in various information markets. More specifically, it studies, from a linguistic pragmatic perspective, how African news is covered both in local and 'western' print media.

This particular research is based on a corpus of newspapers from three cultural contexts:

- the US: *The New York Times* and *The Washington Post*;
- Western-Europe: *The Independent*, *The Times* (U.K.), *De Morgen* and *De Standaard* (Belgium);
- Kenya:*The Standard* and *Daily Nation* (Kenya).

The case analyzed in this paper concerns the reporting on the recent general elections in Kenya and its turbulent aftermath (December 2007 until April 2008).

The overall methodology is an ethnographically supported linguistic pragmatic analysis, based on a theoretical framework in which using language is considered as the continuous making of linguistic choices (consciously or unconsciously) at both the production and the interpretation levels in order to satisfy communicative needs (Verschueren 1999). Consequently, it is assumed that specific linguistic and journalistic strategies not only generate certain meanings and guide the interpretation of the texts, but also influence the world view of the readers.

The approach takes into account relevant contextual factors (gathered on the basis of fieldwork, carried out in the institutional context of some of the newspapers) and focuses on intertextual relations. Presuming that "[e]very text incorporates, reformulates, reinterprets or re-reads previous texts [and that] every act of

communication is grounded in semantic and pragmatic histories which are not simple and linear, but complex, multilayered and fragmented" (Blommaert 1999: 5), the intertextual links in the different newspaper reports will be uncovered to show how globally circulating meanings are transformed by linguistic operations in order to adapt a news story to a local readership.
This approach is applied to the selected case with special attention to processes of linguistic **categorization** and **representation**. The main questions are concerned with:
1. The characterization of the social actors involved
What kinds of group membership are ascribed to the main participants of the reports? What differences can we find in the exact wording of such ascriptions (e.g. 'tribe', 'ethnic group', 'community')?
2. The qualification of the reported events
How is the election presented and how is the ensuing crisis described? What labels are attributed to the violence that broke loose ('ethnic', 'tribal', 'political', 'electoral', ...)? And what patterns of implications can be found?
These at first sight innocent lexical choices all express different aspects of meaning within a broader interpretative framework. Starting from this explicit level of language the pragmatic analysis can scrutinize more complex implicit layers of meaning and patterns that reflect differences in (ideological) positioning of the newspapers in relation to the described events.

Charles Coleman

Oprah steps out: Balancing race, gender, and class scripts

[contribution to the panel *Violating the Script: How Dare Barak Hussein Obama and Hillary Rodam Clinton Run for the Democratic Presidential Nomination at the Same Time!*, organized by Coleman Charles]
This presenter examines Oprah Winfrey's endorsement of Barak Obama. Oprah's success is in part due to her ability to manage social scripts. Her public persona fits our "Up from Slavery" script and our individualist mythology. She overcame poverty and sexual abuse to become successful, so "Why can't other Blacks stop talking about slavery's legacy of victimization and just work hard?" Our mythology about the centrality of individual responsibility sidesteps class, race, and gender concerns. Some of Oprah's television programs (make-up make-overs, celebrity worship) minimize these concerns. Other programs (overcoming poverty or a particular health challenge) conform to our individualist mythology. Her overtly political shows have sought a balance as with liberal NewYork Times columnist Frank Rich having been followed by conservative Fox Five commentator Bill O'Reilly.
Oprah's Obama endorsement positions her along side other Blacks, surfacing the perception that achievements by Blacks are gained at the expense of Whites. And while there may be resentment from her majority European American female audiences for Oprah's failure to support Hillary Clinton's candidacy, Oprah's larger script violation is that Black voters are considered better off supporting a candidate whose whiteness makes her more electable, than someone whose inherent threat as a black man makes him less electable.

Marisa Cordella, Marisa Cordella, and Simon Musgrave

Decision-making process in health encounters

[contribution to the panel *Decision-making in healthcare encounters*, organized by Cordella Marisa]
An OSCE (objective structured clinical examinations) is an assessment exercise used widely in medical training in which candidates take the role of doctor in scripted stations which are performed by simulated patients. Examiners, who take no active part in the consultation, assess the candidates' performances on the basis of adequate medical knowledge and communication skills. The candidates in such OSCEs have to accomplish at least two tasks. Firstly, they must negotiate a successful interaction with the simulated patient in which the patient's interactional needs are met and the candidate's communicational competence is revealed. Secondly, they must convince the examiner that their medical knowledge is satisfactory. In attempting to carry out both of these tasks at once, candidates have to make decisions about which communicative goals should be pursued in any particular discourse segment a well as making decisions about how clinical goals should be achieved within the unfolding interaction. This study investigates such decision-making processes in the discourse of 11 international medical graduates (IMG) carrying out two OSCE stations during a bridging course and brings to light the conflicts and interrelationships that emerge between these various goals.

Elizabeth Couper-Kuhlen

Emotional reciprocity in storytelling: How much is enough?

[contribution to the panel *Affectivity in conversational storytelling*, organized by Couper-Kuhlen Elizabeth]
In this paper I wish to examine the phenomenon of 'emotional reciprocity' (Jefferson 1978, Jefferson & Lee 1981) based on the single-case analysis of a conversational story which merges into troubles telling (Jefferson 1988). Whereas co-participants in this sequence *align* as story recipients, they do not fully *affiliate* as troubles recipients (Stivers 2008), which leads to a subsequent 'complaint' by storyteller. The fragment is taken from a

three-party face-to-face interaction; the analysis is conversation-analytic and multi-modal. Questions to be explored include: Where and how does the storyteller signal that some emotional uptake is due next? Where and how do story recipients manage such expectations? What counts as an adequate display of emotional reciprocity? What conclusions can be drawn concerning emotional reciprocity and accountability in everyday storytelling?

Jakob Cromdal, and Karin Osvaldsson

Trouble locating trouble: How problems of locating accidents are dealt with in mobile phone emergency calls

[contribution to the panel *Talk in emergency work: calls for help and response dispatch*, organized by Cromdal Jakob]

A call to a dispatch centre comprises the first step in an emergency response. A central concern for the operator is therefore to efficiently collect relevant and accurate information so that response priority can be set and relevant assistance dispatched. One feature of emergency reports deals with visual information relevant for, for instance, diagnostic decisions or for the purposes of locating the incident. In the context of mobile phone emergency calls, such information is (at present) overwhelmingly mediated through talk.

Our focus in this paper is on some properties of "location sequences" which typically take place early in the calls. Specifically, we examine participants' joint descriptions of location and space that are, for various reasons, treated as problematic in the subsequent course of talk.

The study draws on a collection of over 80 real-life mobile phone calls to a Swedish 112 SOS-Alarm centre. Its analysis examines the sequential and categorial organisation of problematic location sequences. This allows us to identify some features of ordinary conversational practices for describing and formulating location and space that prove problematic in the context of emergency reports. These involve a variety of expressions mundanely used to gloss distance (e.g., "not far at all"), direction (e.g., "speeding away"), speed (e.g., "like a maniac"), and other naturally imprecise formulations.

The analysis further points to some procedures for disambiguing such information. These involve:

- joint unpacking of location-relevant glosses ("what do you mean 'just across the park'?")
- contextualisation of location/space-relevant queries (e.g., "is it too far to carry a stretcher?"), that is, practical concerns of local geographies
- accounting for formulations of space and location (e.g., claiming or disclaiming local knowledge)
- preference for formal criteria (metrics, postal addresses, etc)
- explicitly invoking of technology-mediated information (features of operator's maps, cellphone positioning information, etc)

Thus, the analysis demonstrates how the participants work to accomplish institutionally relevant, actionable positioning of emergency incidents. In particular, our analysis attends to matters of how space is "rendered visible" through talk. It therefore contributes to current ethnomethodological work on the orderly features of action, highlighting the intersection of distinct modalities and technologies within the realm of emergency dispatch work.

Sarah Cutfield

Making and monitoring demonstrative deixis in Dalabon interactions

[contribution to the panel *Talk-in-interaction in (Australian) Indigenous Communities*, organized by Rendle-Short Johanna]

In this paper, I report on the exophoric (or, "spatial") uses of the demonstratives in interactions in Dalabon, a non-Pama-Nyungan language of south-western Arnhem Land.

Traditional descriptions of the spatial uses and semantics of demonstratives have characterised the spatial distinctions as symmetrical, or as being equally-spaced and paradigmatically-opposed (e.g. proximal/distal, proximal/medial/distal, near-skpr/near-addr/away-from-both) (Fillmore 1982; Anderson and Keenan 1985; Diessel 1999; Dixon 2003).

Recent work suggests that these characterisations may in fact be masking the real paradigmatic distributions, which may not be equal (Levinson 2000:79), spatial (Özyürek 2001), or even semantic (Enfield 2003; Hanks 2005).

I investigate the exophoric uses of the demonstratives in Dalabon according to several deictic parameters (referent location, concurrent pointing, discourse status of the referent, referent visibility, etc). It is shown that speakers make exophoric reference according to whichever deictic parameter is most salient or useful to them at the moment of utterance. The concept of the "here-space" is significant in understanding speakers" choice of demonstrative, as well as related concepts of "engagement area" and "common ground". Speakers instantiate, index and monitor these concepts with their use of demonstratives in ongoing interaction.

The Dalabon demonstrative "paradigm" is shown to be unequal, not necessarily semantic, nor fully spatial, with

some demonstratives specialising for spatial reference, and others specialising as indicators of assumed "familiarity" or "unfamiliarity" with the referent.

Susan Danby, Jakob Cromdal, Michael Emmison, Karin Osvaldsson, Carly W. Butler, and Daniel Persson-Thunqvist

The institutional work of responding to children's calls to an emergency centre and a counselling helpline

[contribution to the panel *The interactional practices of children and young people using helplines*, organized by Osvaldsson Karin]

This paper examines the institutional work of adult call takers orienting to child callers in two distinct and dissimilar service organisations - an emergency dispatch centre and a counselling helpline. We draw on a subset of telephone calls made to Kids Help Line, a national Australian counselling service for callers aged between five and twenty-five years, and a corpus of children's calls to SOS-Alarm, a national Swedish emergency dispatch centre. Conversation analytic methods are used to examine how the different institutional philosophies and orientations to children are displayed in call-takers' interactions with young callers. Working from a theoretical position that competence is understood as a participant's situated use of language, we investigate these interactions to show how the call takers orient to the children's ability to manage their calls within the given interactional and institutional contexts. The analysis discusses how the institutional philosophies are oriented to in the initial phases of the calls, and the implications of these for the production of the reason for calling and the course of the interaction. While call-takers in both services typically begin with an institutional identification, the Kids Help Line philosophy of "we care, we listen" does not presuppose that callers require help and so offers the young callers an interactional space to design, as they wish, their own entry and reason for the call, which may take some time. On the other hand, the business of SOS-Alarm – to instantly assist people facing potentially acute circumstances – places some specific institutional constraints on the interaction. Accordingly, call takers immediately project the as yet unknown caller's need for help by asking "what has occurred?" We discuss how the young callers respond to these differing openings and how requests for help and advice are shaped by both the institutional philosophy and operating procedures, and the ways in which the adult call-takers orient to the child caller. The paper demonstrates how children and young people, and adults, manage their interactions with each other in institutional contexts.

Christina Davidson

Accomplishing help: The social organization of children's activity during a writing lesson

[contribution to the panel *The interactional practices of children in institutional contexts*, organized by Danby Susan]

Understandings of classroom lessons are informed largely by studies which examine teacher-led activity during whole class or small group instruction. Many studies have established and considered the numerous ways that teacher-talk and activity dominates classroom lessons. The focus on teacher talk ignores the numerous occasions when students work independently of their teachers in classrooms, and leads to understandings of the social order of classrooms that foreground children's activity in relation to their teachers.

This paper examines interactions between children during a writing lesson where children were working independently of their teacher. The lesson was selected from a corpus of audio and video recordings made of daily writing in the classroom. Children in the classroom were in their first and second year of formal schooling, and the recording was made towards the end of the year. Conversation analysis of interaction examines "helping" sequences initiated when individual children approached other children for information about how to write words. The analysis focuses on sequences of talk initiated with a question or request for help, and establishes how children provided information and repaired trouble as they helped others. Analysis of these aspects of talk and interaction enables a detailed description of methods used by children to accomplish helping and to get writing done be seeking and providing help.

In this study, children are shown to accomplish their activity in orderly ways when the teacher isn't present or participating in talk. Discussion establishes how the social order of classroom interaction during independent activity differs from that provided by the classroom teacher, and teachers in general, during whole class instruction. That is, children's talk more closely resembles ordinary conversation and differs markedly from the ways that children's talk is often characterized in descriptions of classroom lessons. It is concluded that while examination of teacher-led instructional talk continues to dominate classroom research and understandings of learning as social activity, the focus on peer interaction has much to tell about the social organization of classroom activity.

Bronwyn Davies

Positioning the other as bully

[contribution to the panel *Positioning in the Pragmatics of Linguistic Social Interaction: The State of the Art*, organized by Moissinac Luke]
In this paper I trace the movement from the theory of positioning that I developed in collaboration with Rom Harr>9 in 1990, to my more recent work (Davies 2008) in which I use positioning theory to analyse abusive relations of power as they are constituted in ongoing repetitive citations of the known moral order. Central to my argument in the 2008 paper is that the ordinary everyday world is sedimented in repeated citations of the way the world is (and, it is believed, ought to be) and that that unreflected, habitual ordinariness constitutes and maintains unacceptable forms of domination. In this current paper for IPRA I will analyse conversations with teachers and students about bullying, using those conversations to show the different kinds of analyses that can be produced through positioning in the 1990 model, and positioning in the 2008 model. The interviews were conducted with teachers and students in one primary school and one high school, both of which were implementing anti-bullying strategies. The empirical research literature, and interventions developed on the basis of that literature, has so far not established a means of reducing rates of bullying beyond the period of the intervention (Galloway and Roland, 2004). In this paper I provide an analysis of that failure through an examination of the repeated citations through which "bullies" are constituted as the pathological other. It is possible to argue that the unquestioned, sedimented understandings of bullying, lead to the majority of those who are engaged in abusive forms of domination being left unchecked. They are, rather, positioned as normal, and are established as such through the everyday, repeated citations through which the moral order of schooling is established.

Arnulf Deppermann

Positioning in interaction: (How) Can we relate micro to macro?

[contribution to the panel *Positioning in the Pragmatics of Linguistic Social Interaction: The State of the Art*, organized by Moissinac Luke]
Approaches to positioning differ with respect to their emphasis on structure vs. process and on a micro- vs. macro-perspective. Post-structural approaches relate acts of positioning to larger societal discourses of, e.g., gender, power, and status, which are said to exist beyond the interaction (cf. Harré et al. 1999). They often use positioning as a key to the habitus of the individual. On the contrary, interactional approaches, which are inspired by conversation analysis (CA) and discursive psychology (cf. Antaki/Widdicombe 1998), stress the ephemeral and local nature of interactive processes of positioning (cf. Bamberg/Georgakopoulou 2008). Positions, which are achieved in interaction, are regarded as emergent collaborative achievements which are neither determined by societal discourse nor by individual dispositions.
The paper will point out the major differences of the two approaches, asking a) in how far they both deal with the same issues of identity in interaction and b) if there is a methodological bridge between the two perspectives.
a) The paper will discuss differing conceptions of identity regarding dimensions, such as interactive vs. action-based, fleeting vs. stable, emergent vs. constraining, discourse vs. situational vs. transportable identities, individual vs. collaborative vs. societal, participants" vs. observers" identity-categories.
b) Drawing on experiences from a larger research project on adolescents in interaction, the paper proposes a combination of conversation analytic and ethnographic approaches in order to link the interactive micro-level to larger macro-structures of discourse and identity. It will be argued that working with collections (in the sense of CA) and using various ethnographic methods for determining validity and typicality of interactional data allows to expand sequential analysis in a data-driven way in order to address issues of social structure and larger identities. The indispensability of ethnography as a means to enrich and to validate conversation analytic findings will be stressed, pointing to seven uses of ethnography when doing conversation analytic research (e.g., finding relevant analytical categories, uncovering references, warranting inferences, calibrating analyses etc.). In this way, I will try to show how micro and macro views of identity necessarily relate to each other, micro approaches being in need of ethnographical background and comparison for deepening analysis, while a macro view needs to be based on rigid data-analysis for an empirical warrant of its statements.

Elwys De Stefani

Place formulations and spatial deixis in mobile environments

[contribution to the panel *Participants on the move. Language and interaction in changing environments*, organized by Pitsch Karola]
Spatial deixis has been thoroughly studied in several linguistic sub-disciplines, reaching from theoretical onomastics (see Russell's 1905 description of this and that as language units which are "logically" proper names) to cognitively oriented approaches, such as Levinson & Wilkins' 2006 survey of space descriptions. In the domain of conversation analysis, Schegloff's 1972 seminal paper on place formulations in conversation has illustrated the interactional and sequential contingencies related to the selection of place formulations by the speakers. Surprisingly, Schegloff's typology does not include deictic formulations as a possible linguistic

resource for producing place descriptions. However, research in the field of anthropology (Hanks 1990, Haviland 2007) shows that deictic elements are not merely used to establish verbal reference. On the one hand, the use of bodily gestures is seen as a fundamental feature of referential practice (Hanks 1990, Fricke 2007), on the other hand interactionally oriented research describes deictic referentiation as a collaborative and situated achievement (Hindmarsh & Heath 2000), which has social relevance (see Hanks' 1990 sociocentric description of deixis).

Drawing on conversation analytic research (Sacks 1992), this paper focuses on one aspect of deictic reference, which has been neglected so far: basing our analysis on videotaped data, we will examine how social actors who are walking side by side use deictic formulations not only to establish spatial reference but also to accomplish a variety of interactionally relevant, situated activities. While traditional descriptions of deixis are taking for granted the existence of a static "deictic center" (or origo; Bühler 1934) in relation to which spatial reference needs to be interpreted, this view is seriously challenged as soon as data is considered, in which participants are "on the move", hence modifying continuously their position in space. We will show that the linguistic description of spatial deixis in terms of distance or proximity of the speaker with regard to the denoted referent is insufficient to account for the way conversationalists actually use deictic formulations in mobile environments. Moreover, the analysis will emphasize the inadequacy of conceptualizing the "referent" as a concrete object, which is "given" by the context and to which speakers can point verbally. As will be shown, the object of the reference is itself constituted and continuously reshaped in and through interaction.

Bart Defrancq

Translating insults: Parameters and cross-genre bias

[contribution to the panel *Contextual analyses in translation studies*, organized by Vandepitte Sonia]

Until recently, conversational pragmatics was mainly concerned with describing how speakers attempt to avoid conflict in linguistic interaction. Concepts such as conversational maxims (Grice 1975), politeness and face (Brown & Levinson 1987), and intersubjectivity (White 2000) all relate to the idea of harmonious human interaction. Research into conflicting linguistic interaction has mostly been carried out in the background of harmonious interaction. Insults have only recently entered the realm of pragmatics, after a long and fairly isolated career in lexicography (Jay 1992 and 1999, Pinker 2008). In translation studies, the topic has only been touched upon (Mateo & Yus 2000, Baines 2007).

This paper considers the translation of insults analysing a variety of mostly pragmatic parameters that are likely to come into play when translating a specific kind of insults, i.e. those that refer to parts of the human body (*dick, asshole,...*). As Jay (1977:235) points out, insults are multidimensional by nature, involving parameters such as:

<!--[if !supportLists]--> - <!--[endif]--> semantic meaning: although their illocutionary intention (hurt someone's feelings) dominate the use of insults, they possess a residue of semantic meaning. In the case of body parts, meanings typically vary between lack of common sense, lack of status and lack of social skills, but the exact form-function match varies a lot from one language to another (in French and English, words referring to the anus are used for stupidity, but in Dutch only the male sexual organ seems to have that connotation);

<!--[if !supportLists]--> - <!--[endif]--> degree of offensiveness: insults differ with respect to the extent to which they hurt people's feelings; some of them may even be used for praising (Mateo & Yus 2000). Languages also differ with respect to how offensive the body part vocabulary is (cf. the regional French 'biloute' that became famous as a greeting after the movie *Les Ch'tis* came out in France and Belgium);

<!--[if !supportLists]--> - <!--[endif]--> frequency of usage: often used insults tend to become less expressive and, therefore, less offensive. Less used or innovative insults can have a comic effect. Even though equivalent words in different languages can have equivalent insulting connotations, their actual usage can differ considerably (cf. the 'asshole' – 'trou du cul' pair, whose French member is much less used than the English);

<!--[if !supportLists]--> - <!--[endif]--> social-physical constraint: insults have different effects according to the context and the individuals who use them. Societies do not tolerate insults to the same extent and tolerate different kinds of insults to different extents. These differences are obviously reflected in the languages they use.

The interplay of these parameters is complex and translators rarely succeed in finding equivalents in the target language that match source-language insults in all respects. From the analysis of corpus examples from translated literary work it appears that the first two parameters tend to be privileged by translators in their quest for equivalents (cf. also Mateo & Yus 2000). However, some of my corpus examples of translated real-life insults suggest that the last parameter plays a dominant role: in at least some occasions, the translation of insults professed by politicians and celebrities appears to be influenced by stereotypes about the individual's character.

Alan Dench, Marie-Eve Ritz, Patrick Caudal, and Alan Dench

Past time and present relevance in Panyjima: Uses of the past, perfect and passive perfect in discourse

[contribution to the panel *Tense, Aspect, Modality and Evidentiality in Discourse — Australian languages*, organized by Dench Alan]

This paper examines the uses of the past, perfect and passive perfect in Panyjima, a language of the Pilbara in the northwest of Australia. Analysis of these three categories by Dench (1991) shows a high degree of semantic overlap between them, with the past showing clear perfect meaning effects, and the perfect and passive perfect conveying both present resultative and perfect meanings. In addition, the perfect is used to progress narration, a property normally associated with past tenses and not typical of canonical perfects. Finally, Panyjima also allows the combination of an inchoative suffix with the past suffix and the clitic "now" to convey the meaning of a present perfect. We thus aim to characterise the semantics of each category more precisely by taking into account its temporal meaning (if any), its combinations with lexical aspect, and by examining its uses in discourse via an analysis implemented within the SDRT framework (a formal model of discourse and the semantics/pragmatics interface, Asher & Lascarides 2003). Interactions with other tenses and temporal clitics in the co-text, as well as discourse structure and different types of pragmatic reasoning in discourse (including the integration of world-knowledge constraints via SDRT's 'Glue Logic') will be of paramount importance to our account, since temporal inferences have been shown to arise from rhetorical relations between propositions (Asher & Lascarides, 2003), and even to contribute to fine-grained, pragmatic level aspectuo-temporal interpretative effects (see e.g. Ritz 2007, Caudal & Roussarie 2005). We will thus show what part of the meaning of each category is contributed by its semantics, what part arises from its combination with other linguistic items and what part is the result of inferences at the semantics/pragmatics interface. The paper will thus contribute to the more general theoretical debate concerning the representation of past, perfect and resultative categories by working out a formal representation of their meaning in a language whose family has not yet been studied from this perspective.

Alan Dench, Patrick Caudal, Alan Dench, and Marie-Eve Ritz

An aspectual/actional account of Australian conjugational classes

[contribution to the panel *Tense, Aspect, Modality and Evidentiality in Discourse — Australian languages*, organized by Dench Alan]

The general purpose of the present investigation is to apply theoretical & formal methods to the treatment of the tense & aspect (T&A) system of Panyjima, an Australian language of the Pilbara region.

In Panyjima, like most Australian languages, verbal predicates can be classified in terms of morphologically determined conjugation classes – namely, verb stems are formed by combining a 'verbalizing' suffix, which determines conjugation class membership. The dominating view in the literature has ascribed little or no semantic import to such class membership. Going against this position we intend to demonstrate that verbalizing suffixes (and which are iconic of conjugational classes) play a similar role in the T&A system of (at least some) Australian languages as e.g. derivational verbal morphology in Slavic languages. In both language families, verbal derivational morphology encodes specific actional & aspectual differences between events. But unlike Slavic derivational aspect, we will claim that Australian verbalizing affixes do not encode 'viewpoint aspect' – they rather encode 'situation aspect' semantic parameters, in combination with actional parameters.

Very much like Slavic derivational morphology, the inchoative (INCH) vs. causative/factitive (CAUS) suffixes give rise to clear actional/aspectual pairs; see e.g. (1). Such pairs would be often translated using different lexical stems in Romance – less so in Germanic, and hardly at all in Slavic; this should not come as a surprise for in these two language families (as in Australian languages), lexical aspectual/actional information is often not fully encoded within root stems. But the more organised nature of Australian paradigms (as productive conjugational classes are very few) suggests a simpler and more prominent aspectual/actional function than the highly idiosyncratic and complex function of Slavic derivational verbal morphology.

A survey of attestations through a corpus of Panyjima utterances confirms that conjugation classes have an aspectual & actional basis: verbs formed using the INCH suffix comprise (i) unbounded, gradual change-of-state verbs, (ii) intransitive inaccusative verbs (e.g. die (iii) activity verbs non-caused/controlled by the subject (i.e. whose subject is in fact a potential 'undergoer'; cf. e.g. manner of motion activities) and exclude (a) accomplishments and (b) 'externally caused' achievements and activities Verbs formed using the CAUS suffix comprise (a) and (b), and exclude (i), (ii) and (iii). The main hypothesis we will defend is the following: while 'bare' nominal stems express non-dynamic, non-transitional, stative events, the INCH and CAUS affixes appear to contribute functions mapping event structure onto some property treated as a change-state scale.

We intend to show how the aspectual contribution of verb stems (and crucially their conjugation affixes) can be combined with that of Panyjima tense-aspect inflectional morphology, and implemented within a global formal model of tense and aspect, ranging from morpho-syntax and lexical semantics to discourse phenomena and the

semantics/pragmatics interface.

Courtney Dolinar-Hikawa, and Polly Szatrowski

Loanwords and cultural identity in Japanese and English conversations about food

[contribution to the panel *Experiencing food through language and the body in Japanese and English*, organized by Szatrowski Polly]

This study compares the use of loanwords in Japanese and English conversations about food and investigates: 1) How do Japanese and Americans differ in their use of loanwords when assessing and referring to food? 2) What factors influence the use of loanwords and what accounts for cultural-specific differences in usage in conversations about food? 3) How do participants construct and index cultural identities or cultural expertise through the use of loanwords? The data for this study come from videotaped conversations in Japanese and in English of participants eating and evaluating variations of three different yet culturally specific foods (e.g., Japanese sushi, American chips, Mexican salad). The participants were asked to choose their preferred dish/es and discuss their choices.

In our analysis we build on recent research on the influence of context, speaker identity, food type, and interlocutor identity on the use of loanwords in Japanese (Jinnouchi 2007), the sophisticated and modern image that can be projected by loanwords in Japanese advertising (Takashi 2007), and the construction of intercultural identities in Japanese conversations involving the assessment of cultural practices (Zimmerman 2007) using Sacks' (1972, 1979, 1992) Membership Categorization Analysis. I propose that loanwords in Japanese and English function as lexical indications of cultural/intercultural identity, that is, as what Antaki & Widdicombe (1998) refer to as "descriptions" (an indirect reference to membership categories) that align the speaker with a cultural/intercultural identity through cultural expertise. Furthermore, I found that factors that influence the use of loanwords, including the cultural identity of the food under discussion and the nationality of the interlocutors, can affect the category with which speakers align.

Preliminary results show that Japanese speakers used more loanwords than Americans to assess food, particularly when that food was considered foreign in the speaker's culture. They used loanwords such as kuriimi 'creamy' and ekusotikku 'exotic' to emphasize the foreignness of the food and reinforce their national identities and commonality with their interlocutors. In addition, their use of loanwords demonstrated their membership in the category of expert on foreign culture thus creating an intercultural identity. In contrast, the Americans did not use loanwords to describe the food. It may be that their food culture was so diverse that loanwords referring to the cultural origin of the food did not project a specific cultural identity. Rather, Americans used loanwords (such as apero 'pre-dinner drink' and hakuzin 'white person') to construct an intercultural identity of foreign cultural expert which de-emphasized commonality with their interlocutors. The use of loanwords in the Japanese case indicated both cultural and intercultural identity, whereas in the American conversation it seemed to only indicate intercultural identity and not reinforce cultural identity.

This study contributes to research on the construction of cultural identities in talk by suggesting a link between loanwords and speaker identity. It also has real world applications in Food Science, Advertising, and Translation.

Anatolij Dorodnych, and Anna Kuzio

Frames,scripts and schemata in intercultural communication

[contribution to the panel *Intercultural (mis-)communication*, organized by Kryk-Kastovsky Barbara]

The paper presents possible stumbling blocks in communication between English speakers and their counterparts from Poland and Russia. Recent literature registers increase in intercultural competence (cf. Higgins 2007), however, the number of informed communicants is small. The rest will communicate the way they would do in their familiar linguistic and cultural environment, i.e. without self-monitoring.

Our research discusses communication primarily between such kind of interlocutors. The procedure is as follows:

See if the same frames/schemata/ scripts are invoked and evoked by representatives of different cultures.

See if they adhere to pragmatic principles in similar ways.

Check if the similarities are a result of previous experience with such intercultural encounters.

In agreement with Dan Slobin's (1996:91) interpretation of Roman Jakobson's idea that speakers must formulate their messages in keeping with the constraints imposed by their language (and, one may add, culture), we claim that the same stimulus (verbal or otherwise) may evoke different frames, schemata or scripts in the minds of representatives of different lingua-cultural communities.

Examples can be given from translation as a type of intercultural communication. Successful matching of the schematic structure of the source text and the frames and schemata available in the translator's repertoire, seems to be the only guarantor for creating an effective translation (Kiraly 1995: 68). Sometimes, though, the translator's own cultural scripts prevent them from equivalent marking of the author's frames and schemata, as

was the case with Ida Basavina's translation (1987) of Irwin Shaw's *Rich Man, Poor Man.*
Pragmatic principles and maxims can have a cultural twist, leading to a misunderstanding or even a conflict (See Forster 1979:63,76,85-86).
In some instances, the use of grammatical structures is regulated by socio-cultural norms. Although the noun in English has no grammatical gender distinctions, they must be expressed in Polish or Russian. Same with *you* in English, and the familiar *ty*, in both Polish and Russian,and formal *Vy* (Russian), and *Pan, Pani* (Polish).
Consider an examplefrom *Paradise Lost* by John Milton. By his time, gender had lost its grammatical expression in English, but Satan in his poem is a male who causes a full-grown woman, Sin, to leap out of his brow, and performs incest with her resulting in the birth of Death, a male. (Milton [1674] 1977: 51-52). In Polish, the word for 'sin' is masculine, and feminine for 'death', and the translator had to engage in linguistic acrobatics to produce an approximate text (Milton: 2003:61-62).

Cynthia Dunn

Language socialization in the workplace: Japanese "business manners" training

[contribution to the panel *Negotiating Linguistic Politeness in Japanese Interaction: A Critical Examination of Honorifics*, organized by Minegishi Cook Haruko]
In Japan the shift from being a college student to a "new company employee" is seen as a major life transition which culminates in one's development as a mature adult. Explicit language socialization is an important aspect of this transition because students are seen as ill-prepared for the behaviors and language use that are expected in the business world. Many companies send new employees to one or two day seminars in "business manners" which cover everything from how to bow and present one's business card to how to answer the telephone. Attention to polite language use is a central concern of these courses.
Drawing on participant-observation of business manner training seminars provided by five different companies, this paper will focus in particular on the ideologies of polite language use which are expressed in these courses. All of the courses devoted considerable time and attention to the correct use of honorific forms including worksheets on honorific verb forms and discussion of common mistakes in honorific usage. Despite this, several of the instructors expressed the idea that correct honorific use is neither necessary nor sufficient in order to speak "politely." Rather, they argued that other factors such as speaking clearly, having a positive attitude, or showing consideration for the addressee are at least if not more important than being absolutely correct in one's honorific use. In addition to honorifics, these courses also trained students in the use of other strategies for making utterances sound polite. For example, students were taught to apologize before performing face-threatening acts and to phrase requests in question form rather than as imperatives. Business etiquette training thus combines a concern with formal linguistic forms (honorifics) with training in polite speech strategies similar to those described by Brown and Levinson (1987).

Thomas Duus Henriksen, and Rom Harré

Creating monumental positions as master narratives

[contribution to the panel *Positioning in the Pragmatics of Linguistic Social Interaction: The State of the Art*, organized by Moissinac Luke]
This paper introduces the concept of monumental positioning as an approach to understanding the fixation of meaning while maintaining a bottom-up approach to establishing the contexts and textures of social existence. Monumental positioning offers a de-embodied approach to the constitution of those narratives through which social positioning takes place while making them meaningful. By emphasizing the becoming of such monuments, emphasis is shifted away from seeing meaning as provided by 'always already' available narratives, and instead to uncovering their establishment and enactment as something shared in that social context.
Positioning theory is preoccupied with the micro-social dynamics of negotiating the social in regard to power and meaning, and has since its introduction sought to find classification of such different acts of positioning. Positioning theory has continuously sought to distinguish itself from role-theory (which employs a more inflexible and top-down based approach to understanding social interaction by instead emphasizing narrative and emergent negotiations. One prominent attempt to translate the rather unwieldy concept of positioning into concise research instruments is offered by Michael Bamberg, who according to Luke Moissinac offers a functionally feasible, 3-level hierarchy of the various acts of positioning; the first concerns the content of the narrative by presenting a story while placing its characters within; the second implies a shift from what to why by addressing the interactions between narrator and interlocutors, and to why the narrator decided to stage that particular story; the third is described as matters on how the narrator selects between available discourses and positions him- or herself in regard to such, making the third a matter of identity production, addressing how the speaker's positioning is handled when the audience no longer has the speaker to define him- or herself to them, thereby pointing towards the persistence of such acts. What we would like to address is the production of such

master narratives as something emergent, rather than accepting them as available prior to the social.
By the term monumental positioning, we would like to turn attention towards the establishment of a narrative as significant to a social context, as well as towards understanding the fixation of meaning that lies in such establishment. By contrast, narratives are often introduced as top-down fixations of meaning, rather than something emerging from the negotiation and positioning taking place in that context. By thinking of the monumental positioning as the creation of a shared, cultural artefact, it is not linked to somebody in particular, but is rather a shared framework that operates as the basis for the further positioning and negotiation taking place in that particular context. Monumental positioning can therefore be seen as the constitution of power, taking place through the crystallization of something positioned as shared and significant, and by it drawing a line between introducing a narrative and staging it as monumental, as well as offering an approach to understanding the significance of the various narratives available.

Eva Martha Eckkrammer

Contrastive insight on the evolution of medical self-counselling genres: A diachronic, pragmatic approach

[contribution to the panel *Contrastive media analysis – approaches to linguistic and cultural aspects of text types*, organized by Luginbühl Martin]
Medical texts for a lay audience emerge and evolve in different media settings from the 14th century onwards and unfold, throughout the following centuries, a broad genre spectrum in different language and communication cultures.
In this paper we shed light on this particular process of generic evolution from a pragmatic and contrastive viewpoint in order to distinguish, on the one hand, different contextual frameworks which entail a variety of linguistic procedures such as convergence or diversification. On the other hand, cultural differences which stem from individual developments (social need) and/or contact (generic transfer) are addressed.
Our research is based on data from the DIALAYMED corpus, a diachronically constructed, multilingual genre corpus which features medical self-counselling texts in six languages (Spanish, French, English, Italian, Portuguese and German). It provides deeper insight in pragmatic and intercultural practices of generic text constitution by applying a contrastive media analysis rooted in contrastive textology (text linguistic theory).

Catherine Edmonds

When is Māori Māori in writing: A case study of year eight students in Māori immersion schools

[contribution to the panel *Language contact, language change, and ideological beliefs in indigenous languages in the Pan-Pacific*, organized by Ohara Yumiko]
An essential part of revitilizating languages is the preservation of unique views of the world. However, until very recently, assessment of world views has not been a substantial topic of discussion. In this paper, I explore this very question in Māori by focusing upon young learners and their writing skills. In the best of circumstances year 8 students in Māori total immersion will likely have spent three years in Te Kōhanga Reo (Māori immersion pre-schools) and eight years of their primary education in a Kura Kaupapa Māori (total immersion Māori schools). During this time they may have been assessed for readiness for entry into schools at the age of five or their emergent reading skills at the age of six. Their school may also have taken part in the National Education Monitoring Project which carries out four yearly assessments that focus on curriculum subjects. They may also have participated in Assessment Tools for Teaching used "in Māori medium schools to assess mathematics, reading and writing. These pay scant attention, however, to the Māori language proficiency of these students who may or may not have the necessary proficiency to participate in the above assessments. In 1999-2001, a development team from the University of Waikato, driven by the need to develop a proficiency assessment tool for Māori, by Māori in Māori language attempted to address the need for a Māori language proficiency assessment tool and produced a battery of Māori language proficiency tests for year 8 students and a set of tests for year 8. This paper presents the findings and process undertaken to determine the Māori world veiw in writing of a cohort of 40 students who were part of the larger test population that participated in the nationwide trial of the year 8 tests. Concerning the Māori world view expressed in their writing, the paper will focus on the students' use of discourse markers such as the focus marker ko, idiomatic expressions, as well as the use of terms for geographical locations such as rivers and mountains to identify people. These are some of main strategies that are used by speakers of Māori to express their cultural identities. The knowledge gained about the language proficiency in writing of students from Māori medium settings will have important implications for Māori curriculum development in Aotearoa New Zealand. Furthermore, all the issues about Māori language proficiency testing will inform the direct testing of proficiency testing of other indigenous groups, who like Māori are at the cutting edge of developing epistemologies and processes about themselves, for themselves in their own indigenous languages.

Volker Eisenlauer

"Confirm Add Friend" - automatized actions of self presentation and social formation in social network sites

[contribution to the panel *Multimodal Discourse Analysis: Investigating Rhythms in Identity Construction*, organized by Norris Sigrid]

As research in linguistics and media studies has shown, media technologies play a key role in the organization of social systems across different timescales (Bolter 1997, Lemke 2001, Olson 1994). Such an interweaving between texts and the formation of social networks can be most obviously observed in recent social network sites, such as *Myspace,Orkut* or *Facebook*. Most commonly these sites get utilized not only for the textual self presentation of individuals (identity management) but – moreover – for managing existing offline relationships as well as for establishing new "virtual ties" (contact management). Drawing on the systemic functional understanding of genre as social activity (Ventola 1987), this study will describe typical structural features of Facebook as 'frozen actions' in order to reveal the communicative practices (or 'higher level actions') that surround and condition the creation of social network site profiles (Norris 2004). As a matter of fact such ritualized "acts of friend adding" are completely homogeneous on a lexicogrammatical level as well as on a pictorial plane: wording, sequencing and the integration of photographs underlie a function of the software system.

Methodically, I will investigate such 'automatized speech acts' on two analytical planes: Halliday's (1985) dialogic notion of speech act will help to specify the communicative stages of social formation via social network sites on a lexicogrammatical level. Kress and van Leeuwen's notion of multimodal act (1996) aims to reveal the individual functions of the attached photographs. Finally I will contrast the formation of social networks via web 2.0 social network sites with the social organisations documented by a traditional and non-electronic predecessor text, the poetry album/autograph book.

J. Michael Emmison, S. Danby, and C Butler

'So maybe say "Mate, that doesn't sound really great"': Script proposals by counselors as a mode of advice delivery on a national children's helpline

[contribution to the panel *The interactional practices of children and young people using helplines*, organized by Osvaldsson Karin]

Kids Help Line is a 24-hour Australian counselling service for children and young people that is operated by paid, professional counsellors. The core values of the service are empowerment and child-centered practice and accordingly the counsellors aim to encourage self-directedness in their delivery of advice. This paper is based on a collection of 250 audio-recorded calls to Kids Help Line, and uses conversation analytic methodology to examine a recurring counselling practice – the use of 'script proposals'.

In the course of responding to inquiries made by young people to Kids Help Line, the counselors can be heard to engage in a particular practice which entails the formulation or proposal of a script which the caller is invited to deliver to a 3rd party.

Script proposals thus are typically found in calls in which the caller is reporting a problem or trouble which involves a 3rd party such as bullying, the abuse of a friend, or a friend's involvement in risk taking or illegal behavior. One way in which counselors package the advice they provide is by proposing something that the caller can say – at some future time – to the 3rd party. However the distinctive feature of script proposals is that they involve the counselor adopting the speaking position of the caller in what is effectively a rehearsal of the forthcoming strip of interaction.

Although advice is clearly a constitutive feature of these script proposals by delivering them as if they are being spoken by the caller, with appropriate register and vernacular characteristics, the counselors appear to distance themselves as the authors of the advice. Such script proposals appear ideally suited as a way of packaging advice which respects or acknowledges the help line's organizational philosophy of client empowerment.

Tomoko Endo

Epistemic stance in Mandarin conversation: The positions and functions of Wo juede "I think"

[contribution to the panel *Chinese Discourse and Interaction: Theory and Practice*, organized by Pan Yuling]

Stancetaking in discourse has been attracting increasing interest from researchers of interaction (Englebretson 2007). Epistemic stance, which has traditionally been regarded as the manifestation of subjectivity, has come to be recognized as emerging from dialogic interaction (Kärkkäinen 2006). Framing one's opinion with an epistemic stance marker is the useful strategy for the management of multiple, sometimes conflicting, viewpoints of the conversation participants.

This study investigates the functions of *wo juede* 'I feel' in Mandarin Chinese conversation. In addition to its literal sense of 'feel', *juede* is described as expressing "having opinion" (Lü 1982). *Wo juede* is functionally almost equivalent to *I think* in English conversation, as it is the most frequent epistemic phrase and is flexible regarding its position in a sentence (Huang 2003; Fang 2005). Thus *wo juede* is developing the status as a discourse marker (Schiffrin 1987).

Adopting the methods of Interactional Linguistics, I conducted a quantitative and a qualitative analysis on wo juede in casual conversation between friends. The participants were asked to talk freely, and the conversations were video- and/or audio-taped.

The quantitative analysis reveals the correlation between the position of *wo juede* in a TCU (Turn Constructional Unit) and the position of the TCU in a turn. In addition to the canonical position of TCU-beginning, such as (i) ***wo juede*** *ta hen haokan* "I think she is beautiful", wo juede can be used in TCU-middle and TCU-final positions, as in (ii) *Ta,* ***wo juede*** *hen haokan* "She, I think is beautiful" and (iii) *Ta hen haokan,* ***wo juede*** "She is beautiful, I think". The observed tendencies are: *Wo juede* at the TCU-initial and TCU-middle position are generally observed either at the turn-beginning (40%) or turn-middle position (40%), while *wo juede* at the TCU-final position is most frequently observed at the turn-final position (60%).

The qualitative analysis revealed the workings of *wo juede* "I think" at each position in a turn. At the turn-initial position, *wo juede* often projects disalignment to the other participant, prefacing an opposing or critical view on the issue being talked about. In other words, the speaker uses *wo juede* as a means of mitigation. *Wo juede* at this position is often articulated in a very fast and phonologically truncated way, and connectives such as *dan(shi)* 'but' and *na* 'then' often precede *wo juede*. *Wo juede* at the turn-middle position is often embedded in story-telling, providing the feeling of the speaker at a specific time in the story. At the turn-final position, *wo juede* works as a topic closure. A speaker will use *wo juede* in this position as a means of summarizing or repeating a point made previously by concrete examples. At this position, especially at the TCU-final position, *wo juede* is often articulated in a soft and slow voice.

This study shows that the outcome of marking epistemic stance differs depending on its sequential position. It thus demonstrates the importance of examining discourse structure in understanding the meaning and function of language structure.

Mutsuko Endo Hudson

Negotiating linguistic politeness in student-professor conversation in Japanese

[contribution to the panel *Negotiating Linguistic Politeness in Japanese Interaction: A Critical Examination of Honorifics*, organized by Minegishi Cook Haruko]

Conceptualizing politeness as a discursive phenomenon, Kasper (2006: 243-244) calls into question many of the assumptions in Brown and Levinson (1987) and Leech (1983), such as: '[T]he linguistic resources serving to "encode" politeness are seen as having fixed relational values'; 'Context factors assumed to have a bearing on politeness are understood as prespecified and static.' She goes on to state that 'studies of natural interaction in situated activities belie the assumed stability and predictability.' Taking the above position, the present study investigates how native speakers of Japanese negotiate linguistic politeness in student-professor conversation. The data come from 12 conversations ranging in length from 4 to 44 minutes, videotaped at five universities in Japan in 2007. The participants are nine undergraduates (M: 3; F: 6), six graduates (M: 3; F: 3), and seven professors (M: 4; F: 3). Seven conversations are dyadic, while five are multi-party. Among the topics to be discussed are the types of honorific (keigo) expressions used by participants, and their absence when these might be expected; e.g. _Hee, kekkoo *itteru* n desu ne_ 'Hmm, you do *get around* quite a bit, don't you' (female undergraduate student to male professor). The expressions used by students were mostly limited to (VERB-te) irassha-ru and VERB-(ra)re-: e.g. _oshiete-irassha-ru_ 'teaching-be [EXALTING]-NONPAST; _oshie-rare-ru_ 'teach-EXALTING-NONPAST.' Speaking to students, most of the professors used honorific forms of various verbs in various constructions, including o-VERB-ni-naru, which was almost absent in students' data. Two professors' speech was less polite, however, addressing their students _omae_ (male professor to male graduate student) and _kimi_ (female professor to male undergraduate student). It was also found that undergraduate students often view keigo to mean simply the use of _desu/masu_ with neutral verbs. This is consistent with an ongoing change from considering both referent and addressee honorification to just addressee honorification (Inoue 1998, Tsujimura 1992). Another finding was that there are some 'unique' honorific forms, underlined in (1) and (2) below. (1) Sensee wa X de oshiete irassharu n _deshoo_ ka. 'Are [EXALTING] you teaching at X? / Lit. _Would it be_ that you are [EXALTING] teaching at X?' (female graduate student to female professor) (2) Jibun wa sono shokudoo ni ika-_shite moratte_ imasu. 'I go [HUMBLING] to that restaurant. / Lit. (They) _let me_ go to that restaurant.' (male undergraduate student to female professor) The consistency of keigo usage (including _desu/masu_) varies greatly within the same conversation, as well as from conversation to conversation. The present study shows, as has been argued by Cook (2006), Okamoto (1999), and others, that one-to-one mapping between an honorific form and politeness is untenable.

Robert Englebretson

Ellipsis and "subordination" in colloquial Indonesian conversation: A corpus-based study

[contribution to the panel *Clause combining in discourse: the interplay between structure and pragmatics*, organized by Ewing Michael]

This paper addresses the role of argument ellipsis as a potential indicator of clausal subordination in Colloquial Indonesian. While there is no evidence for a strictly formal/grammatical category of 'subordinate clause' per se, I demonstrate, based on an analysis of all clauses with unexpressed subject arguments in a corpus of nearly 4 hours of spontaneous Colloquial Indonesian conversational data, that the pragmatic status and discourse functions of clauses with unexpressed arguments do support the idea of subordination in a conceptual, discourse-pragmatic sense. This type of conceptual subordination, however, is quite different from the traditional definition of subordination in which one clause is dependent on another in a complex sentence, and thus calls for an expanded understanding, for Colloquial Indonesian at least, of what 'subordination' must be understood to be.

Grammatical evidence for 'subordinate clauses' in Indonesian is virtually nonexistent. Factors which, in many languages, are used to overtly mark subordination are simply irrelevant in this language: finite versus nonfinite verbs, case-marking on nouns, and clause-chaining morphemes all do not exist, and there are no systematic word-order changes to differentiate main and subordinate clause types either. Rather, subordinate clauses tend to be defined based on two factors: (1) the presence of certain lexemes that relate one clause to another and are rather circularly designated as 'subordinating conjunctions', and (2) the absence of a subject argument. Based on the first point, the following definition of 'subordinate clause' is typical for reference grammars of Standard Indonesian: "A clause which cannot stand alone as a sentence but which occurs with another clause (the main clause) in a complex sentence. It can occur either before or after the main clause to add information to it. The subordinate clause is preceded by a subordinating conjunction" (Sneddon 1996:xxvii). These 'subordinating conjunctions' relate two or more clauses to each other in terms of semantic factors such as time, reason, cause, concession, manner,, etc. Yet, even if a clause is not introduced by a subordinating conjunction, it may still be understood as 'subordinate' if it lacks an overt subject: "Subordinate clauses without a subordinator correspond to non-finite clauses in English. The subordinate clause has no subject, the action being performed by the same person in both clauses" (Sneddon 1996:347). While this may be true for clauses in formal written Indonesian, there has not yet been a comprehensive study of subject ellipsis in Colloquial Indonesian. This paper fills that gap by presenting an overview of the discourse-pragmatic functions of all clauses with ellipted subjects in my corpus.

I demonstrate that clauses with unexpressed subject arguments fulfill a variety of discourse-level, pragmatic, and social functions in Colloquial Indonesian. These include: maintaining topic continuity, indicating a secondary-level discourse action, marking background information, evoking solidarity with other speakers, and mitigating agency. All of these functions can be understood as being conceptually subordinate to the goals of the ongoing discourse at hand, despite not fitting into the traditional semantic-based categories of time, reason, cause, concession, manner, etc. Therefore, this paper demonstrates, for Colloquial Indonesian at least, that 'subordination' needs to be conceived of in much broader pragmatic terms than have previously been assumed.

Britt Erman, Britt Erman, Fanny Forsberg, Lars Fant, Annika Denke, and Margareta Lewis

Formulaic language, communicative proficiency and socio-cultural adaptation in three target languages

[contribution to the panel *Formulaic language and idiomaticity in high-level L2 production*, organized by Erman Britt]

Nativelike choice of expression is assumed to be a late feature in L2 acquisition, and, although having gained considerable attention during the last few years, has remained largely unexplored in the language of very advanced L2 speakers. In this paper nativelike choice of expression is viewed in terms of formulaic language, i.e. combinations of at least two words favoured by native speakers to alternative combinations that could have been selected (Erman and Warren 2000). Formulaic language thus makes a text sound natural, unmarked, and fluent. More specifically, the project deals with formulaic language in highly proficient L2 speakers of English, French and Spanish, exploring their use of formulaic sequences in spoken and written genres. Of particular interest is finding out how 1) different communicative tasks are handled in terms of formulaic language by non-native speakers as compared to native speakers in the selected situations, and 2) specific formulaic sequences could be related to a proposed continuum of cognitive complexity (Croft and Cruse 2004). Three parallel corpora of the three languages were collected in 2007 and 2008 and are currently being analysed. Native speakers of the three languages involved are used for control.

The presentation will be divided into two sections. The first section will discuss theoretical views on formulaic language, and the methodologies applied for analysing and identifying formulaic sequences. The second section will account for a study conducted on the French, Spanish, and English corpora. a business phone-call (a dialogic task) and a simultaneous narration task (monologic). The results are compared first of all between the native and non-native groups of the respective target languages, and secondly, between the three target languages involved.

Two tasks were studied, a pragmatic role play (a dialogic task) and a simultaneous narration (monologic), which were classified according to Tavakoli and Skehan's (2005) classification of tasks. It was hypothesized that the simultaneous narration task, due to its high processing costs and infrequent lexis, rather than the pragmatic task, would contain features that would distinguish non-natives and natives. This hypothesis had to be rejected, since it was the pragmatic task that turned out to be distinctive of the two groups in that natives produced significantly more formulaic sequences on the pragmatic task than on the simultaneous narration task. This suggests that highly routinized, pragmatically loaded situations distinguish non-natives from natives even at this high level of L2 command.

Michael Ewing

Conditionals and the marking of complex framing constructions in Javanese conversation

[contribution to the panel *Clause combining in discourse: the interplay between structure and pragmatics*, organized by Ewing Michael]

In Javanese, complex clusters of intonation units are used in both conditional and topic-comment constructions, and both constitute "the framework which has been selected for the following discourse" (Haiman 1978:585, see also Schwenter 1999). Such constructions are ubiquitous in informal conversational Javanese. Grammatically, a variety of elements are found to occur in the framing position, including nouns, adjectives, prepositional phrases, deverbal nouns, and clauses. Pragmatically, the frame may introduce or re-establish referents, set the scene in time and/or space or establish an event or activity as context. It is very common for Javanese speakers to present multiple framing elements in series, before arriving at the final assertion (or question). A conditional marker can occur with (some of) the framing phrases. As the following examples from the Cirebon variety of Javanese illustrate, the conditional marker may introduce a NP (1) or a clause (2), or – as in (3) – no particle may used to introduce multiple framing elements.

(1) Ari: kita sih ya,: .. tuku mangan semene,: sedina nu: entong ya?
if: 1s PART yes buy: eat this.much one.day that full yes
'As for me you know, I buy this much to eat, I'm full all day you know.'

(2) Marsani ka, ari gawe, beli digoreng, aninge wani bagus temen.
Marsani that if make NEG PT-fry but until good very
'Marsani, if she makes [hot sauce], it's not fried, but it's very good.'

(3) Michael nu Ul, dipai mekenen, gelem beli Ul?
Michael that VOC PT-give like.this want NEG VOC
'Michael Ul, he's given this kind [of food], would he want it or not Ul?

These examples clearly involve the combining of multiple clauses in what could be considered conditional constructions. Yet if they are viewed solely form this point of view, crucial data, and thus important conclusions, would be missed. In the literature, conditionals are often identified by formal criteria, such as particles, tense or mood. In Javanese such formal marking is often absent. Therefore in this study I explore the range of complex constructions that involve framing in a corpus of spontaneous Javanese conversation and am thus able to place Javanese conditional structures and topicalisations in a larger context. We find that framing is primarily achieved through juxtaposition, intonation and inference. As a means of establishing common ground, whether through shared referents or presupposed propositions, framing is often accompanied by interactional discourse particles such as questions tags (1 and 3), the particle *sih* (1) and vocatives (3). Reinforcement of framing can be achieved through use of the conditional particle. This reinforcement is associated primarily with informationally or interactionally heavier elements, suggesting that the particle functions as a processing aid, but is not an obligatory maker of framing (whether topical or conditional). Thus a category of conditional construction, as a formally marked clause-combining structure, may in fact be epiphenomenal, emerging from a convergence of different communicative strategies in interaction. This conclusion is consonant with Englebretson's (2008) analysis of relative clause constructions in the closely related language, Indonesian.

These results suggest that – more generally – formal clause combining constructions may best be viewed as the more grammaticised end of a continuum of strategies used by speakers to build up complex sets of elements to meet various pragmatic (interactional, processing and discourse) goals, a finding that can only be revealed through investigations that take as their starting point a pragmatically rather than formally defined locus of study.

Maria José R. Faria Coracini

Hospitality and linguistic-cultural strangeness: The case of migrators in Brazil

[contribution to the panel *'Othering' in Various Languages and Cultures: Linguistic Tools of Alienation*, organized by A'Beckett Ludmilla]

Elsewhere, I have argued that immigrants suffer from strangeness while in contact with the language-culture of the other. They must adapt themselves to the ideology and habits of the host, learn and speak the foreign language to be able to "in-scribe" (lt.: *in-scribere*) themselves in the language-culture of the other. If that is true for immigrants, we presuppose it must also be true for migrators – Brazilian people who have moved from one region to another – mainly from north, north-east, and south –, towards São Paulo. Aiming at presenting partial results of a larger research about subjectivity and identity processes of people between languages-cultures, we have analyzed twenty narratives of migrators, about their specific language-culture experiences. Methodologically, it has to be explained that the interviews were not composed by formal questions, but informal ones in order to stimulate interviewees to narrate their own experiences. We assume that language can only be considered total or complete just as a promise (Derrida), once it is always hybrid, crossed by others not only in the history of its formation but in its historicity: languages into languages, cultures into cultures. However, in spite of the legal recognition of some aboriginal (indigenous) languages as national, Brazil continues to consider itself as a country in which people speak only Portuguese, the same language everywhere to everyone. People in general seem to forget that, in the South of Brazil, there are people who speak German or Italian as their mother tongue. Besides, regional differences are so strong that they provoke a kind of "malaise" in migrators' life. Theoretically, this research is situated in the "space" – conflictuous and tense – between Discourse Analysis, Deconstruction and Pragmatics. Results have shown that the kind of suffering migrators have been through is possibly stronger than that immigrants went through. Paradoxically, linguistic and cultural differences are not taken into account because they are Brazilian citizens. According to the narratives, it is possible to say there are some migrators that want to forget, once and for all, their 'mother tongue' – their accent, particular vocabulary and their cultural differences in order to be accepted and to be able to belong to local groups without suffering any kind of discrimination, without being considered as a foreigner. But others want to preserve everything they are – their accent, their culture as a way to survive and keep their own identity. Nevertheless, narratives point out that it is impossible to forget singular history as well as it is impossible to ignore the changes introduced by the other who, in the last instance, has welcome them. We believe that this kind of research may be an important one not only to study hospitality and to know how migrators feel, but also to language teacher education because, in general, teachers do not question the interaction between themselves and the students even when they provoke in students a kind of strangeness (*unheimlich*, taking Freud's word), making them feel in trouble. Frequently, they have discriminating attitudes towards particular linguistic aspects in students' performance.

Emily Farrell

"It's more a matter of the way you feel towards a place that you used to call home": Identity and belonging in transnational spaces

[contribution to the panel *Articulating belonging: Migrant identity discourses in transnational and trans-regional contexts*, organized by Bolonyai Agnes]

This paper addresses the articulation of belonging through an examination of the negotiation of (trans)national identities in the discourses of highly proficient adult second language (L2) users of English in Australia. Do national categories remain relevant in migration contexts? How are feelings of in-betweenness negotiated? What identities are constructed as desirable? How do a couple, originally from Poland, who met in Denmark and migrated together to Sydney discursively negotiate complex networks of belonging? How does a woman from the Czech Republic who has lived in Sydney ten years and become a salsa dance teacher with plans to teach English in Barcelona construct and position herself discursively? Sydney is a particularly relevant site for the study of transnationalism and belonging, as increased migration in the second-half of the 20th century has continued to be contentious (Clyne, 2005).

The data for this paper comes from a year-long interview study of eight highly proficient L2 users of English who had all migrated to Australia aged eighteen or older. As people of primarily European backgrounds, participants in the study were also notably "invisible" (Colic-Peisker, 2005) in regard to the Australia peoplescape, where institutionalized racial discrimination has been tied to national immigration policy, for example the Immigration Restriction Act 1901. Participants generally defined themselves as audibly other (Miller, 2003). Accent remained a central marker for discursive self-positioning in relation to language learning success and belonging.

The analysis takes a discourse analytic approach to examine the complex ways that participants position themselves in relation to national and transnational space. The first part of the paper deals with how participants negotiate Australian national identity and their country of origin respectively. Participants not only position

themselves within or without a national identity, but also frequently draw on tropes of wholeness or partialness in relation to national positioning, problematizing and quantifying affiliation.
The second part of the paper looks at identity negotiations that navigate away from the nation. Participants claim supra-national identities, such as ”internationalist” in embracing the space in-between, as well as claiming a sense of difference preceded migration. In addition, discourses of belonging are frequently tied to home. Home is both intimate and agentively claimed. While supra-national identity claims are anchored to the nation, claims to home attempt to transcend the restrictions of national boundaries.
The findings stress the negotiation of belonging and identity as a complex and situated discursive process. Even for highly proficient L2 English users who have lived in Sydney for extended period, some the majority of their lives, social belonging is constantly in process.

Alison Ferguson, and Ashlee Harper

"Speaking for" individuals with aphasia in multiparty interactions

[contribution to the panel *Interactional Approaches to Communication Disorders*, organized by Wilkinson Ray]
Interactions involving more than two speakers open up options for speakers in terms of their turn taking, for example, speakers are able to share the floor, and collaboratively construct meaning for the others involved in the interaction. While such joint productions are not unusual, they become a frequently used resource in interactions in which one of the speakers is less proficient, as other interactants may proffer alternative wordings or ‘translations’ of meaning, or may take the floor to speak ‘on behalf of’ the speaker who is experiencing difficulties.
Traditionally, ‘speaking for’ or ‘supplying words’ for individuals with aphasia (an impairment of language associated with brain damage, from stroke for example) was viewed negatively in the speech pathology literature, with advice being given to family members to avoid such behaviours in order to avoid the threat to face that such action might pose. However, the influence of the perspective of pragmatics in the field highlighted that such interactive co-construction was both ‘normal’ and a potential resource that skilled conversational partners could use to reveal the communicative competence of the individual with aphasia (Simmons-Mackie & Damico, 1999) . Family members and carers of people with aphasia accompanying the person with aphasia in social and medical care contexts are frequently able to contribute to such co-constructed meanings due to their shared background knowledge.
Previous research into ‘speaking for’ behaviour in group interactions involving individuals with aphasia has made use of combinations of behavioural description and aspects of Conversation Analysis (e.g. Croteau & Le Dorze, 2004) , but the interactions sampled have been highly structured, raising questions as to the generalisability of findings. This paper examines data drawn from 5 multiparty interactions, each of which involved an individual with aphasia from stroke, a family member and a friend or neighbour in a semi-structured interview designed to elicit a range of types of commonly-occurring discourse (biographical data giving and stroke narrative as in a medical case history; personal narrative re memories of how they met as in a social interaction; opinion-giving as in a social interaction). The relative contributions of behavioural description, Conversation Analysis, and Systemic Functional Linguistic analyses to an understanding of ‘speaking for’ as a resource for the interaction are presented. Findings are discussed with reference to both theoretical and clinical implications.

Anita Fetzer

“Here is the difference, here is the passion, here is the chance to be part of great change.” Strategic context importation in political discourse.

[contribution to the panel *Context and contexts: parts meet whole?*, organized by Fetzer Anita]
This paper investigates the strategic importation of context through conventional means in political discourse. It concentrates on the function and distribution of the *indexical deictic form* ***here*** in the dialogic genre of political interview and in the monologic genre of political speech.Context is seen as a holistic, dynamic concept, which is presupposed and co-constructed, and imported and invocated. It is cognitive insofar as the pragmatic premise of *intentionality of communicative action* is concerned (Cohen et al. 1992); it is social insofar as *language use* is seen as *social interaction* (Gumperz 1992), and it is linguistic insofar as the *linguistic system* is seen as a constitutive part of communicative action (Fetzer 2004). Against this background, *here* as *indexical deixis* grounds reference to origo in speech event, and *here* signs relation to origo as *relational deixis*, denoting a region of space which is immediate to *you*, the addressee (Hanks 1992).
The two genres under investigation share the social context of institutional public discourse but differ with respect to participation format. While an interview is interactive, allowing for direct reaction and for negotiating situated meaning in an immediate, direct manner, a speech is primarily monologic. Of course, there are also direct reactions by the audience, e.g. applause, heckling or booing, but the negotiation of situated meaning is less direct. These differences are reflected in the linguistic context: in the written-to-be-spoken speech the

indexical form here occurs with local and global domains of reference, and it co-occurs more frequently with linguistic forms specifying its domain of reference, e.g. ***here*** *at home* or ***here*** *in the North West*. In the media interviews, *here* is used more frequently with a local domain of reference, generally the adjacent turn, e.g. *No well you've got to distinguish the question of proof* ***here***. The cognitive context, and local and global inferencing differ with respect to their instantiation: the directly co-constructed discourse common ground is more specific in the interviews, where the indexical's domain of reference, e.g., *here*, is negotiated directly.
Discourse genre provides a relatively stable delimiting frame, constraining the production and interpretation of conversational contributions in context. In such a meta-systemic framework, context can be delimited in spite of the fact that a "sequence of contexts is an open and conceivably infinite series" (Bateson 1972:245).

Anna Filipi, and Anna Filipi

Yes, no and mm in very young children's interactions with their parents

[contribution to the panel *Listener activities*, organized by Norrick Neal R.]
The study to be reported in this paper is a longitudinal investigation over a 12 month period of the development of the response tokens *yes*, *no* and *mm* in the interactions of four young children. The children were 12 months old at the start of the study.:
Using Conversation Analysis and a focus on sequence structure, the study begins by tracing the emergence of these tokens through gesture. *Yes* as a second pair part response to a yes/no question emerges as a nod and eventually is replaced by *yes* although not in a straightforward fashion. *No* at first emerges as a head shake in remote negative statements about conduct and as the first pair part of an adjacency pair, and only later emerges as a second pair part response token in response to yes/no questions. Finally, the earliest forms of *mm* are in offer sequences (designed initially with the arm extended and later with both the gesture and the accompanying *mm*), repair sequences, sequences in which *mm* expresses frustration and sequences in which it appears as the degustatory *mm*. In all these cases of *mm*, gesture continues to co-occur with its verbal equivalent. *Mm* also appears as the first pair part of an adjacency pair. It is not until the children are older, from around 19 months, that we start to see *yes* and *mm* as acknowledgement tokens in a third turn sequence closing position or in post expansion sequences.
By providing a sequential analysis of these tokens, a more detailed developmental account of interaction is made possible, as the focus is on the actions of both parent and child. In other words the child is an active participant in the process of development and not merely the recipient. Such a micro-analytic approach makes it possible to observe how the child is also upping the ante, an action which in L1 studies has traditionally been described mainly as a feature of the parent 's behaviour in interactions with the very young.

Laurent Filliettaz

Shifting spaces as training and learning strategies: A multimodal and interactional approach to workplace learning

[contribution to the panel *Participants on the move. Language and interaction in changing environments*, organized by Pitsch Karola]
In the field of applied linguistics, one domain that has received little attention to date is the domain of initial vocational education. In this contribution to the panel, our interest is to address this field by investigating how discourse, interaction and space contribute to learning professional practices in the various settings combined in vocational training programs.
To address these issues, we draw from a large corpus of audio-video data recorded in various vocational schools and ordinary workplaces in Switzerland over the last two years (Filliettaz, de Saint-Georges & Duc, 2008). The workplaces and vocational schools selected for observation train apprentices in various technical trends (car mechanics, electricity, automation). We transcribed sequences of interaction in the course of which apprentices are supervised by expert workers in order to accomplish productive or training tasks. On the basis of these recordings and transcripts, we examine how interactants orient themselves in space, how they manipulate material objects and how they combine learning strategies with productive tasks by conducting multimodal interaction. More specifically, we propose to describe how experts and apprentices use the various portions of space as support for training and learning strategies.
On a theoretical plan, our approach combines methodologies and analytic categories developed in various disciplinary fields : multimodal conversation analysis (Goodwin, 2001; Streeck, 1996; Mondada, 2004), multimodal semiotics (Kress et al., 2001), and multimodal discourse analysis (Scollon, 2001, 2005; LeVine & Scollon, 2004). We hypothesize that a combination of these various methodological frameworks can lead to renewed approaches to learning in the filed of research on vocational education.
For the purpose of this contribution to the panel, we propose to describe contrasted ways of moving across various portions of space depending on the contexts and activities of the training programs observed (e.g. moving from one room to another, moving from the position of one specific machine to another, etc.). We will

describe how participants use these various portions of space as a way of accomplishing specific actions and as a mean for making transitions within these actions jointly accountable. More specifically, we will examine how vocational teachers use space in a "didactic" fashion in order to orient apprentices towards specific vocational knowledge. And similarly, we will examine how expert workers make use of the specific potentialities of space in the context of real workshops located in enterprises. This analysis will show that there exist different ways of moving across spaces in these different settings. It will also show that these differences should not be seen as clear cut boundaries, but as types of strategies that can be found both in formal educational settings as well as in informal training situations.

Kerstin Fischer

Feedback as a means of supporting recipient design

[contribution to the panel *Listener activities*, organized by Norrick Neal R.]

Speakers design their utterances for their respective recipients, taking into account what they know about their communication partners. However, recipients may contribute to the speakers' adjustments by providing feedback, communicating, for instance, whether they are listening, comprehending, understanding, or agreeing (cf. Allwood et al. 1992), whether they want the speaker to expand on aspects of the current topic or whether they regard the current topic to be dealt with sufficiently (cf. Gardner 2001). Speakers have indeed been found to make use of these cues; dialogues in which listeners are allowed to give feedback are faster and more efficient than dialogues without feedback (Schober & Clark 1989, Krauss & Weinheimer 1966). However, the formulation of utterances involves numerous decisions, many of which are not accounted for by response tokens like uhuh, mhm, yeah, etc. Instead, many other cues can fulfil similar functions. For instance, Schegloff (1972) has shown that speakers often involve their listeners in identifying information that the speaker can use to tailor her utterance specifically to her partner. So, for instance, a speaker may ask, before answering a question regarding a location, whether the listener belongs to a group of people who can be expected to know possible landmarks that may figure in the location description. Thus, listeners may volunteer information on their memberships and how information should be presented to them. I present an analysis of feedback in human-robot interaction, since unlike linguistic behaviour from humans, robots' linguistic behaviour can be systematically varied such that its effects on the speakers' linguistic choices can be determined. Using several different human-robot interaction corpora, I show that speakers tend to understand their artificial partners' linguistic choices as indicators for particular (inference-rich) memberships as well as as indicators of their partners' specific communicative capabilities and needs. The results underline the interactively achieved nature of recipient design and locate feedback signals within a broad spectrum of interactional methods available to interactants in conversation.

Kerstin Fischer, and Arne Zeschel

Formulating for another

[contribution to the panel *Occasioned semantics: Systematic approaches to formulation in conversation*, organized by Bilmes Jack]

Understanding how speakers choose their formulations in a given situation poses serious methodological questions for the interested scholar. Not only are there numerous different parameters that may influence linguistic choice, but also are none of these parameters objectively given, but depend on how the given speaker understands them to be in the current situation, i.e. what he or she understands the current situation to consist in. Finally, which linguistic options are really available to a speaker at a given moment cannot be objectively determined from the outside, either. The inventory at hand may be smaller than expected, for instance, because of memory limitations or lack of entrenchment, and also larger than expected, due to, for instance, creative language use or patterns conventionalized just in this particular group of participants. Trying to understand formulation thus confronts the researcher with serious methodological problems. In this paper we concentrate on the problems of formulating for a recipient. While CA work has demonstrated the ubiquity and pervasiveness of recipient design in conversation, for instance, in turn allocation (Sacks et al. 1974), reference to persons and places (Schegloff/Sacks 1979, Schegloff 1972), or repair (Jefferson 1974), fewer studies have addressed how recipient design comes about and what guides the formulation for a given participant. However, there are several methodological resources for investigating recipient design at work: Firstly, the findings by Schegloff (1972) show that speakers actively engage in identifying which kinds of information are suitable for their addressees, for instance, by means of clarification questions that may be used as insertion sequences in response to questions. Secondly, reformulations provide us with an inherent, emic methodology for identifying the speaker's own understanding of the affordances of the situation and the choices at his or her disposal. Reformulations do not only display what the speaker him- or herself considers to be choices available at this given moment, but they also allow us to infer the communicative tasks the speaker is attending to. Thirdly, by comparing corpora that differ only with respect to the addressee, we can get an impression of the effect of

conceptualisation of the recipient for participants' understanding of the affordances of the situation. We investigate two comparable corpora using the three approaches proposed. The first corpus consists of parent-child interactions in which parents explain the functioning of certain objects and some actions to their preverbal children. The second corpus consists of interactions in which participants explain the same objects and actions to a simulated robot, which provides feedback similar to preverbal infants, i.e. it attends to movements, colours and saliency of objects (Nagai & Rohlfing 2008). The analysis of speakers' reformulations and clarification questions provides windows into their radically different understandings of the task and of their communication partners' capabilities and needs in the two corpora. These different concepts express themselves in the observable differences in the linguistic choices speakers make, bringing us a methodological step closer to understanding how formulating for another may work.

Susan Fitzmaurice

The construction of subjectivity in two historical communities of practice

[contribution to the panel *Subjectivity in discourse*, organized by Baumgarten Nicole]

The paper reports the results of a comparative analysis of subjective language in two communities of practice that are separated by two centuries. Subjective language is understood to be expressed in the grammar of stance, including epistemic and attitudinal modals, the progressive construction, and stance verbs (for example, Fitzmaurice, 2002, 2004). I will also consider the use of metacommunicative expressions in inscribing speaker subjectivity, as well as some features subsumed under the heading of what Watts (2008) calls 'inscribed orality'. These include first and second person pronouns, present tense, and highly evaluative lexical choices. I contend that these linguistic features have become conventional instruments in the construction of speaker subjectivity and intersubjectivity in discourse, with the consequence that they trigger predictable interpretations and responses in the process of communicative exchange.

Accordingly, I explore the discourses of subjectivity and intersubjectivity in an eighteenth century community as evidenced in their letters with those of a late twentieth century community as evidenced in their communications, including emails and letters. I am particularly interested in the ways in which interlocutors construct one another's subjectivities and identities by contextualizing expressions that may be quite conventional in form. The use of these conventional expressions is animated and oriented towards both writer and reader in the process of contextualization. The goal of the analysis is to consider the ways in which interlocutors' construction of subjectivities and intersubjectivities change over time, and the ways in which subjectivities are conventionalized in discourse.

Kyriaki Frantzi, and Alexis Tabenski

Gestures used for narratives in L2 Greek oral presentations

[contribution to the panel *Gesture, cognition and social action*, organized by Tabensky Alexis]

This paper examines the pragmatic functions of gestures accompanying narratives in oral presentations given by advanced learners of Greek. In this context narrative is understood as a representation of events or actions that occurred in the course of a stretch of time and in a specific space (Kloepfer 1980). From a corpus of 18 videotaped oral presentations given in 2007 and 2008, data from 6 presentations that contained substantial amount of narrative talk were selected. The frequency of narratives produced by these learners is related to their Greek background; most of them learned Greek from early childhood, therefore both their language ability and the content of their narratives are coloured by their family surroundings. A qualitative analysis was carried out on the basis of a detailed transcription of verbal and non verbal data.

Time as an essential dimension of oral presentation of events was a particular focus in this analysis. The main findings show that time is closely associated with space not only in the oral but also in the visual content of the narrative. In their frequent accounts of travelling speakers presented chronotopes (Bakhtin 1937) by including description of places in the timeline of events. They actually recreated the chronotope of their original experience in front of the audience by employing hand gestures to anchor their temporal and other references in the space around them. Findings also show that time is indicated by both presentational (Tabensky 2008) and iconic gestures (Mc Neil 1992); different kind of gestures may be engaged for duration or points in time across a timeline. Overall, the most impressive clusters of gesticulation occurred at narrative peaks when the speakers were referring to situations of personal significance and emotional involvement. The results from my analysis were confirmed by a cross- linguistic comparison with data from speakers of French and German as second languages.

The findings also confirm that in oral presentation idiosyncrasy, age, sociocultural background including previous experience of public speaking, and most importantly class interaction impact on both verbal and non verbal aspects of the speakers' narrative style.

Soonhee Fraysse Kim

A shrunk universe : North Korea's "Earthly Paradise"

[contribution to the panel *'Othering' in Various Languages and Cultures: Linguistic Tools of Alienation*, organized by A'Beckett Ludmilla]

According to the North Korean authorities, their country is a worker's paradise ruled by beloved and competent leader Kim. In reality, North Korea is a secretive, isolated, heavily militarized and desperately poor country. Foreign media, and especially the western media call the country a hermit-kingdom, a mass game country, a country belonging to the axis of evil, a pariah state or a Sopranos state, etc, in other words all but a paradise. Sticking to the Juche doctrine, which essentially calls for self-sufficiency in all aspects of life, and, strictly controlling all media, Kim virtually closes the country to the outside world. At the same time, in order to maintain his grip on power Kim uses the full range of totalitarian ideological devices. On one hand the authorities foster a constant sense of crisis among the population by intimidating them with stories of imminent attacks from the outsiders, and, on the other hand, try to establish and foster from childhood an identité-résistant (Castells 1999), which is capable of forming a single-minded unity, like one bomb ready to explode in suicidal advocacy for his cause. Strangely enough, the regime still survives some twenty years after the collapse of the communist bloc but what is most surprising is the behavior of the people, even allowing for their intimidation, that they seem to obey Kim so blindly, and genuinely entrust their fate to him. Like the people of a besieged fortress, they are so afraid of something coming from the outside that they prefer to stick together in their perilous situation. This study is an attempt to understand the state of mind of the people of North Korea, and explores the discursive construction of national identity through a systematic analysis of language in school textbooks currently used in North Korea. Using the corpus analysis technique (Sinclaire 1991,Stubbs 2001), I have investigated the characteristics of language use in NK textbooks through their comparison with those used in South Korean. To this end, a database was established comprising approximately 300, 000 words from the textbooks of the two groups. I gave a special attention to 5 Korean words; "father", "we/us", "home", "enemy" and "world", whose use in NK textbooks was quantitatively and semantically different to SK textbooks. I consider these words as the central axis of linguistic construction (pivotal words) of North Korea's ideal world. I aim to show how the idea of the other is crystallized around these 5 pivotal words and how the discursive construction of national identity is articulated in the dichotomic paradigm of in and out, us and them, paradise and hell, etc. Of course, the idea of the other is a foundational component in the construction of national identity. This study shows that in the case of North Korea, whereas the frame is sharp, the identity of the other remains blurred, and this acts as an excellent tool for self seclusion and generation of "otherphobia".

Mirjam Fried

Reported speech without verbs of reporting in colloquial Czech

[contribution to the panel *Pragmatics in constructions and frames*, organized by Ohara Kyoko]

Taking a Construction Grammar (e.g. Croft 2001) and Frame Semantics (e.g. Fillmore 1984) approach, this corpus-based study explores the relationship between lexemes and constructions from a less studied perspective, summarized in three broad questions: (i) what facilitates the use of a standard subordinate clause in a new semantic environment; (ii) what cognitive and/or communicative principles can help explain successful interpretation of the novel combinations; and (iii) how can corpus data illuminate the nature of such extensions?

I examine the usage shown in (1), amply attested in the *Czech National Corpus* and emblematic of spoken registers. Syntactically, (1) is a regular embedded Y/N question introduced by *jestli* 'if/whether'. However, the main predicate (underlined) is not from the expected semantic class (Vs of asking, deliberating, doubting, etc.) and does not take a *jestli*-clause as a complement. Moreover, *jestli* cannot be substituted by the semantically narrower *zda* 'whether' and the subordinate clause has to follow the main predicate; neither constraint holds in standard reported Y/N questions. I argue that the extensions cannot be predicted from the meaning of *jestli* alone but depend on a particular constellation of syntactic, semantic, and textual features, as further supported by the polysemy of *jestli* in spoken Czech.

Based on both qualitative and quantitative analysis, the above questions are answered as follows. (i) We can appeal to the constructional meaning associated with the *jestli*-clause (roughly, *uncertainty*) and the conventional expectation that this clause requires a particular type of main predicate (construable as expressing lack of factual knowledge). (ii) I propose two explanatory concepts: (a) the expectation of minimal coding effort (Levinson 1999), whereby the meaning of the *jestli*-clause, together with the canonical order of clauses, automatically invites certain inferences; and (b) a metonymic relationship between a sentence type (reported question, with its own, conventionally established communicative function) and its constituent (*jestli*-clause), whose meaning invokes speakers' knowledge of the whole grammatical pattern. (iii) The corpus provides useful new information about collocational patterns. E.g., the extension appears to be strongly reinforced by the distribution of particular semantic types of predicates in the standard Y/N questions (disproportionately high frequency of the verb *nevědět* 'not know', among other frequency-based factors).

The analysis leads to the conclusion that the intricate relationships between coded meanings and the interpretation of their novel combinations are best represented as grammatical constructions, whose multidimensional nature allows for a systematic inclusion of formal, semantic, and pragmatic features, and for capturing the overlaps between grammatical patterns and/or interpretive frames (Fillmore 1984).

Gudrun Frommherz

Celebrating identity – the semiotics of Aipan rituals

[contribution to the panel *Multimodal Discourse Analysis: Investigating Rhythms in Identity Construction*, organized by Norris Sigrid]

Socio-anthropological research has long recognized cultural rituals as means of communal identity construction and identity affirmation (e.g. Mead, 1964, 1970; Goffman, 1959, 1967; Bell, 1992, 1997). Identity construction in spiritual-tantric traditions, however, is less understood (Gray, 2006). This paper uses Multimodal Interaction Analysis (Norris, 2004) and Visual Ethnography to investigate the rhythms of tantric immersion as a tool of identity construction in Indian Aipan art.

By linking visual expressions of the art form with embodied actions of art making, this research shows how Aipan's communicative modes are resemiotised to enact rituals of celebrating communal identity. In particular, I analyse proxemics (Hall, 1966) and kinesics (Birdwhistell, 1970) in embodied actions and evaluate the temporal-spatial dynamics of Aipan rituals along Norris' (2004) model of frozen actions and Lemke's (2000) timescales. I illustrate how Aipan's highly stylised – and as such bounded – performative patterns flow through creation, artistic formulation and spiritual "consumption" of Aipan events, and how these patterns construct temporal and spatial rhythms that are embedded in the philosophical rooting of the community. Subsequently, I demonstrate how these rhythms transform mundane, everyday actions into ritualized practices that construct, articulate and observe the spiritual self of social actors as part of their communal identity. The paper concludes with some thoughts on ritualized practice as a model of identity construction beyond "natural" communities.

Hiroji Fukumoto

The Grammaticalization of imperatives with a pronoun in early modern English

[contribution to the panel *Historical Pragmatics: Socio-Cultural Motivations of Language Change*, organized by Okada Onodera Noriko]

This paper discusses the grammaticalization of imperatives with a pronoun in Early Modern English. The second person subject of imperatives at that time was more often expressed than in Present-day English (Rissanen 1999). Moreover, pronouns as subject were used appropriately according to the number of listeners and the social relationship between the speaker and listener. It is well known that *thou* was used for addressing an inferior person or among friends, while *you* was the polite form for addressing superiors. In Early Modern English, the choice of second person pronouns, especially in drama, seems to be one important factor for indicating the personal relationship or degree of intimacy between characters.

Concerning the grammaticalization of imperatives with a pronoun, Brinton (2001) discusses the historical development of *look you* from a matrix imperative clause to a pragmatic marker, and concludes that the second person pronoun, which was originally the subject of the complement clause *look,* was reanalyzed as the subject of *look*:

[look] [you be not late] > [look you] [be not late].

In this paper, I will focus on pronouns used as a subject in imperatives and examine how pronominal variation has influenced the grammaticalization of imperative sentences, taking up verbs of perception used to attract someone's attention. First, I will examine the question of how imperatives with personal pronouns indicate syntactic and semantic features according to pronominal variation after the verb. The paper also explores the correlation between pronominal variation and the degree of grammaticalization of imperatives, and elucidates the circumstances in which the constructions occur as a pragmatic marker or with a propositional meaning. The paper then investigates how the social relationship between speaker and listener is involved in the degree of grammaticalization of imperative sentences.

The data used in this paper is taken from Early Modern English dramas, mainly the works of Shakespeare.

Viviana Gaballo

Punk language and culture from fanzines to webzines

[contribution to the panel *Contrastive media analysis – approaches to linguistic and cultural aspects of text types*, organized by Luginbühl Martin]

The aim of this study was to describe and analyse a particular genre, the fanzine, which developed in the second half of the 70s as a spontaneous and amateurish form of music journalism based on the DIY (do-it-yourself) ethic budding out of the success of the first English punk movement. Disrespectful of conventional language registers and contents, deprived of any inhibitions, the fanzine has soon become the perfect representation of the

underground press, i.e. the alternative press, with a free production and distribution, associated to the counter culture movements of the 60s and 70s. The study focused on the particular form of English, highly contaminated by youth slang, featuring punkzines (fanzines specializing in punk music), and investigated the sociolinguistic evolution of fanzines into webzines. Two research questions were developed to advance the inquiry: 1) it is argued that the language used in fanzines may well be considered as the precursor of the language used in current text messaging; 2) it is argued whether the evolution of the fanzines into webzines has kept their social function unchanged. Techniques of systemic functional grammar and discourse analysis were used to identify, describe and interpret the forms of communication that are featured in the underground punk DIY zines. Data collection included all 14 issues of the first and most famous punkzine, *Sniffin' Glue* - type-written and xeroxed on A4 black-and-white low quality paper, and materials (interviews, articles, tour diaries) available on the web site of *Scanner web zine* – the online version of an A5 print zine that migrated with its author from the UK to New Zealand. The main conclusions of the inquiry were: (1) evidence of a close relationship between the language used in the fanzines of the 70s and the language used in current text messaging, which substantiates the idea of fanzines as linguistic precursors of text messaging; (2) apparent loss of the social and cultural impact fanzines had on the young generation of the late 70s, although the spirit that led to their production still continues, as they still represent an undercurrent of free expression balancing out the mainstream media.

Alice Gaby

How Kuuk Thaayorre speakers can encode mood (if they want to)

[contribution to the panel *Tense, Aspect, Modality and Evidentiality in Discourse — Australian languages*, organized by Dench Alan]

Grammatical description tends to focus on the overt coding of categories such as tense, aspect, mood and evidentiality. However, speakers need not make use of the grammatical resources available to them in order to effect their communicative goals. Instead, they may place the onus on the addressee to arrive at the intended interpretation in the absence of explicit marking. This paper considers the example of potential and desiderative moods in the Australian Aboriginal language Kuuk Thaayorre (Upper Southwest Paman; Cape York). These two modal categories may be encoded by the relatively old, subjunctive inflection of the verb, as seen in the first clause of (1). They may alternatively be entailed by the combination of 'associated motion' derivational morphology (glossed 'GO.AND') and the intensifier *waarr* 'very' (2), or implied by the associated motion morpheme alone (3). Negative potentiality can be signaled by a construction combining the negative particle and 'dubitative' enclitic (a morpheme used to express the speaker's lack of certainty about their assertion), as in the second clause of (1).

(1) *ngay yancnh-paa rump-un, ngay kaar=okun yan*
1sg(NOM) go:SBJV-EMPH beach-DAT 1sg(NOM) NEG=DUB go:NPST
'I want to walk to the beach but I can't go'

(2) *ngay raak waarr nhaath-nhan*
1sg(NOM) place very see-GO.AND:NPST
'[as a child] I wanted to see that place'

(3) *nhunt may mungk-nhan?*
2sg(ERG) VEG(ACC) eat- GO.AND :NPST
'would you like something to eat?'

Yet despite this range of (dedicated and co-opted) coding strategies furnished by the language, speakers of Kuuk Thaayorre most frequently omit explicit mood marking altogether. Potential and desiderative interpretations of modally unmarked clauses are freely available given the right pragmatic context, as in (4).

(4) *ngay yan*
1sg(NOM) go:NPST
'I am going' or 'I want to go' or 'I am able to go'

After outlining the various means by which potential and desiderative moods may be explicitly marked in Kuuk Thaayorre, this paper considers the question of why speakers would choose to eschew formal marking in favor of pragmatic implicature, and how this – somewhat counter-intuitively – has supported the development of multiple alternative coding strategies.

Savitri Gadavanij

"You see ? I am a woman!": An analysis of ideological clash in the discourse of Thai female politicians

[contribution to the panel *Emancipatory Pragmatics: The Search for Cultural Parameters in Interactional Discourse*, organized by Saft Scott]

Since its first constitution BE 1932, Thailand has guaranteed equal opportunity in politics to all, regardless of gender. Yet the number of Thai female MP has never exceeded 10%. This paper argues that one of the obstacles

might have been their own performance as politician and expectations that Thai society has for them. The study investigates discursive style of Thai female MPs. It was apparent that discursive style of female MPs differs markedly from that of male who constitutes the majority of the House. The analysis of respondent speech reveals the use of *feminine discourse,* emphasizing on gender differences and invoking social schema of woman. This feature appears to succeed in serving the main purpose of respondent speech: rebutting the allegation. It also presents them as a weak and helpless victim in the male dominated poltics, thereby distracts the audience from the subject of accusation. On the other hand, an analysis of accusatory speech shows the use of *initial praise* as a politeness strategy. The initial praise helps lessen the degree of affront and dissociate the speaker from the claim. As a strategy, it addresses the negative face of the opposition as well as the positive face of the speaker herself. Both feminine discourse and initial praise are non-existent in the discourse of Thai male politician.

In general, the discourse of Thai female politicians shows more politeness strategies. This might reflect that Thai have different sets of appropriate 'polite' behaviour to be applied to different gender. Thus discourse of female politician is shaped by *conjunctures* differ from that of male. As such, their discourse is incomparable to that of the majority male MPs. It is argued that, the fact that their discourse does not conformed to the common practice of Thai political community alienates them from the mainstream parliamentary culture. Moreover, the feminine discourse employed in respondent speech is an evidence of traditional ideology of a "Thai *kulasatri* lady" existing along side the current feminist discourse that reflects the ideology of progressive women. On closer investigation, the analysis of feminine discourse exposes two contradictory sets of ideology that Thai women leader have to abide by, in a bid to be accepted both as a good Thai lady and a reliable leader. Different gender expectations only undermine democracy, an ideology underpinned by equality.

Jordana Garbati

Issues in teaching French as a second language

[contribution to the panel *Looking for the common thread in connected sub-cultures*, organized by myers marie j.]

In this paper I present research findings on the experiences of a language-minority learner (LML) in an Eastern Ontario French program. I discuss the importance of effective teacher-student communication and teaching methods which aim to increase the LML's competence in French. This study finds that the French teacher requires training, support and guidance from school administrators or the school board in order to design or modify his/her French program to assist LMLs in learning French. The availability and use of resources is an additional factor influencing the teaching strategies used by the French teacher. Finally, I address the issue of joint goal-setting between the teacher and the learner and how this affects the learner's experiences in learning French.

Pilar Garces Conejos, and Patricia Bou-Franch

Relational work in e-service encounters: An intercultural, genre theoretical approach

[contribution to the panel *(Im)politeness in Computer-mediated Communication (CMC)*, organized by Graham Sage Lambert]

The purpose of this paper is multifold. First, it aims to describe technology-based service encounters (e-service encounters) as a genre. Second, it proposes a list of strategies used to perform relational work, based on insights from marketing and social psychology, which we believe arebetter equipped to deal with the idiosyncrasies of a type of communication that does not necessarily require any interaction. Third, it tests this proposal cross-culturally by applying it to the analysis of commercial websites that target the US and the Spanish markets.

Unless a genre is described and its norms of appropriateness established, it is not advisable to make assessments regarding relational work therein (Locher and Watts 2005). To our knowledge, despite current interest in computer mediated discourse, e-service encounters have not been tackled from the perspective of any sub-discipline of linguistics, with the exception of our pilot study (Garces-Conejos and Bou-Franch 2008). To describe e-service encounters as a genre, we draw oninsights from different approaches to the study of genre which include textual (Swales, 1990) and cognitive perspectives (Unger, 2006) as well as recently developed frameworks for the study of cyber genres (Askehave and Nielsen 2005; Lemke 2005; Santini 2007).

Unlike e-service encounters,face to face service encounters have been analyzed by many disciplines, although the insights of studies within one tradition have rarely been accessed by scholars outside of it. The common denominator of all these studies is their focus on the interactive aspects of service encounters, despite the fact that service encounters are mainly transactional in nature. For example, after an in-depth review of the related literature in the fields of marketing, and social psychology Gremler and Gwinner (200) identified two fundamental dimensions of service encounters: a) the perception of the encounter as a pleasant and pleasurable experience by the client, and b) the establishment of a personal connection or rapport between provider and client. Within linguistics, it has also been the interpersonal aspects of service encounters that have been targeted

byscholars, many of them applying to service encounters the tenets of Brown and Levinson's (1987) politeness theory (see among others Antonopoulu 2001; Bayyurt and Bayraktaroglu 2001; Economidu-Kogetsidis 2005; Garcés-Conejos Blitvich 2006; Kong 1998; Márquez Reiter 2004; Petrits 2001; Placencia 2001, 2004; Traverso 2006) or systemic-functional grammar (Ventola 2005)

Maria Marta Garcia Negroni, and María Laura Spoturno

Bridging gaps across cultures: The use of glosses in Chicana literature.

[contribution to the panel *Intercultural (mis-)communication*, organized by Kryk-Kastovsky Barbara]

As has been largely acknowledged, metadiscourse constitutes one of the most salient marks of the presence of the subject in his/her own discourse, often designating a manner of communication with his/her interlocutor. This paper explores the function of certain metadiscursive elements in Chicana literature, which are, as will be argued, used to bridge gaps across cultures. More specifically, we will focus on the special use of glosses in Chicana literature, particularly in Sandra Cisneros's fiction, in which this metadiscursive device takes on a fundamental role in the construction of an intercultural discourse.

According to Authier-Revuz (1984, 1995), glosses can be defined as forms of discourse, which, signalling a point of alterity, account for the presence of a constitutive *Other*. The use of glosses generally marks an intention on the part of the discursive subject to exert dominion over the sense of discourse by specifying the parameters and points of view to be observed by the interlocutor/reader when processing discourse. By making explicit how a certain sequence must be interpreted, glosses introduce a kind of enunciative suspense regarding that sequence.

The resort to glosses in Chicano literary discourse –as much as in other minority and diaspora literatures, and postcolonial writing—, poses a challenge for the discourse analyst, as these discourses are constituted in the interaction of linguistic and cultural elements, which are simultaneously associated to more than one cultural community. Thus, most metadiscursive forms in Cisneros's narrative are used to comment and reflect about different aspects of the above-mentioned encounter. According to our hypothesis, in Cisneros's fiction, glosses operate as a strategy of intercultural communication, whose presence eventually becomes a distinctive trait of the author's style. Cisneros's writing, built mainly upon the encounter of two languages, evidences a double function of this metadiscursive device. On the one hand, the writer's particular use of glosses –generally designed to explain cultural-linguistic meanings, which are alien to the Anglo readers– shows her well-known concern about "opening doors for people who don't know the culture" (Dasenbrock, 1991). On the other hand, in her narrative, glosses indicate the incapacity of English to express certain meanings, which become constitutive of the voice enunciating discourse.

Following these double function, we have classified the corpus of our research in two groups. In the first set of examples, the intention to bridge the gap across cultures through the use of different kinds of glosses is made manifest: "The Awful Grandmother calls Father *mijo. Mijo.* My son. *–Mijo, mijo.* (…) She uses the Spanish word *hijos*, which means sons and children all at once" (Cisneros, 2002, 29). In the second group, the tension between languages and cultures becomes most evident as the following example shows: "But that's –how do you say it?— water under the damn? I can't ever get the sayings right even though I was born in this country. We didn't say shit like that in our house" (Cisneros, 1991*,* 73). The analysis of different types of glosses will allow us to explain one of the most important devices used by Cisneros in building an intercultural discourse meant to bridge the gaps across communities.

Rod Gardner

Question and answer sequences in Indigenous Australian talk

[contribution to the panel *Talk-in-interaction in (Australian) Indigenous Communities*, organized by Rendle-Short Johanna]

There has been some evidence that Indigenous Australians treat questions differently to Anglo-Australians. Referring to questions addressed to Indigenous Australians in legal settings, Eades (2007) states: The interview genre is typically a one-sided information exchange, where one party asks questions and the other provides answers. …non-Aboriginal interviewers often reported that they experienced difficulty in eliciting information from Aboriginal interviewees, while Aboriginal interviewees often reported feeling rushed, pressured, and unable to take the time they need to answer questions properly . (p.286) She cites a case in which, 'under questioning by the lawyers, (an Aboriginal woman being questioned) provided very little information. The lawyers asked her questions, and she appeared unable to provide answers' (p. 289). She goes on to show how barristers cross-examining three young Aboriginal teenagers used hostile questioning that exploited their knowledge that Indigenous Australians delay their responses to questions. In this paper I will examine question-answer sequences not in legal or institutional settings, but in ordinary conversations between elderly Aboriginal women of the Garrwa community of the Gulf of Carpentaria country in northern Australia. In these conversations, the women use both Garrwa and Kriol when talking to each other. This study builds on work by

Mushin and Gardner into turn-taking practices and silence (Gardner & Mushin 2007, Mushin & Gardner In prep) in everyday Aboriginal conversation. The focus in the current study is on question-answer sequences. Eades (1985) has suggested that unlike in 'western' conversations, in Aboriginal talk there is no obligation to give information: "There is thus no obligation on the addressee to answer a question' (p. 98). She cites as reasons for this issues surrounding: who has legitimate access to the information; the information provider being expected to provide information in her/his own time; the information seeker being expected to also provide some information 'in an appropriate mode' (p 101). In this study, I draw on a corpus of five closely transcribed conversations involving five different women, to investigate these women's ways of answering each others' questions. The focus will be on delayed, partial and non-answering of questions.

Rod Gardner

Use of response tokens in indigenous Australian talk

[contribution to the panel *Listener activities*, organized by Norrick Neal R.]

Almost all the research into the use of response tokens has been on European, North American and East Asian languages, all dominant languages in advanced industrial cultures. There has been virtually no research that I am aware of on response token use in minority indigenous languages in non-industrialised communities (but see Evans, 1992; and a passing reference in Moerman 1988:74). This paper represents an initial foray into such an investigation.

The data for this paper is taken from five conversations involving five elderly Aboriginal women from the Garrwa community in the Gulf of Carpentaria region of the Northern Territory of Australia. Four of the conversations between two of the women were audio recorded. One long conversation between the three other women was audio and video recorded. The women speak a mixture of Garrwa, Kriol and Aboriginal English. About 55 minutes from these conversations have been closely transcribed.

Initial findings suggest that when these speakers are talking in English or Kriol, they use response tokens in a similar way to Anglo-English speakers. 'Mm' appears to be used as a minimal acknowledgement token, with low speakership incipiency; there are strong indications that 'Mm hm/Uh huh' are used as continuers to pass up the opportunity to take a turn at talk (though they are regularly delayed); 'Yeah/Yes/Yah' are acknowledgement tokens with higher speakership incipiency than either 'Mm' or 'Mm hm'; there are few instances of change-of-state tokens, but 'Ah' appears to be used to claim a new knowledge state. However, more than in Anglo-English talk, there are long narrative stretches with few or no response tokens.

Maria Rosa Garrido Sardà, Eva Codó, and Maria Rosa Garrido Sardà

Migrants and global language resources: A study of bureaucratic and legal advice encounters

[contribution to the panel *Sociolinguistic and pragmatic aspects of institutional discourse: Service encounters in multilingual and multicultural contexts.*, organized by Rojo Luisa Martín]

The increasing growth of immigration to Spain has changed the communicative reality of various types of institutions (schools, health centres, private businesses, etc.) in notable ways (Moyer and Martín Rojo 2007). On the one hand, the number of speakers of non-Peninsular varieties of Spanish has increased, as has the number of second language speakers of Spanish and of the other State official languages (Basque, Galician and Catalan). On the other hand, different contact languages have gained special prominence (Valero Garcés 2003; Codó 2008); specially, the so-called 'international' or 'transnational' languages such as French and, in particular, English.

In this paper, we undertake a comparative study of multilingual practices observed in two service contexts: a legal advice counter and a state immigrant legalisation office, both located in Barcelona. In particular, we focus on the analysis of those interactions where English is used as a lingua franca using an integrative approach (Sarangi and Roberts 1999), that is, via the examination of service talk, ethnographic information, recorded interviews and institutional documents.

We understand language competence as a form of capital whose value depends on the factors of appreciation imposed by a specific situation of linguistic market (Bourdieu 1991). This idea is fundamental in order to understand the value of English as *lingua franca*. The varieties spoken by migrants, acquired in postcolonial and peripheral contexts, are deterritorialised and recontextualised in specific social and institutional contexts (Blommaert et al. 2005). In this process, social indexicalities change, and the processes of contextualisation and meaning creation become more complex (Maryns 2006). Ideological (and often also negative) constructions of speakers and their competences are then resorted to in order to explain and even legitimise communication-related difficulties.

Our aim is to answer the following: (1) What forms of multilingualism can be observed? (2) What elements of the institutional order affect the interaction order? And, what are its consequences? (3) What is the value of 'international languages'? (4) What factors devalue the linguistic repertoires of the migrant population? (5)

What institutional and linguistic ideologies frame individual practices? (6) How do the different actors legitimise their ideologies and practices? What tensions and contradictions can be observed? (4) What does our analysis contribute to a 'sociolinguistics of mobility'? (Blommaert 2005).

Denise Gassner

The use of vague language by L1 and L2 speakers of English in institutional discourse

[contribution to the panel *Intercultural (mis-)communication*, organized by Kryk-Kastovsky Barbara]

The aim of this paper is to present the main hypotheses and issues addressed in an ongoing research project focusing on the use of vague language by adult L1 and L2 speakers of English in institutional discourse in Australia.

Different phenomena that fall under the heading of vague language have been investigated. These include hedges, modality, vague nouns, approximators, general extenders amongst others. Vague language has mostly been associated with casual discourse. However, some studies (e.g. Koester, 2006) have now started to look explicitly at the use of vague language in L1 workplace contexts. While some research on the use of vague language in casual speech has been carried out in the field of interlanguage pragmatics, this study is among the first to investigate the use of vague language by L2 speakers in workplace contexts.

By being vague a speaker relies on the hearer's ability to imply what has not been said in a precise manner. In order to predict how the implied meaning will be inferred and to know in which contexts a particular inferential strategy can be used, pragmatic competence is necessary. In an L2 context, vagueness in language can serve as a powerful indicator: first of all, it can point at the level of pragmatic competence achieved by L2 speakers. Second, it can show how vagueness can be part of a learner's strategy to overcome his or her limitations in L2.

This paper will present initial findings of how vague language is used in job interviews by L1 and L2 speakers of English. An overview of the methodology will be given as well as a brief outline of the next steps to be taken in this research project.

Frances Giampapa

Discourses of authenticity, legitimacy and power: Critical ethnography and identity politics in the Italian Canadian community

[contribution to the panel *Voices from the field: Identity, language and power in multilingual research settings*, organized by Giampapa Frances]

As sociolinguistic researchers our attention in recent years has focused on the politics of identity in connection to the effects of globalization and the emergence of a new economy (Chouliaraki & Fairclough 1999; Giddens 1991; Quell 2000). Framed within a post-modern discourse, this paper focuses on the methodological issues tied to notions of authenticity, legitimacy and power in conducting a critical ethnography (Giampapa 2004) that explored the discursive struggles for Italian Canadian youth to be and become Italian Canadian across the Italian Canadian world in Toronto. A critical ethnographic perspective requires the researcher to enter the public sphere in order to critique social practices in a way that leads participants to understand the roots of their actions as part of historical and social processes (Simon & Dippo 1986; Goldstein 1997). At the same time, it requires the researcher to enter a dialogic and interactive relationship with the participants. As a result the researcher-participant relationship is recast where researcher authenticity, legitimacy and power relations (i.e., how the researcher positions and is positioned by participants in the research) become a central part of the research process. Using critical discourse analysis, I draw from interview data with, participant observations across multiple spaces and researcher diaries to show how macro-discourses of authenticity, legitimacy and power played out at the level of micro-interactions with participants. I examine how the researcher engaged her own identities, linguistic ideologies, and multiple roles and positionings within the research process, and how participants' discourses of italianità positioned the researcher. These discourses had a direct impact on the researcher's role and access to the discursive spaces of italianità and across the Italian Canadian world.

Rachel Giora, Oshrat Gazal, Idit Goldstein, Ofer Fein, and Argyris Stringaris

Salient and nonsalient meanings in context: Interpreting metaphors and literals by adults diagnosed with Asperger's syndrome

[contribution to the panel *Salient Meanings*, organized by Jaszczolt Katarzyna M.]

In 2 online experiments we challenge the received view that individuals with Asperger's syndrome (AS) are insensitive to contextual information (Dennis et al. 2001; López & Leekam 2003; Schindele et al., 2008) and are biased toward the literal, thus failing to understand metaphors (Happé 1995**;** Martin & McDonald, 2004). In our experiments, 30 individuals (28 men, 2 women) aged 17-34 (mean 23.1),12 years of schooling, diagnosed with AS and 28 matched controls were presented 3 types of targets: highly Salient/Conventional (Metaphoric and Literal) word pairs (CM, CL), highly Nonsalient/Novel (Metaphoric and Literal) word pairs (NM, NL), and meaningless word pairs. In Experiment 1, these targets were embedded in neutral sentence contexts:

1a. I saw a *flower bed* (CM)
2a. I saw a *golden laugh* (NM)
3a. I saw a *wooden table* (CL)
4a. I saw a *Tverian horse* (NL) (echoing *Trojan horse;* Tveria (Tiberias) is an Israeli city).
5a. I saw a *bunny laundry* (meaningless)
In Experiment 2, these targets were embedded in 2-setnence, supportive (but not priming) contexts:
3b. Yasmin and Yaron moved into a new flat. They ordered a new TV set and a wooden table.
Three pretests were run, controlling for the familiarity of the individual words, for familiarity of the word pairs, and for the aptness of the novel items (NM, NL). Another pretest controlled for the supportiveness of the context and for its lack of priming (Experiment 2).
In both Experiments, participants read the items and had to decide whether they made sense. Reading items of (word pair) targets and error rates were recorded. Results show that, contrary to the received view, individuals with AS are sensitive to contextual information. In a supportive context, albeit at the cost of processing effort - longer reading times of targets - the number of errors for all the items was significantly reduced. Importantly, context was particularly effective in improving novel metaphor interpretation which, out of a supportive context, was deemed meaningless by the clinical population. The effect of context on improving novel items was also found for the control group, and was also more pronounced for the metaphors. Both groups found the novel literals hard to understand, which made them less susceptible to facilitative context effects (as shown by reading times and error rates). For both groups, context did not affect understanding of conventional items, whether literal or metaphoric (as shown by error rates).

Cliff Goddard

Cultural keywords and cultural scripts: Divergences between Australian, American, and British English.

[contribution to the panel *Intercultural (mis-)communication*, organized by Kryk-Kastovsky Barbara]
H.L. Mencken famously remarked that the Americans and the British are “two peoples divided by a common language”. Much the same could be said about Australians and Americans, and even about Australians and the British. The point is that along with the important overlaps in language, values and communication styles, there are also significant divergences between these three macro-varieties of Anglo English. The potential for miscommunication is real, and intertwined with national stereotypes and preconceptions. This paper applies the techniques of contrastive ethnopragmatics (Goddard 2006) to these three national Englishes in two domains: (i) self-presentation, i.e. expressions of achievement, ambition, confidence, self-deprecation, modesty and the like; (ii) humour styles, with a special focus on irony, sarcasm, and negativity (Carbaugh 1988; Fox 2007; Goddard 2006, in press; Malouf 2004; Peeters 2004). As examples of expressions to be examined from a semantic, cultural and distributional point of view, one can mention (for American English) "dream", "hero", "loser", "the best", "great", and (for Australian and British English) "having a go", "taking the piss", "a bit", and "bloody". Although the mainstream speech culture of Australia has much in common with Britain, the study identifies certain divergences between the two. In each domain, data and analysis of three kinds will be presented. First, certain key words and phrases are identified and explicated in terms of NSM semantic primes, such as ‘people’, ‘someone’, ‘say’, ‘think’, ‘want’, ‘know’, ‘do’, ‘good’, ‘bad’, ‘because’, ‘can’ and ‘if’. This serves to bring into full view the complete semantic content of culturally salient expressions. Second, cultural scripts framed in the same small metalanguage of semantic primes are proposed to capture shared “insider” understandings about valued ways of speaking, linking them with recognisable cultural values and attitudes (Wierzbicka 2003). Third, the claims for key word status and for different communicative patterns are evidenced by way of contrastive corpus data on relative frequencies of key expressions. In view of the small sizes of standard corpora of Australian English, this part of the study relies on careful use of WorldWideWeb and Google search engine (Mair 2007; Goddard in press; Wierzbicka in press). The paper also discusses the hazards of generalising about “national Englishes” and the danger of reproducing and perpetuating stereotypes.

Zane Goebel

Social conduct, small stories and identity in transient settings

[contribution to the panel *Semiosis, Identities and Narratives in Cross/Multicultural Settings*, organized by Satoh Akira]
A question that seems to be commonly left open in work on migration and multiculturalism (e.g. Ang, 2003; Baumann, 1996; Block, 2006; Blommaert, Collins, & Slembrouck, 2005; Brettell, 2003; De Fina, 2003; Rampton, 2006; Vertovec, 2007) relates to how systems of trust (Giddens, 1990) or systems of expectations about behavior in public and private spaces (e.g. Goffman, 1974) develop in contexts where transience is the norm and where distinctions between who are newcomers/outsiders and who are insiders continually changes. This paper engages with this question by looking at interaction in a series of women’s neighborhood meeting

that occurred in a diverse and transient urban milieu of Indonesia. In particular, I draw upon work in semiotics (e.g. Agha, 2007), conversational narrative (e.g. Georgakopoulou, 2007; Ochs & Capps, 2001) and social identification (e.g. Wortham, 2006) to explore how norms for social conduct are constructed through the positioning of self and others in small stories across speech situations. In doing so, I point out the relationship between this narrative activity and more widely circulating signs of personhood and social relations.

Zosia Golebiowski

The use of contrastive strategies in a sociology research paper: An inter-cultural study

[contribution to the panel *Intercultural (mis-)communication*, organized by Kryk-Kastovsky Barbara]

The analysts of academic discourse have emphasized the significance of conflict expression in the establishment of problematization and its accentuation. For example, Barton (1995) examined the function of adversative language in the presentation of claims and counterclaims, paying special attention to contrastive connectives; Hunston (1993) discussed the relevance of contrast in the differentiation between "proposed" and "opposed" knowledge claims; and Swales (1990) and his followers investigated the kind of contrast between the rhetorical moves of 'establishing a niche' and 'occupying the niche' in research papers introductions. Adversative rhetorical strategies have also been the subject of study of those analysts of academic writing who examined the use of linguistic devices for attenuating the strength of propositions, referred to as hedging, and of those who investigated the strategies of negative politeness (cf., Butler 1990; Chafe 1986; Crismore and Farnsworth 1990; Grabe and Kaplan 1997; Markkanen and Schröder, 1989; Salager-Myer 1994, Skelton 1994).

However, the majority of the above works, concerned mainly with native speaker writing, tended to focus on weak adversative strategies, often related to the value attached to politeness and solidarity among the participants of academic discussion (cf. Schiffrin 1990, 1987). Such adversative strategies, mainly employed in the introductory sections of research reporting, are likely to be realized through concessional relational structures. The focus of the present paper is on contrastive relational structures that differ from weak, concessional adversative strategies in respect to their rhetorical purposes. I discuss "Contrastive coherence relations" which occur in textual schemata that provide a means for the presentation of opposing views and assumptions, and contain propositions that contrast arguments, phenomena, situations or processes.

This paper investigates the employment of contrastive rhetorical strategies in three research papers written in English and published in international sociological journals: the first authored by native speakers of English; the second by a Polish writer now working in an Anglo discourse community; and the third by a Polish writer from the Polish discourse community. Contrastive relations are discussed with respect to textual function, frequency of employment, hierarchical location, discoursal prominence and explicitness. An attempt is made to illustrate how cultural conditioning is reflected in the choice of contrastive structures across texts and to describe the interface of the variation in their utilisation and the discoursal meaning. The analysis reveals both similarities and differences between the contrastive structures employed in the respective texts. It is proposed that the similarities result from the shared stylistic conventions and traditions of the disciplinary research community of sociology. Variations in the mode of employment of contrastive structures by the writers of the studied texts may be caused by their differing linguistic backgrounds and discourse community memberships.

Isabel Gómez Díez

The interpreter as gatekeeper in asylum hearings in Madrid (Spain)

[contribution to the panel *Sociolinguistic and pragmatic aspects of institutional discourse: Service encounters in multilingual and multicultural contexts.*, organized by Rojo Luisa Martín]

Asylum application interviews can be considered paradigmatic examples of *gatekeeping encounters* as defined by Erickson and Schutz (1982) because of the importance of the goods at stake, i.e. the granting of asylum. Several studies such as Barsky (1993, 1996) on the Canadian asylum procedure, Kälin (1986) in Switzerland, Jacquement (2005) on the UNCHR office in Tirana during the Kosovo war, or Maryns (2006) in Belgium, have shown that interpreters usually play the role of interviewers in asylum hearings.

This paper first aims to identify the different roles and tasks the interpreter and the official jointly play in asylum hearings. For this purpose, the following aspects will be analysed: the functions of the interpreter's utterances, the interactional sequence in each of the phases of the interaction, the strategic use of personal pronouns, the different perspectives adopted in the interpreter's renditions and face-saving strategies.

My second goal is to determine the impact of the assumption of multiple tasks by the interpreter on his translation activity, and to identify the influence of his renditions, in turn, on the decision about the request. In this regard, I will identify three types of alterations in the interpreter's renditions. Firstly, those that may generate inconsistencies with the asylum seeker's future statements. Secondly, those that may weaken the defensive force of the applicant's arguments by: a) changing the perspective of the narrative from the first to the third person; b) not rendering evaluative mechanisms; c) changing the modality; d) diminishing the level of detail of the narrative and e) rendering the applicant's discourse in a fragmented and hesitant style by the

addition of hedges. Thirdly, omissions of key pieces of information that may obscure the understanding of the applicant's claims to request asylum. Finally I will establish a link between the interpreter's renditions with the reasons alleged in the decision for not admitting the applicant's request.
For this purpose I will make an analysis of the interaction in an asylum hearing with a Nigerian applicant and an English-Spanish interpreter, taking place in the *Oficina de asilo y refugio* in Madrid (Spain) in 2005.

Victorina Gonzalez-Diaz

Literature and subjectivisation: The case of Jane Austen

[contribution to the panel *Subjectivity in discourse*, organized by Baumgarten Nicole]
Previous literature notes a shift from a 'mimetic' (reflection of the external world) to an 'expressive' (projection of the inner self) poetic theory in the works of the British Romantics (Adamson 1998: 661). This increase in 'subjective mood', however, does not seem to be exclusive to the poetic theoretical foundations of the period. Adamson (1998: 663) observes that, in literary texts, the elements that conform most clearly to the subjective class are deictics (e.g. *here*/*there*), epistemic expressions (*perhaps* or *maybe*) and emotive expressions (e.g. interjections, intensifiers (*very, much*), evaluative/affective adjectives (*charming, lovely*, etc)). In the latter case, she comments on the enlargement of the category of affective adjectives in English, observing that "this process [*of subjectivisation*] was particularly active…at the end of the eighteenth century" (Adamson 1998: 664).
Focusing now on Jane Austen, one observes the appearance of a wealth of literature on the language of her novels from the second half of the 20th century onwards (cf. among others Stewart 1986, Dry 1990, Curry 1992, Masutani 2001). Perceptive remarks on Austen's use of particular affective adjectives and intensifying adverbs can be found in different sources (cf. Burrows 1987: 52ff, Stokes 1987, 1991:19ff). However, to the best of my knowledge, no study to date has focused on the connections between her use of affective lexical items and the general increase in subjective literary language in the late eighteenth century as suggested by Adamson (1998).
This paper addresses the latter question through a study of Jane Austen's use of adjectives that seem to have been undergoing a process of subjectivisation at the end of the eighteenth century (i.e. *awful*, *lovely*, *nice* and *affecting*, see the examples below):
(1) We do not often look upon fine young men, well-bred and agreeable. We must not be *nice* ['fastidious'] and ask for all the virtues into the bargain (Jane Austen, *Emma*)
(2) they agreed to meet at the church; their desire of secresy, however potent, never urging them to wish the ceremony should be performed in a place less *awful* ['full of awe, impressive'] (Frances Burney, *Cecilia*)
Furthermore, a contrastive analysis of Austen's subjective adjectival uses with those of other (older) contemporary female writers (Frances Burney, Ann Radcliffe and Maria Edgeworth) will allow me to throw some light on the long-standing debate as to whether Austen is either at the vanguard or the rearguard of linguistic change within the Romantic period (cf. Page 1972: 187, Langland 2000: 41, Shaw-Knot 2004: 5).
The study is corpus-based (ARCHER and a self-compiled corpus of the works of the above-mentioned authors) and the approach to subjectivisation that will be taken as the starting point of the analysis will be that of Traugott (1989, 1995, cf. also Traugott and Dasher 2002).

Sage Lambert Graham

Constructing "polite" identities online

[contribution to the panel *(Im)politeness in Computer-mediated Communication (CMC)*, organized by Graham Sage Lambert]
In recent years, researchers have begun to reassess early frameworks and create new, more expansive, model(s) for examining politeness as a social phenomenon. These newer frameworks allow for a more dynamic construction of (im)politeness while also getting at the question of how politeness, impoliteness and appropriateness (identified as 'politic' by Watts, 2003 and Locher & Watts, 2005) intersect with and relate to one another in any given context.
Online interactions provide a fascinating venue in which to apply these new frameworks for examining politeness and *relational work* (Locher, 2004). In an online setting, the norms and expectations of the medium itself have a profound influence on the interactions that take place there. While new technology has expanded the ways that we can communicate with one another, the mediated environment also imposes restrictions that require adjustments to the interactional norms and strategies that we employ in face-to-face settings. As noted in Graham 2007 and 2008, in e-communities, norms for interaction within a given electronic Community of Practice (Eckert & McConnell-Ginet, 1999) merge with the norms of (polite) interaction within the computer medium to create a unique set of expectations for what constitutes polite behaviour in a computer-mediated setting.
The current study will build on the work begun in these former examinations by looking at strategies that individuals use to construct their online identities and investigating the ways these strategies intersect with perceptions of politeness in electronic interactions. Here, I will build on McAdams' (1993) concept of 'imagoes'

or idealized concepts of the self in investigating the ways that identity construction and perceptions of politeness and appropriateness intersect in online interactions. As I argued in Graham 2003, because of the multifaceted audiences and communicative limitations that the computer-medium imposes, speakers cannot "create" themselves without addressing the common denominators of the virtual community, ultimately creating imagoes that emerge within and because of the computer-mediated context. Graham, 2007 showed that individuals who indexed their identities as competent ComputerUsers in creating their online identities put themselves at risk for accusations of impoliteness/non-politic behaviour more frequently than those who created identities centred on common traits that emerged from the C of P (the ListMember imago). This study will test those findings in a different medium in order to determine what factors might prompt individuals to adopt specific imagoes and how their use of imagoes affects perceptions of (im)politeness and (non-)politic behaviour.

Luisa Granato de Grasso

Coherence and context in casual conversation.

[contribution to the panel *Context and contexts: parts meet whole?*, organized by Fetzer Anita]

Starting from the idea that "discourse meaning is not an inherent feature of the discourse, but rather is inferred, constructed and calculated by the coparticipants" (Fetzer 2004:29), casual talk in Spanish was analysed with the aim of identifying the mechanisms through which coherence was attained in the step by step development of the discourse. The participants in the conversations used as a corpus for this study are young university students between 18 and 28 years of age and the recordings sometimes took place within the university premises and others away form them. Topics were chosen freely by each group. In a first approximation to the texts it was observed that they exhibited connectedness between their different types of units, although often few devices signalled it. Then, following the School of Sydney analysis of genre in casual conversations (Eggins and Slade, 1997), chunks (narrative, descriptive, argumentative, sequences) and chat (unstructured stretches of talk) were identified as the two types of segments which shape these conversations. A deeper qualitative analysis led us to examine the meanings in these segments, focusing on the relationships between context and language, for which the notions of context developed by Fetzer (2004) and by the Systemic Functional Linguistic perspective (Eggins 2005) were taken as a point of departure. The results obtained showed that chunks are to a great extent rendered coherent through the stages that integrate their global structure, in which case genre and text, anchored in a socially organized world, are crucial. On the other hand, the production and interpretation of utterance meaning in those fragments which do not exhibit an identifiable global structure are greatly dependent on local contextual characteristics, and on the cognitive context, to the extent that these often constitute the only clue interactants count on to make sense in their verbal encounters. This led to the establishment of relationships between kinds of contexts and kinds of fragments in which the incidence of the interpersonal and ideational functions of language are relevant. It is hoped that this study will contribute to the characterization of colloquial verbal interactions in Spanish, which is the topic of a larger research project under development.

Yueguo GU

Multimodal text data-mining: Modeling Chinese power relations in situated discourse

[contribution to the panel *Chinese Discourse and Interaction: Theory and Practice*, organized by Pan Yuling]

The term multimodal text is used to refer to an orthographic transcript text with synchronized audio and video streams. The term data-mining, on the other hand, refers, in this paper, to methods of information retrieval from multimodal texts. The current prevailing method is multiple-layered approach, as exemplified in such tools as ELAN, PRAAT, Anvil, Observer, etc. These tools are quite adequate for time-bound signals, but inadequate for non-time-bound, higher level abstract constructs such as power relations in discourse. The objective of this paper is to propose a method of modeling, specifically agent-oriented modeling (AOM), to deal with the higher level abstract constructs.

The philosophy and basic concepts regarding AOM have been laid down in Gu (2006a, 2006b, 2007). To put simply, AOM is a meta-language, the building block of which is an agent-construct consisting of attributes and behaviors. For sake of quick comprehension, an agent-construct can be likened to a word in natural language. As words are used to construct phrases, sentences and compositions, the same can be said about agent-constructs for multimodal text data-mining. The difference between the word and the agent-construct lies in the fact that the latter is highly formalized and can easily be turned into programming language such as Java. This paper is to demonstrate how it can be used to data-mine Chinese power relations in situated discourses which are materialized in multimodal texts.

It is worth pointing out that the notion of power in this paper is not in the sense of political power, or state power, or class power, as found in the CDA literature, but is defined in terms of dependency relations, as dealt with by Emerson (1993: 49): "A *depends* upon B if he aspires to goals or gratifications whose achievement is facilitated by appropriate actions on B's part. By virtue of mutual dependency, it is more or less imperative to each party that he be able to control or influence the other's conduct." The power of actor A over actor B is the

amount of resistance on the Part of B which can be potentially overcome by A.
All the multimodal texts for the analysis are taken from the Spoken Chinese Corpora of Situated Discourse (SCCSD).

Marie-Noelle Guillot

Film subtitles in a cross-cultural pragmatics perspective: Issues of linguistic and cultural representations

[contribution to the panel *Contrastive media analysis – approaches to linguistic and cultural aspects of text types*, organized by Luginbühl Martin]
Subtitling and dubbing are the main means by which foreign films, an important source of exposure to different cultures, are made linguistically accessible to audiences from different linguistic and cultural communities. The language transfer involved in these mediation activities raises significant cross-cultural issues, relating to two main aspects: cultural references and culture-specific items (CSIs), and pragmatic differences embedded in language use as represented in film dialogues. Most of the research on cross-cultural transfer in screen translation and film subtitling has focused on the first, i.e. on documenting issues associated with CSIs, and strategies used to deal with them. In contrast, there has been limited work, from a cross-cultural pragmatics perspective, on language specifics embedded in language use.
There are a few exceptions: Baumgarten (2003) and Bruti (2006) have, for example, shown that the subtitles of film dialogues can highlight linguistic and pragmatic differences in interactional discourse practices across languages, and Hatim and Mason (1997) that such cross-linguistic differences affect the depiction of, and response to, characters and interpersonal relationships in films' subtitled versions. But the question of linguistic and cultural representations in film subtitles and of their impact on audiences' perceptions of other languages, thus on linguistic and cultural stereotyping, has as yet hardly been addressed.
This paper will use the example of the French film *Sur mes lèvres* (Audiard 2001) and of the representation of different features in its English subtitles (directness/indirectness, T/V pronouns of address), to explore issues associated with the linguistic representations of discourse practices in film subtitles and the views they promote across languages and cultures. It will draw on Fowler's Theory of Mode (1991, 2000) to assess the extent to which both the pragmatic complexities and the interpersonal factors that govern uses of, e.g. T/V pronouns of address, in the film and in French generally, can be conveyed in a language, like English, with a different sytem of pronominal address. It will argue that, by dint of the interaction of linguistic clues assigned particular pragmatic values within subtitles and acting as triggers for particular modes of linguistic experience, subtitles may, despite the constraints to which they are subject, have a greater capacity to sensitize audiences to linguistic and cultural differences than they are often credited for.

Pentti Olavi Haddington

Negotiating and selecting next junction in cars while on the move

[contribution to the panel *Participants on the move. Language and interaction in changing environments*, organized by Pitsch Karola]
Movement is part of our everyday lives. Many mundane activities are produced and organized in mobile environments. These environments are composed of their own ecologies, which members frequently take for granted. Still, in the Goffmanian sense, movement is integral to the accomplishment of the activities we do in that it can be seen to both constrain and shape them. This paper draws on methods used in conversation analysis and multimodal interaction analysis in order to analyze the sequential, spoken and embodied organization of a driving-related social action: the negotiation and selection of the next junction while on the move. The data has been recorded in Finland and Britain.
It can often be seen that when people drive cars, making a decision on where to go at the next junction becomes an issue that requires immediate solving. The junction-negotiation activity is a sequential activity that is roughly composed of three stages: the initiation, the negotiation and the conclusion. The fact that the participants are on the move figures in this activity context in three interconnected ways. *First, movement shapes action*. As regards driving at junctions in particular, the findings that participants orient to and adjust their talk and embodied actions relative to the quickly changing semiotic environment (e.g. the shape of the road, traffic signs, traffic lights, other traffic) in order to successfully negotiate the approaching junction. *Second, movement constrains action.* Movement is tightly connected to temporality. It reduces the amount of time that people have for making the decision often to mere seconds. For example, failure to (re)act appropriately in time may result in missing a junction or taking a wrong turn. As regards these first two points, the findings suggest for example that compared to static situations, "being mobile" has an impact on how dispreferred turns are designed. *Third,* through their situated and embodied actions, *participants actively participate in accomplishing movement*. Negotiating the right direction at a junction can be connected to such decision-making actions as where to go next, how to get there, why go there, and so on. In other words, decision-making becomes socially salient

through the realization of movement. In sum, mobility and movement can be seen to provide a continuous set of changing resources, as well as constraints, that affect and contribute to the participants' activity of "finding their way".

Oliver Hambling-Jones, Andrew John Merrison, and Oliver Hambling-Jones

The role of im/politeness in accelerating social intimacy: An analysis of UK-based pick-up artist (PUA) interactions

[contribution to the panel *Im/politeness across Englishes*, organized by Haugh Michael]

A prototypical "PUA" or "pick-up artist" is a term for a male who seeks to, and may be successful at seducing women. PUA is not a category label given to the individual, but is one that he claims for himself. He may also use a unique PUA moniker that allows him a separate persona amongst his fellow PUAs. This wider "pick-up" community is a highly organised Community of Practice (Lave & Wenger, 1991; Wenger, 1998) emanating from the USA. A common community belief is that the means of seduction are not rooted in physical attractiveness, social status or wealth, but *in the interaction*. As such, the PUA actively develops and learns new interactional techniques and "routines", by appealing to the community and by "field testing". These will form the PUA's "tool-kit", better preparing him for handling the next social engagement. The PUA operates, as Goffman describes it, "where the action is"; 'Adult males may define a female as an object to initiate a sexually potential relationship with. The risk is rebuff, misalliance, responsibility, betrayal of prior relationships, or displeasure of other males; the opportunity is for the kind of confirmation of self that success in this area alone can bring' (Goffman, 1967c: 210-211). The PUA is every bit the gambler in this high-stakes game where risky plays (which include issues of im/politeness and in/equity) can have high payoffs. The 'art' in PUA may be seen in the relative success and speed with which the protagonist may gain intimacy with their fellow interlocutor compared with an 'uninitiated' "AFC" (Average Frustrated Chump). It is specifically the speed of this process that has prompted the current line of enquiry: What observable, conversational moves might be employed by a PUA that contribute to developing intimacy and may potentially accelerate the process and, specifically, how do these relate to issues of im/politeness?

The research project reported on here is based on a corpus of audio recordings of talk-in-interaction between unacquainted, male PUA-female dyads in the UK. Current scope includes:

How the interaction 'gets built', as interlocutors move from a state of unaquaintedness to displays of affect (including via self-presentation sequences, Svennevig, 1999). Strategies of 'other' involvement and joint ownership of the interaction (Goffman, 1967b: 116).

Deployment of conversational sequences therein, their activity types (Levinson, 1992) and their reflexivity of the 'state' of the relationship.

A discursive treatment of impoliteness strategies and their uptake (e.g. "negs") as "face assault" (Culpeper, 2005) and alternative symbolic evaluations and displays of social value (Goffman, 1967a).

Establishment of in-equity as part-process of testing the boundaries of the relationship, (re)negotiating rights and obligations (with respect to "rapport management", Spencer-Oatey, 2000) and creating equilibrium (following Clark, 1996; Davies et al. 2007).

This paper reports on work in progress, offering detailed analyses of issues such as these in order to begin to explicate the nature of PUA 'practice' and the pick-up community.

Huamei Han

Accumulating linguistic and socio-economic capital on the margin

[contribution to the panel *Language learning, multilingualism and social inclusion*, organized by Piller Ingrid]

Based on a three-year ethnography focusing on language learning and settlement among skilled immigrants in Canada, this paper examines how their language learning intertwined with ideologies and socio-economic possibilities and processes. It conceptualizes language learning by drawing on three sets of theoretical concepts: 1) the value of linguistic capital, a form of symbolic capital, lies in its origin from and convertibility to various forms of economic/material capital (Bourdieu 1986); 2) for language learning, or the accumulation of linguistic capital, to occur, it is crucial to have access to active participation in communities of practice (Lave and Wenger, 1991); and 3) intersecting with other social categories, ideologies of language (Lippi-Green 1997; Woolard 1998) may play an important role in decisions and choices relating to access. While the ethnography focused on five skilled immigrants from Mainland China in Toronto across secular and religious settings over three years, I also observed and interviewed 22 people who were influential in their settlement. Specifically, this paper will first sketch the settlement trajectories of the five key participants, which will illustrate how individual decisions and choices in language learning were intimately related to their understanding of languages and related socio-economic possibilities, as well as the actual socio-economic opportunities that opened up for them, or not. I will then examine the issue of access from both immigrants' and long-time citizens' perspective by focusing on one immigrant couple at one English-speaking evangelical Christian church. I will analyze how this

couple's understanding of who spoke good English in the Canadian context motivated them to join the church, how the networking opportunities at the church and the socio-economic effects supported this couple's settlement and conversion to Christianity. I then will briefly examine how the English-speaking leaders saw immigrant members' English proficiency as connected to and indicating their spiritual levels, which seemed to have contributed to their decisions and justification of granting this couple limited access to active participation at church, which may limit their socio-economic gains as well. I thus argue that the process of learning English for adult immigrants in Canada is a process of accumulating linguistic, social and economic capital within various institutions, and that language ideology plays an important role in shaping individuals' decisions and justifications of seeking or not, and granting or not, what kind of access to linguistic and socio-economic participation, consciously or sub-consciously. And I argue that the role of language ideology in reproducing socio-economic inequality must be examined centre and front. I will also discuss the implications of this study for state-run English training programs for adult immigrants in Canada.

Yoko Hasegawa

Object-centered vs. event-centered encoding: A FrameNet account

[contribution to the panel *Pragmatics in constructions and frames*, organized by Ohara Kyoko]

A situation can be described by extracting an entity (typically the actor) as a focus and expressing the situation surrounding it, or it can be described without extracting such an entity, focusing on the entire situation. The former is characterized as object-centered encoding, and the latter as event-centered encoding. Western languages prefer the former, whereas the Japanese language favors the latter (Tokieda 1950). The object-centered encoding necessarily places focus on nouns when unfolding accounts, whereas the event-centered encoding focuses on predicates. Therefore, the object-centeredness is also referred to as noun-centeredness, and the event-centeredness as verb-centeredness (Toyama 1973). Sentences in (1) exemplify object/noun-centered encoding, and (2) event/verb-centered encoding: (1)a. Kono jujitsu no ninshiki ga mondai no kaiketsu ni kooken suru. b. The recognition of this fact will contribute to the resolution of the problem. (2)a. Kono jujitsu ni ki ga tsukeba, mondai wa zutto kaiketsu shiyasuku naru. b. If we recognize this fact, the problem will become more manageable. While both of the English sentences, (1b) and (2b), sound natural, the noun-centered (1a) is unnatural and sounds like a crude translation. For another example, consider the following: (3)a. Mushi no oto ga kikoete ita node, aki de atta koto wa tashika datta. b. Because a humming of insects was audible, it was autumn. c. A humming of insects suggested autumn. (3b) is a structurally faithful translation of (3a), but such a noun-centered rendering as (3c) is more idiomatic. Transforming a verb-centered Japanese sentence into a noun-centered English sentence is an essential skill that experienced translators perform almost unconsciously. However, this task requires a firm grasp of syntactic, semantic, and stylistic differences between the two languages and is not easily taught to novice translators. This paper explores how the notion of frame as developed in the FrameNet project can contribute to Japanese-to-English translation in this regard. First, we determine whether or not some lexical unit(s) in the source sentence evokes the Causation frame, which is defined as: A Cause causes an Effect. Alternatively, an Actor, a participant of an explicit or implicit Cause, may stand in for the Cause. (2a) is accordingly analyzed as: [Kono jujitsu ni ki ga tsuke-ba Cause], [mondai wa zutto kaiketsu shiyasuku naru Effect] We then consider whether Cause can be represented by an NP. In this case, "kono jujitsu ni ki ga tsuku" "recognize this fact" can be transformed to "recognition of this fact", and render: [Recognition of this fact Cause] makes [the problem becomes easier to resolve Effect] With syntactic and lexical adjustments, we obtain: [Recognition of this fact Cause] makes [the problem more manageable Effect] This study discusses the validity and limitations of this translation method by means of its application to causal sentences with various constructions.

Michael Haugh

Intention(ality), action and default implicatures

[contribution to the panel *Salient Meanings*, organized by Jaszczolt Katarzyna M.]

The assumption that the communication of implicatures involves speakers expressing their intentions through verbal and nonverbal means, and recipients attributing through inference intentions to those speakers, has become almost axiomatic in pragmatics. This presumption originates in Grice's (1957) seminal work on speaker meaning and intention. One challenge to the received view, however, is the claim that some implicatures actually arise from conventional or default inferences (Arundale 1999; Bach 1984, 1995, 1998; Burton-Roberts 2006: 8; Davis 1998: 190, 2007: 1671; Haugh 2003, 2008; Jaszczolt 1999, 2005a, 2005b, 2008; Terkourafi 2003). Indeed, the (neo-)Gricean program itself takes a somewhat equivocal stance on the relationship between speaker intentions in proposing that generalized conversational implicatures draw from presumptive or default inferences (Levinson 1995, 2000; cf. Grice [1967]1989, 2001).

Jaszczolt (2005a, 2005b) addresses this equivocality in neo-Gricean pragmatics in arguing that rather than being a matter of speaker intentions, default inferences involve recourse to intentionality in the case of cognitive

defaults, and socio-cultural conventionality in the case of social-cultural defaults. However, while there is strong experimental evidence to support the assumption that default inferencing can indeed be distinguished from nonce or conscious pragmatic inference (Evans 2003; Sloman 1996; cf. Bezuidenhout 2002; Carston 1995, 1998, 2002), Jaszczolt (2008) has recently argued that the definition and delimitation of default interpretations requires further work, a point that is evidenced in the equivocality to date in the results of psycholinguistic experiments on 'scalar implicatures' (Bezuidenhout and Cooper 2002; Bezuidenhout and Morris 2004; Breheny, Katsos and Williams 2006; Garret and Harnish 2007; Reboul 2004). She goes on to claim that "psychological explanation (*followed by* empirical evidence)" is crucial to making the distinction between default interpretations and conscious pragmatic inference.
In this paper it is proposed that an analysis of default implicatures, which encompass interpretings implied in addition to what is literally said that arise through associations between utterance types and minimal contexts (Haugh 2008), can contribute further to this debate. It emerges through an analysis of a collection of default implicatures drawn from a number of corpora of naturally-occurring conversational interactions in Australian English and Japanese that these implicatures are not simply a matter of speaker's implying certain meanings but also involve the accomplishment of interactionally meaningful actions. This emphasis on the importance of actions is supported by recent psycholinguistic experiments indicating that the processing of interpretings involves the recognition of illocutionary force (Holtgraves 2008) and facework/politeness (Bonnefon and Villejoubert 2006; Demeure, Bonnefon and Raufaste 2007, in press). It is thus concluded that in defining and delimiting default inferences we need to consider not only their cognitive-intentional underpinnings, but also examine how they are conventionally involved in the accomplishment of actions in interaction.

Eric Hauser

How to be a Japanese female engineering student in an English discussion

[contribution to the panel *"Tasks-as-process" in second/foreign language classrooms*, organized by Ikeda Keiko]
The data for this paper come from a video-taped discussion conducted and recorded for the purpose of fulfilling an assignment for a compulsory English class at a Japanese university. The assignment (or task-as-workplan) was for students to form groups of between two and four, choose a topic, and video-tape themselves discussing it in English for at least twenty minutes. The assignment was semi-optional, as students were given a list of assignments from which to choose. This particular discussion involved four female students who were majoring in an engineering field. Their chosen topic, announced by the students near the start of the recording, was marriage. As the actual discussion (or task-as-process) unfolded, the students came to focus on a choice between, on the one hand, getting married and raising children and, on the other, pursuing a career as a professional engineer, as well as the difficulty of attempting to combine both options. The students' understanding of and orientation to the task-as-workplan is clear in how they fulfilled the requirements of the assignment. That is, they arranged themselves around a table in order to conduct a discussion; they placed the camera so that all four of them were visible in the recording; they continued the discussion for a little longer than the required twenty minutes; and they used mostly English. In addition, though, in order to discuss their topic and construct the choice between family and career, the students utilized such commonsense categories as "mother," "wife," "Japanese husband," and "professional," as well as "engineer," "nurse," and "teacher" as more specific sub-categories of "professional." For example, the students treated as common sense that being married is a prerequisite (or at least desirable) for having children and that, therefore, a desire to become a mother is a good reason for wanting to marry. They also treated as common sense that, if they marry, their husband will be Japanese and that Japanese husbands cannot be expected or relied on to assist in child-raising or other duties traditionally associated in Japan with being a wife and mother. Utilization of such commonsense categories, and the students' shared understanding of these categories, was an important aspect of the task-as-process. The students' utilization of these categories allowed them to accomplish at least three things. First, these categories provided the resources to formulate the choice between family and career. Second, they used these categories to do particular identity work, such as making relevant an identity as single young women (this is not a choice faced by men), as well as an identity as engineering students with the potential to be future professionals. Third, the students were able to maintain an intersubjective understanding of what they were discussing, in spite of fairly limited facility with spoken English.

Stefan Hauser

On the culture-boundness of text types – a contrastive study of the sports coverage in the daily press

[contribution to the panel *Contrastive media analysis – approaches to linguistic and cultural aspects of text types*, organized by Luginbühl Martin]
In contrastive textology the term "text type' is used to refer to conventionalized communicative models with

which social ideals and cultural norms are represented, created and modified. It is generally agreed that modes of conceptualizing and evaluating as offered by text types may contribute to the way in which the world is perceived. The hypothesis is that text types understood as interfaces between various areas of knowledge are relevant for the expression as well as the formation of the world-view of the group in question. However, in spite of the numerous studies aiming at describing and comprehending the culture-boundness of text types there still remain various theoretical and methodological problems some of which I will address in my contribution.
A fundamental issue concerns the question how to explain the differences that can be found when text types from different languages and different national origins are being compared. This question becomes a central problem of contrastive media analysis if one (or both) of the languages involved is (are) not restricted to national boundaries as is the case with German and English. In such a case one has to ask what the term „culture“ refers to (to a language, to a language community, to a community of practice, to a nation, etc.) and whether it is analytically possible to differentiate between the various but interconnected dimensions. This indicates that the concept of culture-boundness of text types involves not only theoretical but also further methodological considerations.
In order to be able to differentiate more accurately between aspects of national origin and language community I propose the use of an extended version of the parallel text analysis. My corpus material consists of texts from two different languages (German and English) and four different national origins (Germany, Switzerland, Great Britain, Australia). This particular composition of data material has the methodological advantage of allowing the culture-boundness of text types to be analysed from various perspectives and with regard to different reference points.
In my contribution I examine text types from one particular thematic area, namely the sports coverage in the daily press in the four countries mentioned above. On the basis of a comparison of newspaper texts about international sports events, I will discuss various aspects of culture-boundness and will address further questions such as what the term “culture” refers to in my case and whose culture is at stake.

Patrick Heinrich
It’s "iin" not "ihn"

[contribution to the panel *Language contact, language change, and ideological beliefs in indigenous languages in the Pan-Pacific*, organized by Ohara Yumiko]
The glottal stop is under threat of disappearing in Uchinaaguchi (Okinawan Ryukyuan) spoken by middle-aged and younger speakers. The glottal stop is phonemic in Uchinaaguchi. At least it is with its most proficient speakers. They differentiate between /Qin/ (dog) and /i : n/ (green). Likewise, they do between /ja:/ (house) and /Qja:/ (you). Younger speakers do not make this differentiation, if they know the words question, that is. They don't know because Uchinaaguchi is a crtitically endangered language. Opinions among those seeking to maintain Uchinaaguchi is divided on how important maintaining the glottal stop is. Some see it as a part of language change and not attrition. Others lament its loss. One of them is Byron Fija who teaches Uchinaaguchi at the Okinawa Times Culture Centre. He devised an orthography which represents glottal stops. He writes < いん > (dog) and < あん > (green), as well as < やー > (house) and < いやー > (you). The presentation reports on classroom activities where Fija stresses the distinction to students. The second part is devoted to the study of language ideologies behind the insistence / neglects to maintain this difference. The presentation is thus based on classroom observations as well as on interviews.

Marja-Liisa Helasvuo, and Ritva Laury
Relative clause structures in context

[contribution to the panel *Clause combining in discourse: the interplay between structure and pragmatics*, organized by Ewing Michael]
This paper concerns the use of relative clauses in everyday Finnish conversation. Studies of relative clauses in other languages have shown that the form of a relative clause is closely linked with its function (Fox & Thompson 1990, Tao & McCarthy 2001), and that clause combinations involving relative clauses range from highly formulaic, prestored constructions to complex combinations constructed on the fly (Fox & Thompson 2007). Many recent studies of clause combining in a variety of languages have questioned the applicability of the notion of subordination to the description of clause combining in spoken language, and have noted that many types clause combinations involve highly formulaic ‘main’ clause patterns combined with more variable ‘subordinate’ clauses, or material which may not be clausal at all (e.g. Günthner 1999, 2007, Thompson 2002, Kärkkäinen 2004, Keevallik 2003, 2006, to appear, Pekarek Doehler 2007, Koivisto, Laury & Sepp>4nen 2007, Hopper and Thompson 2008).
Our study focuses on *joka*-clauses. *Joka* (in its different case forms) is only one of the Finnish relativizers, but the only one which is used only for the function of relativizing. In our corpus of approximately 4,5 hours of everyday face-to-face conversations, *joka*-clauses are not very frequent (47 in total). However, even among the

relatively small number of clause combinations, certain patterns stand out. A major observation is that the main clauses can be characterized as emergent formulas . In nearly half of the clauses, the predicate verb is *olla* 'to be', with the head noun of the *joka*-clause functioning as either a predicate nominal or an E-NP in an existential clause (Helasvuo 1996). Finally, a number of *joka*-clauses in our data are not associated with any other clause which could be analyzed as its main clause. The relative clauses in our data rarely serve to specify (restrict) the referent of the head noun, although specification has been thought to be the main function of relative clauses crosslinguistically (e.g. Langacker 1991; Cristofaro & Ramat 2007); most of the relative clauses in our data have a characterizing function (cf. Fox & Thompson 1990). When the relative clauses do specify the referent, there typically is no main clause. When there is a main clause, it typically serves to link the head of the relative clause to the current context, while the topical information which the participants are attending to is typically presented within the relative clause (cf. Thompson 2002), However, the referents introduced by NPs modified by *joka*-clauses are only rarely rementioned, consistently with observations regarding E-NPs by Helasvuo (1996). Instead, they often function epistemically as sources of information or offer additional information about some other referent under discussion.
We conclude that even a relatively infrequent type of clause combination may show formulaicity in discourse, as grammatical patterns become associated with certain types of interactional and discourse functions.

Georgina Heydon

Asking the right questions: A presentation of findings relating to question forms used by police to interrogate children

[contribution to the panel *The interactional practices of children in institutional contexts*, organized by Danby Susan]

Children who are victims or witnesses of crimes are typically protected from the potentially traumatizing aspects of the adversarial criminal justice system by legislation relating to their appearance in court and the elicitation of their evidence. In Australia, most police forces offer specialised training for police officers who interview children in accordance with the relevant legislation. As is common in other Australian states and in Europe, Victorian police officers are trained using techniques designed by cognitive psychologists to maximize recall and encourage truthfulness in the child victim or witness. However, the approach used by cognitive psychologists to identify the most appropriate techniques for interviewing children appears lacking in two important respects: firstly, the cognitive psychology training, whilst offering genuinely useful insights to trainees, may be using linguistic categories which are too broad to discriminate adequately between effective and ineffective questioning; and secondly, the current approach does not appear to consider the extent to which even young children may adopt institutionalised practices when being interviewed by the police. This paper presents the results of a detailed analysis of actual questions used in seven video-taped training interviews with girls aged eight to ten years. The analysis relies on a discourse analytical approach to the transcribed data, based on an understanding of the turn-by-turn co-construction of the interaction drawn from Conversation Analysis. This analysis reveals both that it is indeed possible to be more specific about the types of question that will be more reliable in eliciting detailed information from children of this age, and that the institutional frames of reference taken up by children may in fact contribute to misunderstandings between police interviewers and their subjects. More generally, the findings of this research suggest that the current cognitive psychology approach to police investigative interviewing training could be usefully augmented with research findings from the field of discourse analysis.

Yuko Higashiizumi

From referent to addressee honorific construction?: A case study of V-(a)se-te itadaku 'V-causative humbly receive' construction

[contribution to the panel *Historical Pragmatics: Socio-Cultural Motivations of Language Change*, organized by Okada Onodera Noriko]

This paper investigates the process of intersubjectification in a complex construction V-*(a)se-te itadaku* (V-causative-gerundive + 'humbly receive (something)') in progress in Present Day Japanese (PDJ, henceforth). Japanese has various grammatical and lexical forms called keigo 'honorifics', which express respect towards the referent of a linguistic item or addressee. They are roughly grouped into two, namely, sozai keigo 'referent honorifics' and taisya keigo 'addressee honorifics' (Tsujimura 1967). The former include sonkeigo 'respect' and kenzyoogo 'humble', and the latter teineigo 'polite' and teityoogo 'hyper-polite'. It has been pointed out in the literature of Japanese historical linguistics that addressee honorifics often evolve out of referent honorifics (e.g., Traugott and Dasher 2002; Kinsui 2004, 2005; Moriyama 2003, 2006). This paper takes up the complex referent honorific construction V-*(a)se-te itadaku*, whose use appears to be developing into a more addressee-oriented construction in a similar way to other referent honorifics. It attempts to describe how the use of this construction has been expanding throughout the modern Japanese period and discusses socio-cultural

motivations behind this expansion.
The construction V-*(a)se-te itadaku* consists of the gerundive of a causative morpheme *-(a)se* with permissive reading and the verb *itadaku* 'humbly receive (something)'. It literally means 'have someone permit one to do (something)' and thus, generally 'humbly do (something) with permission/mercy/favour from the referent or the addressee' as a whole. Therefore, it can be considered as a complex humble construction in PDJ.
(1) [Canonical use: A is B's superior or in B's out-group]
A: kono denwa, tukat-te kudasai.
this telephone use-GER please
'Please use this telephone.'

B: dewa, tukaw-*ase-te* *itadak*-imasu.
Then use-CAUS-GER humbly.receive-POL
'Then, (I will) humbly use (it) (with your permission/mercy/favour).'
It is not appropriate to use this construction in a context where it is hard to interpret that the speaker receives permission/mercy/favour from the referent or the addressee.
(2) [Inappropriate use: a salesperson to a customer]
watakusi-domo wa konotabi sinseehin o kaihatu-*sase-te itadak*-imasi-te...
I-pl.HUM TOP this.time.POL new.product ACC develop-CAUS-GER humbly.receive-POL-GER
'We have humbly developed a new product this time...' (Kikuchi 1997b: 40)
We can, however, observe such usage, especially among the younger generation in PDJ (Iguchi 1995, 1996). They seem to use the construction just to express a tone of humility towards the addressee regardless of any permission/mercy/favour. The use of the construction in such a way is controversial among native speakers of Japanese. Some resent studies also suggest that the construction V-*sase-te itadaku* is being grammaticalized in PDJ (Okada 2003; Sano 2008a, 2008b).
Moreover, in example (2) the construction appears in the position where VN *itasu* (Verbal Noun + 'humbly do (something)') usually would. It seems that the construction has come to replace other humble constructions such as VN *itasu* and *o*-V *itasu* (humble-V + 'humbly do (something)'), both of which mean 'humbly do (something)' (Kikuchi 1995, 1996; Mori 1996).
Using magazine and newspaper corpora, this study will examine the distribution of the V-*(a)se-te itadaku* construction and the humble form *itasu* from the 1890s to the 2000s and explore socio-cultural motivations behind the change in progress.

Christina Higgins, and Kim Stoker

Language learning as a site for belonging: Korean adoptee-returnees" use of Korean as a heritage language

[contribution to the panel *Language learning, multilingualism and social inclusion*, organized by Piller Ingrid]
In research on heritage language (HL) learning and use, a prevalent topic is the role of learners' ethnic identity. Many HL studies utilize interviews or survey methods to explore the motivations and goals among HL learners and to examine how learners construct their ethnic identities in diverse ways in relation to their HL (e.g., Cho, 2000; He, 2008; Tse, 1998;Valdes, 2005, 2006). These studies generally show that most HL learners report that they do in fact study their languages in order to use them with people of their ethnic and national ancestry, and to more fully participate in ethnic communities in their home countries. However, there has yet been little research that examines heritage learners' actual use of their languages for the purposes of social recognition and cultural belonging. In this paper, we investigate whether and to what degree HL learners of Korean are able to use their HL with Korean speakers as a means of connecting with their ethnic identity and participating more deeply in Korean social networks. We expand the field of HL research by investigating the experiences of four Korean-born, U.S.-raised adoptee-returnees who currently reside in South Korea and use Korean as an L2. Adoptee-returnees are individuals who were born in South Korea, were adopted by foreigners at a very young age, and then chose to return to South Korea as adults, typically to pursue birth search and/or educational and employment opportunities. We employ ethnographically-informed narrative inquiry (Bamberg, De Fina, & Schiffrin, 2007; Kanno, 2003; Pavlenko, 2007) by drawing on interviews, observations, and the personal experience of the second author (a member of this community) to explore how adoptee-returnees" learning of Korean as a HL affects their settlement success, social recognition, and sense of ethnic and cultural belonging in the country of their birth. We show that much of the time, these individuals form tight communities comprised of people like themselves, thus limiting their opportunities to use Korean and become socially networked with South Koreans. In addition, many members of this community rely on their L1, English, to make a living as private English tutors or English teachers. English is a resource that provides these individuals with opportunities to meet many South Koreans, but English simultaneously distinguishes them as foreigners. Our data reveal that the cultural capital of English in South Korea seems to provide a complex set of social relationships and paths to social recognition for English-speaking adoptee-returnees, as it provides them access

to social networks and opportunities to use their HL, but it also reifies the boundaries of insider and outsider. In spite of the limits of social recognition among South Koreans, we illustrate how adoptee-returnees claim belonging through their participation in the 'third place' (Kramsch, 1993) of the adoptee-returnee social network in Seoul in a myriad of ways, and we focus particularly on their production of verbal and visual artforms that utilize both Korean and English to produce 'in-between' identities.

Kaoru Horie

The interactional origin of nominal-oriented predicate structure in Japanese: A comparative perspective

[contribution to the panel *Emancipatory Pragmatics: The Search for Cultural Parameters in Interactional Discourse*, organized by Saft Scott]

The division of labor between pragmatics and grammar has been a central issue in recent functionalist approaches to grammar (DuBois 2002, Ariel 2008) and the role played by cultural practices in shaping grammatical structure is far better recognized now than ever (Enfield 2002). The emergent "Emancipatory pragmatics" approach (represented by presentations in this panel) has now joined forces, thereby enabling one to address the complex interplay between grammatical structure, cultural practices, and discursive interaction.

Against this background, this paper explores the possible interactional origin of nominal-orientedness (or 'nouniness'-orientedness) of Japanese predicate structure, i.e. the tendency for a predicate in Japanese to involve nominalization by nominalizers such as *no* ('one'), *koto* ('matter'), *mon(o)* ('thing'), and *wake* ('reason') (1):

(1) A, honto. Soide sokode umare-ta *wake*.
oh really well there be born-PAST reason
'(lit.) Oh really. Well, *is it that* you were born there?'

The greater nominal-orientedness of Japanese predicate-final structure relative to English was noted by Maynard (1997: 113). Based on a quantitative discourse analysis of Japanese and English predicate forms (e.g. 2a. b), Maynard observed that "(t)here is *a distinctpreference for nominalized expressions*, at least in some Japanese discourse."

(2a) moo sugu *natu na* ***no*** *daroo*
already soon summer be NML would be
'(lit.) *It would be* ***that***, when the rains let up, it will be summer soon'.

(2b) (E) Soon, …*it would be summer*.

Nominalization by nominalizers like *wake* and *no* is not a marked rhetorical strategy in Japanese but can be extensively observed across genres, both in spoken and written discourses.

Intriguingly, the preference for nominal-oriented predicate structure in Japanese is comparatively greater than that in Korean, in spite of many typological and sociolinguistic similarities between the two languages. This was confirmed by Kim (2003), a detailed quantitative contrastive study of Japanese and Korean predicate structures. Kim found that "*the Japanese language exhibits relative preference for a noun-oriented structure*, while the Korean language, on the contrary, prefers a verb-oriented structure" (p. 3).

Through a comparative typological analysis of interactional discourse in Japanese and Korean (and English), this study addresses the question of where the greater preference for nominal-oriented predicate structure in Japanese comes from.

In approaching this issue, we first pay attention to the historical fact that Korean has failed to merge attributive and conclusive predicate forms, while Japanese has elected to merge these forms in favor of attributive forms. This difference is significant in view of the pragmatic function of conclusive predicate forms characterized by Iwasaki (2000: 239) "(…) assertion is a feature that is present in the Conclusive finite sentence, while *ending with the Attributive formis a way to suppress or background the force of the assertion*".

Our comparative typological analysis of Japanese and Korean interactional discourse will reveal how the differential relative weight of communicative priorities, e.g. common ground/harmony construction vs. faithfulness to one's belief/feeling-state, are facilitated by and correlated with the differential degrees of nominal-orientedness in predicate structures cross-linguistically.

Anne-Sylvie Horlacher, and Elwys De Stefani

Multimodally organized turn beginnings: Visual appositionals in the so-called "left dislocated" turn format

[contribution to the panel *Turns, TCUs and embodied social action*, organized by Mortensen Kristian]

The study of grammatical patterns in spontaneous conversation has been carried out from a variety of approaches, such as Hopper's 1987 emergent grammar, but also within the field of interactional linguistics (Ochs, Schegloff & Thompson 1996). One kind of research that interactionally oriented scholars are carrying out is the study of syntactic constructions, which functional linguists describe with regard to their information structure (in terms of topic/focus; see Lambrecht 1994). "Left dislocated" constructions of the type [NP + clitic

+ VP] as they occur frequently in romance languages have been studied from an interactional perspective by Duranti & Ochs (1979), Pekarek Doehler (2001), Monzoni (2005). Although these authors have shown that turn structure is achieved praxeologically and interactionally, they have failed – with rare exceptions – to take into consideration the multimodal features of turn organization. In this paper we will deal with the visual phenomena that are co-occurrent with the "left dislocated" turn structure. Based on videotaped data of Italian customer-to-customer interactions in a supermarket, we will show that in this setting "left dislocations" are recurrently preceded by non-verbal actions (gaze reorientation, pointing, object manipulation). This observation will lead us to call into question traditional linguistic descriptions, which see "left dislocations" as topic promotion devices (Lambrecht 1994). Indeed, social actors have at their disposition non-verbal resources that allow them to assign "topicality" to a referent before introducing it into the discourse verbally. Drawing on Sacks, Schegloff & Jefferson's 1974 description of "appositional" elements, these resources may be termed "visual appositionals", as they are regularly used as turn-entry devices before the emergence of a "left dislocated" turn structure. The questions arising from the above observations are twofold: on the one hand it seems that the analysis of "left dislocated" turn constructions has to start way before the actual verbalisation of the turn, in order to account for a situated "multimodal grammar". On the other hand the emergence of "visual appositionals" necessarily leads us to reflect on the relevance of visual devices for the turn-taking system, in the sense that self-selection of a speaker may be prepared by non-verbal actions (see Mondada 2007).

Juliane House

Meaning-making in translation: Re-contextualization and the Third Space phenomenon

[contribution to the panel *Contextual analyses in translation studies*, organized by Vandepitte Sonia]

In this paper I conceptualize translation as re-contextualization and a Third Space phenomenon. Translation is never part of the original text's context, nor does it fully belong to the receiving context. Rather it remains "different", temporally asynchronous, located in-between, in short, existing in Third Space. This description is in line with recent cultural translation studies where Bhabha's (1990) ideas of Third Space were taken up. So this is nothing new. New, however, is the idea of a linguistically motivated concept of Third Space for translation designed to build bridges between the cultural and the linguistic translation schools. A functional view of translation based on Halliday's systemic-functional theory of language as a meaning-making device seems appropriate for such bridge-building because of its systematic consideration of the embeddedness of meaning in socio-cultural contexts (cf. Halliday and Matthiessen 2006). Particularly useful is register analysis where text-internal linguistic units are correlated with contextual parameters to determine pragmatic meanings and textual functions, and to establish degrees of functional equivalence between original and translation. Hallidayan register analysis is independent of language pairs and translational directions – the tertium comparationis being the categorial framework provided in systemic functional theory.

Recontextualization and Third Space in translation differ in overt and covert translation. In the latter, it is imperfect cultural filtering, and in the former problems on the expression plane which causes translations to hover in Third Space. But in both cases a Third Space residual strangeness remains. These claims are substantiated with reference to a theory of translation (House 2006) and exemplary translation analyses.

Juliane House

Subjectivity and connectivity in ELF discourse

[contribution to the panel *Subjectivity in discourse*, organized by Baumgarten Nicole]

This paper deals with the relationship between 'subjectivity' and 'connectivity' in English as a lingua franca (ELF) discourse exemplified by the use and function of certain gambits.Their function has been characterized as signalling the relationship between one utterance and the preceding and/ or ensuing discourse stretch by instructing the hearer how s/he is to interpret the utterance containing the gambit. In this paper I will examine whether this description also applies to two particular gambits in ELF discourse: "yeah" and "so". The data for this study consists of four advisory sessions between academic staff and students taken from the Hamburg corpus of ELF institutional interactions.

Preliminary analyses shows that of the three major functions of "yeah" in ELF talk, suggested by Spielmann (2007): backchannelling, agreeing and discourse structuring, it is the discourse structuring function which predominates in this data. The gambit "yeah" is used more frequently to monitor and organize speakers' own contributions to the talk than to take up what the interlocutor has said or to agree with his or her move. When using 'yeah', ELF speakers thus seem to be more subjectively-oriented than intersubjectively - in the sense that they are trying to gain time both for coming to terms with their interlocutors' utterance and for getting on with the production of their own utterance.

Similarly, the gambit "so" seems to function more as a speaker-supportive element than as an interpersonally active one in this ELF data. "So" is here used as a deictic element that speakers use both to support the planning and monitoring of their own moves and to help them focus backwards mentally summing up previous discourse

stretches. “So” can thus be characterized by a complex double-bind structure acting as a hinge between what has come before and what will occur next (cf. Ehlich 2007). In using “so” in this institutional ELF discourse, speakers seem to subscribe to ego-centric speech in a Vygotskyian sense (cf. also Kesckes and Mey 2008) in order to monitor their own linguistic output and by so doing facilitate the course of the linguistic action.
In conclusion, I will compare the results of this analysis with the findings of previous ELF studies in which the principle of self-oriented talk had emerged as an important feature of ELF discourse (House 2009) and suggest some explanatory hypotheses.

Gertie Hoymann

Questions and responses in ǂĀkhoe Hai||om

[contribution to the panel *Talk-in-interaction in (Australian) Indigenous Communities*, organized by Rendle-Short Johanna]
In the Max Planck Institute for Psycholinguistics’ Question Response Project approximately 3500 questions and their responses across 10 languages were collected from video recordings of natural conversations in order to do a quantitative cross linguistic comparison to find major differences which were then researched in more detail using the standard CA qualitative methods.

I will discuss some of the results for ǂĀkhoe Hai||om, a Khoisan language spoken by a hunter-gatherer community in northern Namibia. The main result concerns the differing question distribution. Where ǂĀkhoe has a majority of content questions, the other nine languages all have a majority of polar questions. The explanation for this difference lies in the interplay of the grammatical form of a question and its interactional function. Speakers are performing different social actions which I propose is due to their culture. Connected to this I will also discuss the anticipated but not found longer silences and more overlap which are claimed to be two culture based characteristics of Khoisan interaction that contradict the universality of the turn-taking system.

David Hughes

First person plural: Deceptive fabrication and the celluloid society

[contribution to the panel *Multimodal Discourse Analysis: Investigating Rhythms in Identity Construction*, organized by Norris Sigrid]
In this paper I explore aspects of identity construction and replication within the filmic medium. The approach focuses on identifying primary characters’ elemental identity traits, motives and their representation within a given generic narrative. I then discuss the professed societal motivations of the filmmaker(s) and conclude by appraising the cinematic artefact as a sociological meditational means.
Generically, the nominated films, “Heavenly Creatures” and “Out of the Blue” have been variously categorized. For my purposes here I shall use the term as documentary fiction as both films are promoted as based on “true stories” while using actors to represent those integral to the narrative. While it is apparent the film-makers have afforded significant energy, expertise and expense in their endeavours to replicate prevailing social climes of the day and the tragic and calamitous events that ensued – their approach to the material has evidently been influenced by significant extra-filmic considerations. This is not surprising as the events in question remain two of the more media infested murder cases that have ever occurred within New Zealand.
Thus, one notion of this paper is, in making films of this nature, a society engages in keyed, fabricated and illusory deceptions of identity (Goffman: 1972), and that this, in turn, is indicative of the flawed meta-discourse that passes as societal self-reflection. Where, the filmic artefact proffered takes the form of a Goffmanian illusion – a mirror that frames a re-pixilated identity - and, thus becomes a socially motivated, meditational means of myth creation. By extrapolating Scollon’s (2004) nexus analysis and Burke’s (1945) pentad, my analysis examines both the embellishment and emaciation of the criminal identity in both the non-fictional and quasi-fictional representational modes employed.
Nichols (2001) posits there are two genres of film, those which engage in wish fulfilment (fiction) and those of social representation (documentary) and that both forms convey truths albeit at the audience’s discretion. He continues, “…films of both type call on us to interpret them...” however, as true stories, documentaries call on us to believe them. The proffered nuance between interpretation and belief is that difference between the audience’s cognitive (passive) and committed (proactive) response. Accordingly, fiction’s initial and ultimate endeavours are for the suspension of disbelief and then some level of affective engagement. Non-fiction on the other hand “…adds a new dimension to popular memory and social history...” Thus, the argument; fiction is simply a vicarious, entertaining experience while the documentary not only informs but foments and facilitates constructive social interaction.
According to my analysis, central characters, in the documentary fiction form, invariably mutate into deceptive fabricated pluralities; where their filmic ‘realities’ invariably emerge as a socially packaged consumerist placebo

- where identities are inevitably mutated, emaciated and rendered to be extolled or exploited as myth.

Virginia Hussin

A pharmacy education context

[contribution to the panel *Context and contexts: parts meet whole?*, organized by Fetzer Anita]

The 'context' of this paper is a research study that aims to discover the cultural and pragmatic knowledge that latter year EAL Pharmacy students require to successfully negotiate meaning in role-plays. At the University of South Australia, 50% of each Pharmacy cohort is comprised of International EAL students and all 3rd and 4th year students need to pass oral 'patient counselling' tests based on scenarios, in order to pass their course. Practice counselling sessions of 30 students were videotaped and then the patients and students were interviewed separately, after viewing their own role-plays. The videotaped role-plays are being analyzed using Interactional Sociolinguistics (Gumperz 1999) to determine contextualisation cues and LoCastro's (2003) Social Action Theory of interlanguage pragmatics, to reveal categories of pragmatic strategies used by students. This analysis has revealed how EAL students use interlanguage pragmatics to co-construct meaning in interactions and has identified the most salient aspects of the counselling interactions that either reduce or enhance the effectiveness of the students' communication as emergent community pharmacists.

Referring to the work of Fetzer (2004) this paper will consider the research data by exploring the relationship between the macro level, political and sociocultural context of the institutions of the university and the Pharmacy Board of South Australia and the meso level, linguistic and cognitive contexts of the genre of pharmacy consultations and finally the micro level contexts of contextualisation cues within parts of speech acts. In the role plays, 'context is a relational construct' (Fetzer & Akman 2002) where pragmatic meaning is inferred with regard to the illocutionary force of participants but also with regard to the connectedness between participants and the communicative setting. The role-play scenarios focused on the topics of Diabetes, Hypertension and Asthma and within each topic, the patient profile given to the student was the same. However, each patient came with varied issues and different questions to ask. This meant that there was often a tension between the 'genre' of a pharmacy consultation (where information is supposed to be presented in a logical order), and the individual speech acts, such as giving advice in order to answer the patient's specific questions.

Clearly, 'context' is the frame for every category of the initial findings of this research: the use of indirectness; understanding contextualisation cues; the use of technical jargon; information structure and non-verbal communication. The paper will expand on a finding concerning the level of indirectness used by students in the role-plays. In many cases the patient expected to receive *direct* advice and when the illocutionary force of the student's utterances did not match their chosen linguistic forms because they were 'too indirect,' implicatures were generated that the patient needed to recognise in order to understand meaning. This form-function mismatch is *partly* explained by politeness theory. However the data analysis shows that the use of indirectness was influenced by the socio-cultural context, the students' cultural backgrounds and their developing understanding of their professional rights and obligations.

Sachiko Ide

'The coffee is ready': The logic of ba or field and language practice

[contribution to the panel *Emancipatory Pragmatics: The Search for Cultural Parameters in Interactional Discourse*, organized by Saft Scott]

The speech act 'The coffee is ready' is the act of offering someone coffee that the speaker has just made. However, it cannot be explained by Austin and Searle's speech act theory. This is because it involves various contextual elements beyond what that speech act theory encompasses. This utterance is made when the speaker knows that the hearer is expecting to have a cup of coffee, has made coffee to share with the hearer, and expects the hearer to come get the coffee. The speaker-hearer relationship has to be psychologically close, but physically distant although within earshot. The situation should be a sort of daily routine. There are plenty of such routine expressions in the Japanese language, a language spoken in what is supposed to be a high context culture. For example, we say Ocha (tea) ga (SUB) hairi (enter) mashi (ADD.HON) ta (PAST). Literally 'Tea is made.' How can these expressions be communicated properly? What we need is some new frame of thinking beyond reductionism, where 'linear thinking' by analysis is the assumption. I would like to propose 'the logic of ba or field' where 'dual mode thinking' is one of the assumptions. I claim that the logic of ba or field, originated by the bio-physicist Shimizu Hiroshi (1996, 2000), is a useful frame of thinking for coping with context embedded expressions. The expressions to be discussed in the presentation will be mainly natural discourse data taken from The Mr. O Corpus, supplemented by context embedded speech acts from daily routines. The mechanism of the occurrence or non-occurrence of addressee honorifics within the dialogue of teacher-student pairs could be explained with the logic of dual mode thinking. It is my belief that this presentation could contribute to the panel 'Emancipatory Pragmatics: The Search for Cultural Parameters in Interactional Discourse' both theoretically and empirically.

Rick Iedema

Engaging practitioners in generating meta-discourse about their work processes in order to strengthen their communication practices

[contribution to the panel *Decision-making in healthcare encounters*, organized by Cordella Marisa]

Building on previous studies using video-ethnographic methods to improve clinical processes, this study provided opportunities for health care practitioners to view and reflect on video footage of their handover practices: communication that centres on transferring task responsibilities to clinical colleagues across shift, department or organisational boundaries. Health care practitioners at two clinical sites were enabled to identify organisational, environmental, and professional issues that impacted on their handover practices. Following reflexive viewing of original handover footage, handover processes were redesigned to: facilitate early insight into previously unrecognised clinical or operational problems; enhance coordination and efficiency of care, and enhance junior-senior communication and teaching. Methodologically, the study evinces that 'bottom-up' handover redesign produces outcomes that harbour local fit, practitioner ownership, and general policy relevance in that they sought to realise continuity of patient care, effective supervision, and cross-disciplinary communication, albeit on the strength of different handover designs. The paper concludes that b y working with health care practitioners in a way that respects their ability to begin articulating the meta-discursive aspects of their own practices they are enabled to negotiate local clinical service complexity, and devise functional handover solutions. This video-based study demonstrates that reflexive methods are an effective way of engaging frontline staff in producing heretofore inexistent discourses, and through that redesign their handover communication.

Keiko Ikeda, and Erica Zimmerman

Conversation analysis of "Prochievement-Based" communication task: A case of Japanese as a foreign language learners

[contribution to the panel *"Tasks-as-process" in second/foreign language classrooms*, organized by Ikeda Keiko]

Many foreign language instructors are familiar with two types of oral tests that assess students' oral competence; achievement tests and proficiency tests. Achievement tests assess students' progress in a foreign language based on a set of instructional materials and a course syllabus. Proficiency tests assess students' general ability to communicate in a foreign language. This type of test provides a summative or global evaluation of their skill in completing communicative tasks. There is also prochievement testing (Clark, 1989) which is a hybrid between the two assessment approaches above. This approach aims to assess how well students can use specified features of a foreign language and how well students can use these features in natural communicative settings. In foreign language classes, prochievement testing is commonly employed, perhaps several times a semester. The data we will be looking at in this study are performance in a prochievement-aimed oral assessment by L2 learners of Japanese in the beginning level. In the task, they are engaged in an unrehearsed open role play. Each role play as a task-as-workplan required two students and an instructor (playing a role of their Japanese friend), to invite the instructor (as a friend) to go to a movie with them. Then they must negotiate to decide what to watch, where to go, and where to meet up with each other that day.

Drawing on conversation analysis and paying a close attention to how the interaction within the task (task-as-process) unfolds for both the learners as well as the instructor, a total of 15 pairs were examined for the study. Each task lasted about 5-6 minutes. This paper focuses on two particular features which illustrate the peculiarity of prochievement language production. One feature is the *turn-taking system* (e.g., Sacks, et al 1974) employed by the participants. Despite three participants present in the talk, it is predominantly the case that the conversation developed strictly as two sets of dyads between student-instructor at a time. The other feature concerns *the turn construction and its design* (e.g., Gardner, 2004). The speakers recycle each other's utterances that were produced immediately prior to their own more regularly than we would find in ordinary conversations. Such iterations seem to aid the speaker to sustain their engagement in the interaction, and it indexes to other participants that the speaker is orienting to the sequential development of the talk in the role play.

The findings of this study will further point out the beneficial aspects of this type of prochievement assessment along with areas of performance that may deviate from ordinary conversation. It will provide further understanding of how these prochievement tests further our ability to accurately assess learners' abilities in Japanese.

Nozomi Ikeya

Taking recipient design seriously in the context of emergency medical services

[contribution to the panel *Talk in emergency work: calls for help and response dispatch*, organized by Cromdal Jakob]

With the recent increase in calls for emergency medical services, operators' work has drawn some attention; one concern has been how to more effectively and efficiently manage the process of getting the patient appropriate care both before they arrive to and at the destination hospital .When the institution approached the researcher, they wanted to explore ways in which they could improve their process of delivering their services without changing their legal framework, including the current condition in which the institution is to treat calls equally, not refusing any calls for services in principle. The project focused on the study of operators' practices for taking calls and dispatching ambulances including how the analytical work of identifying and locating skills in the dispatch team capabilities can provide insights for members' better practices. This paper describes some of the ways in which operators acquire and formulate information in terms of locating the patient and navigating the dispatched ambulance members. There are in fact two different ways of handling the calls: one is a method where the call taker did not attempt to acquire much information of the patient's medical condition beyond the caller's initial description, and the other is a method where the call taker asked for the patient's medical condition beyond his or her first description. The analysis shows that in the latter method, information is acquired and is formulated in such a manner so that it allows the dispatched team to anticipate what kind of patients they are fetching, what kind of condition he/she will be in, what kind of equipment they should take to the destination, and to which hospitals they should take the patient Recipient design is revealed in the differences between the way the operators communicate with the dispatch teams, helping them to design the scope of their activities in response to the patients' information as formulated. The former method tends to focus on locating the patient and navigating the dispatched members to the patient's location, whereas the latter method tries to take other kinds of dispatched members' activities into consideration. The study eventually led to a policy change where a group of people who were believed to carry out the work of taking the call with the idea of designing dispatched members' work in a more fully fledged manner would overtake the other group with the method of narrower scope.

Ippei Inoue

The orientations of English and Japanese politeness

[contribution to the panel *Is English result-oriented and Japanese process-oriented?: Empirical analyses of "fashions of speaking"*, organized by Tani Miyuki]

Linguistic devices used to convey deference and politeness often reflect the socio-cultural and pragmatic assumptions of each speech community and the preferred ways of expressing ideas, constituting culturally relevant *politeness scripts*. In English and Japanese, process- and result-oriented tendencies are also realized in politeness phenomena. This paper conducts an empirical analysis of conventional, or ritualized, polite expressions and politeness strategies in both languages, in order to demonstrate that polite expressions in English and Japanese are encoded differently at the lexico-semantic and socio-pragmatic levels—the former being result- or goal-oriented and the latter being process- or situation-oriented.

As is clearly demonstrated in Brown and Levinson's politeness model (1978, 1987), a large part of interpersonal consideration reflected in language use is recognizable only in terms of the socio-psychological aspects of language users. However, in Japanese, some socio-cultural and pragmatic assumptions and preferred ways of verbally constructing relationships between interlocutors reveal themselves in the form of conventional or ritualized polite expressions or even syntactic structures as honorific systems. In the case of English, the politeness model, put forth by Brown & Levinson as the most comprehensive and universal at the time, was developed to explain how people deal with face-threatening acts (FTAs) toward negative and positive faces, in redressing the other's self-image that may be threatened. The politeness strategies in this model contain highly result- or goal-oriented devices that address the other's interpersonal desire. On the other hand, conventional Japanese polite expressions and behaviors often refer to the stance and attitude of the speaker, as discussed by Ide (1989) with respect to the concept of discernment as opposed to volition. These expressions are not influenced by the addressee's desire or want, but rather by the situation or (partly by) the process of social (polite) behavior. In some cases, the relevant politeness calls for the process of constructing a polite self-image of the speaker. For example, in the Japanese communicative practice, deliberately leaving a sentence unfinished while speaking is one of the typical communication traits and resources.

Songthama Intachakra

Khwa:m kre:ngjai as a principle of self-restraint and other-accommodation in Thai politeness

[contribution to the panel *Emancipatory Pragmatics: The Search for Cultural Parameters in Interactional Discourse*, organized by Saft Scott]

Politeness is a universal phenomenon, but what behaviours count as polite varies across cultural boundaries and is subject to differences in labelling and usage conditions, as well as value criteria and interpretative frameworks. In this paper, I explore the notion of *khwa:m kre:ngjai*, which many have claimed to be a crucial

aspect of Thai politeness, and clarify the source of misapprehension on the part of those non-Thais who comment that *khwa:m kre:ngjai* causes Thais to act in an irrational manner. Suppose, for instance, that we consider a premise whereby the speaker has the right to some benefit from the hearer and wants that benefit as his/her own. A polite person (in the treatment of most Anglo-American politeness theorisation) often materialises this want by opting for a politeness strategy appropriate to the situation at hand; this is to be contrasted with a person under the influence of *khwa:m kre:ngjai* who may play down this right and want in anticipation that the hearer takes no notice of them. Although *khwa:m kre:ngjai* in its literal sense indicates 'fears of (troubling others') hearts', functionally its definition is closer to the following attributes as suggested in folklinguistics: display of consideration for others, taking care of not causing burden to others, and showing them empathy, respect and deference. These politeness features are universal, but to pin down the essence of this Thai heart metaphor, two additional qualities must be taken into account: self-restraint and other-accommodation. An individual adhering to *khwa:m kre:ngjai* accommodates the hearer's convenience (if not wishes or wants), even if he/she has the right 'not' to do so. The best alternative for the benefit of the interlocutor is sought, regardless of how irrational or at worst impossible the selected course of action may appear. As such, *khwa:m kre:ngjai* calls for a variety of speech acts, ranging from not readily accepting an offer when it is genuinely extended, agreeing when permitted to disagree, not saying 'no' when given opportunities to refuse, asking for permission despite already having it, to using imprecise or vague language when required to be direct, lying, etc. Emancipatory in its objectives, this investigation is a preliminary attempt at illustrating that, to make sense of the above representations of *khwa:m kre:ngjai*, we have to distinguish between, for example, speech acts that consist in the ideologies of propositional accuracy in thought exchange, assertiveness and individual autonomy, and ones motivated by the tolerance for intention non-specificity, maintenance of social harmony and mutual obligation. Given this explication, the principle of *khwa:m kre:ngjai* is likely to be operative in other cultures as well, but is known in a separate terminological guise or given a lower (or even higher?) place in the cline of politeness priorities. In any event, the 'others-come-first' mechanism of *khwa:m kre:ngjai* is firmly instilled in every Thai mind; it governs the realisation of many conversational practices and the politeness of both verbal and non-verbal behaviours, while emphasising the collectivistic values of conflict-avoidance and personal sacrifice.

Shimako Iwasaki

Incomplete turns in Japanese conversation: Local action projection and the strategic negotiation of stance

[contribution to the panel *Projection within the emerging TCU: Cross-linguistic perspectives on turn construction*, organized by Kuroshima Satomi]

This paper investigates how the strategic incompleteness of units, made possible by fragmentation of talk that often occurs in Japanese interactions, can be used to project local actions and prompt recipient's collaboration within the boundaries of emerging "turn-constructional units" (TCUs) that compose turns-at-talk. The speaker sometimes halts the progressivity of the TCU and leaves it unfinished in the midst of its construction. Even though the TCU is recognizably incomplete, the recipient may already have some ideas about its trajectory and it can still accomplish local actions. This paper demonstrates that by "being incomplete," the speaker performs an action that makes a response locally relevant as the TCU emerges. The study focuses on cases in which the speaker stops their ongoing TCU and requests the recipient to produce a next imminent action which is not simply giving minimal verbal responses such as *un* as a continuer.

Expanding on previous research, the paper contends that incomplete TCUs can be employed to negotiate stance. In Japanese conversation, it has been argued that the speaker's stance is often expressed turn-finally because the predicates that carry stances often comes later, thus projectability of turns-in-progress is delayed (e.g. Fox et al. 1996; Hayashi 2003; Tanaka 1999). In contrast, this paper demonstrates that without the final elements, the stance may be projected earlier and understood by the recipient. Analyses also suggest that incompleteness is utilized by the speaker to deal with interactionally delicate matters such as negative stance display (i.e. disagreement and disaffiliation) or being assertive. The speaker mobilizes the grammatical nature of Japanese and invites the other party to produce the next item, which the speaker "avoids" producing. The speaker leaves a space so that the recipient can fill in the missing item instead of the speaker. Thus, being incomplete is employed as an interactional practice to prompt the recipients to produce the next item in interactionally sensitive environments. In addition, the speaker and the recipient negotiate stance towards what the speaker is producing. Since the speaker halts the talk in the middle of the TCU, the fragmented incomplete TCU gives the recipients interactional pressure to participate in the progress of the TCU. Ultimately, this paper builds on the emerging research on projectability and unit construction in Japanese talk-in-interaction to demonstrate how incompleteness contributes to negotiating collaborative production of TCUs.

Meredith Izon

Language, identity and social inclusion: A linguistic ethnography of African youth settlement in Tasmania

[contribution to the panel *Language learning, multilingualism and social inclusion*, organized by Piller Ingrid]

This paper employs a linguistic ethnographic approach to examine the way in which a group of young people, some Australian born and some newly arrived migrants, living in a small metropolitan centre use the various linguistic resources available to them to construct identities, exploring the social motivations, aspirations and consequences of these identity constructions. The study follows 22 young women taking part in a 12 month recreational programme that aims to foster informal language and cultural learning through interaction with a view to the new arrivals becoming socialized and socially included by the host society. Participants are aged between 14 and 21, and comprise 11 young women from African backgrounds arriving in Tasmania as humanitarian entrants, and 11 young women from the local Tasmanian community.

The interactions occurring between young people are examined in the context of prominent macro discourses about how best the increasing linguistic, cultural and religious diversity within the national population might be reconciled with an 'imagined' national identity (Anderson, [1983] 1991). It is argued that the often passionate public debate played out primarily in the Australian media contests or reinforces a prevailing 'dogma of homogeneism' (Blommaert & Verscheuren, 1998), in which intergroup differences are seen as problematic and in which African migrants have been explicitly positioned by some powerful sectors of society as failing to conform to dominant cultural norms. The discussion will explore the complex ways in which young people make strategic use of language and language varieties to negotiate a range of identities and examine how this may occur in response to the wider public discourses impacting upon them. Early findings show the young women drawing on a range of linguistic and non-linguistic stylistic devices in verbal 'play' (Lytra, 2008), invoking the 'voices', expressions and gestures of others (Maybin, 2006) as they endeavour to construct themselves as contemporary female teenagers in Australia in ways that align with local social norms and which at the same time, for the migrant girls, sit in varying degrees of tension with expressions of African background identities. Living in a small city, the extent to which officially recognized community languages are part of these identity constructions is limited by the very small numbers of same language background friends within the girls' social networks and multilingualism is further mitigated by the pressure exerted by some African background girls to use only English in group interactions during programme activities. This attitude may in part reflect a very heightened awareness expressed by some of the migrant participants of a prevalent monolingual ideology in the host society, in which they acknowledge the material and symbolic value attached to the educated standard variety of English. Correspondingly, some young migrant women express a strong desire to position themselves as accomplished users of English to achieve social, educational and professional aspirations and recognition as legitimate members of the host society.

Katsunobu Izutsu

What is the "correct" Ainu language?: To reconcile revitalization with preservation

[contribution to the panel *Language contact, language change, and ideological beliefs in indigenous languages in the Pan-Pacific*, organized by Ohara Yumiko]

This study explores the "correctness" of Ainu, a Japanese indigenous language, in terms of both its revitalization and preservation. Different goals naturally invite different views of this notion. What is correct to one person is often different from what is correct to another. The key to a solution is acceptance of a double standard. On the one hand, it is more correct to construct new expressions based on Ainu morphology and syntax than to use corresponding Japanese expressions; this will promote Ainu language use. On the other hand, it is more correct to propose expressions found in traditional discourse as substitutes for such newly constructed Ainu expressions than to solely criticize the constructed expressions; this will guarantee the authenticity of present-day Ainu and its connection to traditional Ainu. This double correctness will lead to more tolerance of language change that Ainu undergoes in contact with Japanese.

Ainu, as it were, stands at the crossroads of its life: to be revitalized somehow as a living language in the present Japanese society or to be preserved almost exclusively in tradition and rituals. By nature, the two roads would not necessarily be incompatible; they would ideally go hand in hand to contribute to the development of the language in history. The current situation, however, manifests many points of friction and often destructive criticism between competing views.

Japan's assimilating policy for a century put the language on the verge of extinction. Rituals and academia were almost the only opportunity for its use. The new legislation for the promotion of Ainu culture in 1997 and the government's recognition of Ainus as an indigenous people, however, have created a ripe opportunity for revival or revitalization of the language in the present-day Japanese society. The FRPAC, the organization established in accordance with the 1997 law, runs a variety of revitalizing activities. More and more people join them; more and more teaching and learning materials are created and produced in response to their needs.

Some people working on the Ainu language and culture are extremely critical of the language and contents used in those materials, in which they are often eager to find incorrectness and inappropriateness. Correctness for them is grounded in the language use they recorded when consulting one or a few native speakers. Thus, both modernized vocabulary that language revitalization necessitates and Ainu translations of Japanese everyday greetings are inevitably regarded as being incorrect.

Today almost no native speakers are available any more who would guarantee the appropriateness and authenticity of modernized Ainu vocabulary or translate everyday greetings into Ainu. Some expression has to be chosen or constructed anyway for each modern concept and each everyday salutation. Otherwise, it will be extremely difficult to use Ainu in the present-day living. "Correctness" needs to be newly defined so that it will be compatible with both revitalization and preservation. A viable solution will be a double correctness: it is correct for revitalization to construct as many Ainu expressions as possible and for preservation to replace them by as traditional expressions as can be.

Katarzyna M. Jaszczolt

Salient meanings, default meanings, and automatic enrichment

[contribution to the panel *Salient Meanings*, organized by Jaszczolt Katarzyna M.]

As a result of the disputes concerning the boundary between semantic and pragmatic aspects of utterance meaning, the psychology of utterance processing has recently moved to the forefront of attention in post-Gricean pragmatics. Frequently asked questions include:

- Is there a difference between the processes which enrich the logical form of the sentence (constructing *what is said*) and those which produce implicatures?
- Is there a difference in processing between inferring from context (PCIs) and inferring from general assumptions (GCIs)?
- How should pragmatic inference be defined? Should it subsume automatic, associative 'additions' to encoded content?
- Is pragmatic inference local (pre-propositional) or global (post-propositional)?
- Is there context-free salient meaning?
- To what extent are such salient, default meanings cancellable and when?

In this introduction to the panel I briefly present and assess several approaches which emphasize the importance of such default meanings on the lexical and propositional level and point out how they contribute to solving the problems listed above. I will focus on Levinson's (2000) presumptive meanings, Recanati's (2004, 2007) automatic enrichment/modulation, Giora's (2003) graded salience, and Jaszczolt's (2005, 2009) default meanings of merger propositions, also pointing out the importance of default enrichment in dynamic semantics and optimality-theory pragmatics. I will conclude that the automatic/inferential divide cannot be identified with any level of analysis in post-Gricean pragmatics. In other words, *pace* Recanati 2004, it does not seem to be the case that developments of the logical form of the sentence ensue automatically while implicatures 'proper', corresponding to separate propositions, are truly inferential. Automatic enrichment is tangential to the *what is said/what is implicated* divide: both conscious inference and automatic, associative meanings are present on each level. I will argue that default sense is not a property of propositions but can figure much earlier in the process of utterance interpretation. However, *pace* Levinson, this pre-propositional unit on which salient interpretation operates cannot be theoretically established *a priori* but is dependent on the particular situation of discourse. Default so understood is a compositional phenomenon: starting with graded salience on the lexical level (Giora), interlocutors proceed to the interpretation of larger units either enriching them automatically or not, depending on contextual factors. Similarly, cancellation applies at different stages of interpretation.

Stéphane Jullien

French presentational ya-cleft in adult-adult and adult-child interactions

[contribution to the panel *Clause combining in discourse: the interplay between structure and pragmatics*, organized by Ewing Michael]

French presentational *il y a* 'there is' can be engaged in various types of syntactic constructions. In an Interactional Linguistic framework (Selting et al., 2005; Haukulinen et al., 2005), we will principally deal with the presentational *ya*-cleft construction (*il y a des papillons qui sortent*, literally 'there are butterflies which go out'). This construction is classically discussed as a bi-clausal construction which marks as focus an entity or an event (Lambrecht, 1986, 1988). In the first case, the entity is introduced in focus post-verbal position in the *il y a NP* clause (*il y a des papillons*, literally 'there are butterflies') and is promoted as topic in the following relative clause in pre-verbal position (*qui sortent*, literally 'which go out'). In the event-reporting, the focus is expressed by theNP of the il y a-clause and the relative clause.

Little has been said about the realization and the functionalities of *ya*-cleft in conversation. Our purpose is to study thisconstruction in adult-adult and adult-child interactions. This comparison exhibits grammar's

collaborative configuration moment-by-moment through the turn exchange and the scaffolding from the adult to the child. In both types of data, we observe the following recurrent pattern: hesitations on *il y a*, a prosodic marking at the end of the *il y a*-clause, a pause, a reaction from the recipient and the relative clause. The reaction of the recipient, such as a simple continuer or even a co-construction of the *ya-cleft*, underlines the interactional nature of grammar. Thus, the first part of the construction functions as a try-marker (Sacks, Schegloff, 1979) which projects a relative clause or a complex turn (Ford, 2004; Hopper, Thompson, 2008).
According to us, the *il y a*-clause initiates a compound TCU (Lerner, 1991, 1996) constituted by both clauses. This type of TCU allows other types of syntactic configurations (such as *il y a un enfant il est tombé* 'there's a child he fell down'), frequent in our child data and also described in adult data (Choi-Jonin, Lagae, 2005). These configurations are involved in various activities: on-topic talk, story-telling, evaluation (*il y a les mathématiques ça j'aime*, literally 'there are mathematics it I like"), list-construction or specification with pseudo-clefts (*il y a un élément […] c'est* 'there's an element […] it's…'). The point here, of course, is not to argue that these configurations belong to *ya*-clefts, but is rather to illustrate the emergent nature of grammar (Hopper, Thompson, 2008), depending on the activity engaged and the sequential placement in turn-exchange. For instance, *il y a NP* can occur in the closing of a sequence and rather has a retrospective orientation. In such case, we observe a different pattern: *il y a NP* with no continuation and a falling pitch movement on the NP. Thus the syntactic configurations *il y a NP* can be engaged in illustrate the nature of a construction - its expandability, its configuration online - and question notions such as non-compositionality evoked by Lambrecht (1988) about the *ya*-cleft.

Konstanze Jungbluth

This? No, that! Constructing shared contexts in the dyad of conversation

[contribution to the panel *Context and contexts: parts meet whole?*, organized by Fetzer Anita]
My research sheds light on the hearer in the process of constructing context. Her position towards the speaker – *face-to-face, face-to-back* and *side-by-side* – determines the choices that may be used in order to structure the dyad of conversation into several sub-spaces. Furthermore, co-occurring perceptual features, as for example touching objects talked about, are decisive. Do the speaker and her hearer share the same space, called *'inside'* , conceptualized as inclusive? Under which circumstances is there a *hearer-side* space constructed drawing a borderline between the speaker and the hearer with the aim to exclude the latter from the sphere of the former? Users of language systems which feature paradigms of three demonstratives, like for example Spanish *este – ese – aquel* (Jungbluth 2005, in press), Japanese *kono – sono – ano* , Finnish *tämä – se – tuo* (Laury 1997), Serbian *ovaj – taj – onaj* (Fulir/Raecke 2002), and English (dialects) *this – that – yonder* (Cheshire 1997), are forced to select the adequate term in order to make explicit differentiations which may be left implicit otherwise. These differences are especially prominent in contexts where the two or more people involved do not only "perform […] together a joint action" (Vanderveken & Kubo 2002, 16) while talking to one another but when their intention is to coordinate manual activities. Data of language use in manufactories and harvesting in Spain document the sometimes exhausting negotiation between the participants. Action embracing language use observed in everyday interaction has to overcome the different perspectives of the speaker and hearer in face-to-face conversation. Objects being near to one of them may be far to the other, what may be called 'this' by the speaker may be 'that' to the hearer. My data will show that constructing shared contexts is the language activity per se seen from a micro perspective. It is basic to establish reciprocal understanding and, widening the perspective from micro to macro step-by-step (Fetzer 2004), to coordinate the ends of joint action in a particular communicative project shared by pairs engaged in conversation, by groups working together in particular and by human societies in general.

Daniel Zoltan Kadar

Literary politeness and group identity formation in historical Chinese written discourse

[contribution to the panel *Chinese Discourse and Interaction: Theory and Practice*, organized by Pan Yuling]
Politeness is not an isolated activity: it is part of social interaction in a wider sense. Since the formation of politeness research, many studies have examined the issue as to how politeness is related to other domains of discourse (see, among other works, Leech 1983), and the ways in which the social interaction influences the manifestation of politeness (see e.g. Mills 2003). Most of the studies examining the relationship between politeness and discourse focus on 'naturally occurring' rather than 'artistic', 'literary', and hence 'artificial', politeness behaviour. Even researchers of historical pragmatics – a domain that often applies literary genres as corpora (see e.g. Culpeper to appear) – researchers mostly work on the reconstruction of the typical and general politeness behaviour of a given period. This lack of focus on literary forms is quite understandable: the main goal of politeness research is the exploration of politeness as used by 'ordinary' speakers/writers and the way in which highly educated men of letters use language cannot be treated as representative. It should be added that in certain societies, such as the historical Chinese where the largest part of the society was illiterate, literary

representations of politeness are unavoidably 'atypical' from a socio-pragmatic perspective. However, as the present work argues, it can be rewarding to examine the 'artistic' forms of politeness behaviour and their relationship with discourse practice.

This paper sets out to explore the aforementioned issue in historical Chinese context. It is based on Kádár (2009a); in this work I explored the literary and artistic ways in which the members of a historical Chinese literary group made use of the elevation and denigration phenomenon. While the above study explored the 'system' of the historical Chinese polite elevation and denigration phenomenon beyond the widely known honorific lexicon by focusing on the literary means of elevation and denigration, such as allegories, it did not address the issue as to why such literary forms were used at discourse. The present work will examine the application of these literary forms as part of a wider social practice, namely, the formation of group identity. As argued, the use of 'atypical' politeness forms by the members of a literary group can serve the separation of the group members from 'outsiders' as well as the enforcement of the relationship between the group members. From this perspective, politeness in only one of the several discourse strategies applied to form group identity, and the literary forms of politeness should be reanalysed: instead of categorising them as 'atypical' or 'irregular' they should be described as 'situated'. In other words, it is argued that literary forms are rather 'typical' and 'practical' in a given discourse context.

In practice, this paper will examine a corpus of 60 letters (translated by and published in Kádár 2009), written by a man of letters named Gong Weizhai 龔未齋 (1738–1811). Gong and his recipients, all being natives of Shaoxing 紹興 in the South Chinese Zhejiang 浙江 Province, worked in the capital of Peking mostly as office clerks and low-ranking officials. The members of this group had to rely on each other's connections and favours (*guanxi* 關係) in order to attain some success at the 'alien' and often hostile environment of the capital. This situation manifested itself in the discourse of this group, in which group-identity formation played a pivotal role. As argued, at the Shaoxing group's identity forming discourse the application of 'irregular' (group-specific) literary politeness forms co-occur with other discourse strategies, such as the negative description of the life in the North, description of the author's homesickness, and the emphasis of the superiority of Southern Chinese culture.

It is hoped that the findings of the present work will contribute to both Chinese discourse studies and politeness research.

Gunther Kaltenboeck

Pragmatic functions of parenthetical "I think"

[contribution to the panel *Clause combining in discourse: the interplay between structure and pragmatics*, organized by Ewing Michael]

This paper investigates the pragmatic functions of parenthetical *I think*, illustrated in (1), based on an analysis of 379 occurrences in the spoken section of ICE-GB, the British component of the *International Corpus of English*.

(1a) *I think* <,> I'd like to answer that in a slightly different way (s1a-001-117)

(1b) Father McDade d'you remember in *I think* lecture three uh Rabbi Sacks said at one point faith is not measured by acts of worship alone (s1b-028-88)

(1c) Uhm it's quite fast *I think* (s1a-029-69)

Taking into account the parameters of syntactic position in relation to the host, prosodic realisation, scope and co-occurrence features, it is possible to identify a range of different communicative functions. Four of these are considered to be basic in the sense that they allow the derivation of further, more specific uses. These are shield function, approximative function, structural function, and booster function, each of which will be discussed in detail and illustrated with examples from the corpus.

The final part of the paper provides a unified explanation for the different pragmatic uses based on a monosemous account of parenthetical *I think*. It will be shown that the wide range of pragmatic functions are essentially the result of semantic bleaching and can be related to different forms of interaction of *I think* with its co-text, which in turn give rise to different pragmatic interpretations. A model which incorporates these levels of co-textual interaction and the formal features of realisation responsible for them allows us to systematise the different pragmatic functions of *I think* and can also accommodate more specific pragmatic uses identified in previous studies.

Yasuko Kanda, and Jun Ohashi

Olympic victories and defeats: Recurrent speech repertoire in blogs in Japanese and Australia media

[contribution to the panel *The Olympics and nationalism through the media: A cross-cultural perspective*, organized by Kanda Yasuko]

Because of the revolutionary invention of the internet, various types of computer-mediated communication (CMC) tools have appeared and evolved with an increasing number of users. Among them, blogs have been

attaining an unprecedented popularity. Major newspapers have blog sites and offer reporter-written blogs where readers can comment on reporters' posts. Features of blogs include 1) anonymity, 2) unidentified readers, and 3) controllability of authors' intention due to spatiotemporal un-co-sharing (Okamoto 2007). Such features help the blog authors to express their inner feelings without reservation. According to Okamoto, the blog authors are psychologically oriented towards 1) self-disclosure, 2) self-presentation, and 3) self-confirmation. It is hypothesized that messages in blogs show the authors' feelings with minimum constraints in relation to their notion of face, politeness and political correctness. Recurrent words and expressions reveal the given communities' set of values and beliefs.

This study will investigate recurrent words and expressions used in blogs referring to certain Olympic athletes' successes and defeats. The most successful individual athletes, and those athletes who represented their nations' best hopes for gold medals but did not perform up to expectations are respectively identified in the Australian and the Japanese teams. The media coverage of those identified athletes, including their post-event comments and readers' comments in blogs are analyzed from a cross-cultural pragmatic perspective. The research questions include: 1) what are the recurring words and expressions which appear in the Japanese and Australian media and weblog sites, 2) what speech acts are indicated, 3) how does the use of language shape the identity of a given community or national identity? 4) what are the qualitative differences between the Japanese and Australian data sets, and 5) what are the qualitative differences between the data pertaining to those athletes who succeeded and those who did not?

Some characteristics in Japanese blogs are that most of blogs are objective as if they were written by some critics or sports commentators, and there are few fanatical cheers of "Japan". People seem to cheer, not for the nation, but rather for the individual athletes. Especially in the cases of a loss, most of blogs include the tripartite structure of 'discouragement – (take heart) – appraisal for the athlete's effort ― encouragement for their future' in which people try to learn from them as the good model of self-cultivation. In comparison, in the Australian data, Australian national identity is emphasized by the use of statements such as "Go Aussie", "proud to be an Aussie", "you have done Australia proud" etc., along with the recognition of the individuals' achievements (Well done! Congrats! Excellent achievement!). Comments in Australian blog sites for defeated athletes are rarely seen.

Eleni Kapogianni

Graded salience effects on irony production and interpretation

[contribution to the panel *Salient Meanings*, organized by Jaszczolt Katarzyna M.]

The aim of this paper is to highlight the function of strong contrast between a highly salient and a less salient meaning during the production of some ironies and to attribute the misinterpretation of some other ironies to the weakness of such a contrast.

Accepting the framework of R. Giora's (1999, 2003) Graded Salience Hypothesis, I will focus on "novel" (nonconventionalized) ironies, hypothesizing that it is not only the distinction between conventionalized and nonconventionalized expressions what may account for easier (faster) vs more difficult processing of ironies but there are even more distinctions to be made within the class of non conventionalized ironies.

First, I will examine the relation between salience, literality and context during the construction of irony, making special reference to examples of two different strategies for irony. The one strategy involves an expression carrying a highly salient meaning used in the "wrong" context: in this case we note that such (conventionalized) expressions do not only carry a specific meaning but are also attached to a specific context; it is that strong contrast between the anticipated and the actual context what is in fact causing the ironic effect. The other strategy relies on the contrast between the literal and the salient meaning of an expression (the notion of "literality" is considered here as the "compositional meaning of the sentence made up of individual words intended nonfiguratively" Giora 2003:33): although it is expected that a person responds to the salient rather than the literal meaning of expressions such as "empty"/rhetorical questions (questions which are meant as remarks and not as actual queries – of the type "are you here already?") the ironist chooses to exploit the literal meaning in order to create the ironic effect (an answer such as "I'm not here. I'm still on my way"). Both cases indicate that meanings of high degree of salience normally presuppose the existence of a less salient counterpart – the interplay between the two being the base for language "games" (such as irony but also puns and metaphors).

Further complications arise when we examine irony misinterpretation data: notably, none of the above mentioned strategies had been used in cases where irony failed to be recognized. Unlike what the theory of salience would predict, there was no apparent incongruity between a salient and a non salient meaning in misinterpreted ironies (I used Greek data drawn from conversations found on the internet). The discussion following this observation will focus on two basic questions: (a) Does a word/expression need to have two (or more) contrasting meanings in order for the notion of graded salience to be functional? (b) If the graded salience hypothesis assumes that each word/expression (considered out of any specific context) has a set of different meanings, each with a different degree of salience, would the ironic meaning belong to this set?

Mariko Karatsu

Sharing a personal discovery of a taste using the demonstrative pronoun are 'that thing (we both know)' in Japanese conversation

[contribution to the panel *Experiencing food through language and the body in Japanese and English*, organized by Szatrowski Polly]

This study investigates how food and language can be important resources for conversational participants to co-assess and co-experience food in their memories in a natural conversation among three Japanese female colleagues over lunch. In particular, I focus on how the conversational participants use the distal demonstrative pronoun *are* 'that thing (we both know about)' to refer to *kakuni* 'stewed pork belly' as an indefinite entity, and co-construct and share one of the participant's personal past experience of eating *kakuni*.

According to Masuoka & Takubo (1989), one of the uses of the demonstrative pronoun *are* 'that thing' is to index an entity which is in the speaker's memory, and in particular in conversation, *are*can be used to index an entity which is shared or co-experienced by the speaker and his/her interlocutor in their memories . Hayashi (2003) demonstrated how distal demonstrative pronouns, like Goodwin's (1996) "prospective indexicals", can be used to index a particular word domain, and together with gesture can accomplish collaborative word searches in Japanese. I develop Masuoka & Takubo's analysis further by suggesting that a speaker who uses *are* assumes that his/her interlocutor is able to recognize and share the entity to which *are* refers. Furthermore, by using *are* a story recipient can indicate that he/she shares or co-experiencesan entity which the teller mentioned previously.

In my analysis, first I demonstrate how a teller uses *are*to refer to *kakuni* 'stewed pork belly', before she tells about her actual discovery of the taste of *kakuni,* in order to present it as something to be shared by the other participants. Second, I show how both the teller and one of the story recipients use *are*to co-construct positive assessments of *kakuni*, and how these assessments become an evaluative ground for the teller's telling of her experience. Finally, I demonstrate how one of the story recipients uses *are* to show her appreciation of and agreement with the teller's assessment of the *kakuni* after the telling is over, even though she does not have direct access to the actual *kakuni* which the teller ate. It is particularly noteworthy that despite the fact that the story recipient does not actually share the teller's experience of eating *kakuni* and that she uses *are* to refer to *kakuni* as an indefinite entity saying *Oisii n desu yo ne:. are tte.* 'It's that (it) is tasty. that.', *are* also indicates that the story recipient shares or co-experiences the taste of the *kakuni* which the teller ate.

This study contributes to research on the use of distal demonstratives in Japanese conversation, and shows how food and language, specifically the distal demonstrative pronoun *are*, can be important resources for Japanese people to open and sustain interactional space in which the conversational participants can co-assess and co-experience food which exists only in their memories.

Elise Kärkkäinen, and Tiina Keisanen

Action combinations as templates for complex sentences

[contribution to the panel *Clause combining in discourse: the interplay between structure and pragmatics*, organized by Ewing Michael]

In this paper we approach clause combining, not from a grammatical-structural perspective, but from a social-interactional vantage point, starting out from the type of social action that discourse participants are producing. Specifically, we look for recurrent combinations of actions or complex action linkages (Ford 2002), where the first action strongly projects the second to occur, either within the same turn or in subsequent turns. Thus, it is the accomplishment of some frequent complex action that may eventually result in a reusable linguistic construction, schema, or formula (Ford et al. 2003, Couper-Kuhlen & Thompson 2005), including what many linguists call complex sentences. We will present evidence from the sequential, linguistic, prosodic and embodied production of such combinations of actions, i.e. the different modalities working together to co-construct these actions and the resulting complex sentences.

But it is not only the current speaker who produces these action combinations and the complex sentences used to implement them, the recipients are often strongly implicated in their production. Recipients not only monitor the production of the current turn as consequential for their own actions, but current speakers also modify their turn-in-progress in accordance with the recipients' audible, or non-audible but visible, actions. How such complex actions are contingent accomplishments between speakers and recipients, and how they involve multiple modalities in their construction, is exemplified, among other action types, through the interactional production of offers consisting of two parts:

01 JASON: Oh --
02 hey wait,
03: I have a room,
04: directly across,

05: if you guys want to hang out,
06: or drink tea or coffee.
07: <X I have it all X>.

The two-part structure (and the particular order of the parts) is motivated by what went on in the immediately prior discourse. A group of people is getting ready to leave the room and step into the corridor. The speaker is in a hurry to catch their attention, and he first discloses the most important background information necessary for the production of the subsequent *if*-clause. While producing the word *room*, he also makes a deictic gesture, or lifts his arm and points in the general direction of 'the room' (lines 3–5). He keeps this position until the end of line 5, but, simultaneously with the production of lines 6 and 7, he waives his hand a few times and then brings his arm down. The waiving gesture can be argued to display that the recipients are given a choice over what activity they might want to engage in in the room, or indeed whether they want to accept the offer in the first place. The non-committal way that the offer is subsequently treated by the recipients also makes the speaker to repeat the *if*-clause in a modified form, always with a hand gesture that implies that a choice in the matter is left for the recipients. There is thus a somewhat loose grammatical connection between the two parts of the offer, or the complex sentence, even though pragmatically they are intertwined.

Susanna Karlsson, and Kerry Mullan

Subjectivity in contrast: A cross-linguistic comparison of "I think" and its equivalents across Germanic and Romance languages.

[contribution to the panel *Subjectivity in discourse*, organized by Baumgarten Nicole]

In recent years, a number of studies have examined the use of expressions of subjectivity that draw upon the combination [first person singular pronoun + mental verb], such as I think (English), je pense, je crois and je trouve (French) (Mullan 2007), and jag tycker, jag tror and jag tanker (Swedish) (Goddard & Karlsson 2003; Karlsson 2006) in discourse. The studies all arrive at similar conclusions regarding the functions and distribution of these expressions; namely that they are on a grammaticizing cline towards becoming discourse markers in some (language specific) syntactic positions, and that they are multifunctional in that they draw upon the semantics of the verb at the same time as they function as interactional tools in discourse. We find it striking that, although the surveyed studies cover a range of both Germanic and Romance languages, the studies show remarkably similar results. At the same time, it is clear that even varieties which are genetically very closely related, such as American and Australian varieties of English, differ from one another in the frequency as well as in the syntactic positioning of these expressions. These subtle differences and likenesses result in possible transfer phenomena for L2 speakers. In this paper, we will present authentic data from Australian English, French, and Swedish, and compare these with the findings of other studies covering some other Germanic and Romance languages, such as American English, Dutch, German and Spanish. References: Goddard, C. and S. Karlsson. 2003. Re-thinking THINK: Swedish vs. English. Proceedings of the 2003 Conference of the Australian Linguistics Society. Karlsson, S. 2006. Positioneringsfraser i interaktion. Gőteborg: Institutionen för svenska språket, Gőteborgs universitet. Mullan, K. 2007. Cultural differences in the expression of opinion: a comparison of interactional strategies in French and Australian English discourse. Doctoral dissertation, Department of Linguistics, La Trobe University, Australia.

Kuniyoshi Kataoka

Emancipatory pragmatics: The search for cultural parameters in interactional discourse

[contribution to the panel *Emancipatory Pragmatics: The Search for Cultural Parameters in Interactional Discourse*, organized by Saft Scott]

The purpose of this study is to examine through quantitative and qualitative means some patterns of eye gaze in a negotiation task by Japanese and American English speakers. I consider some differences (as well as similarities) in the eye gaze patterns across these languages, and propose that such differences and similarities are cultural and linguistic reflections of shared communicative *habitus* espoused in each language.

Recent investigations of gaze revealed a robust tendency toward the multimodal coordination of gaze with other linguistic and kinetic resources in interaction. For example, several interactional functions of gaze have been put forward, ranging from socio-psychological ones such as "communicating interest/disinterest," "mediating intimacy levels," "expressing emotions," "influencing others," etc. to more discourse-oriented ones such as "asking a question," "requesting a response," "projecting conversational turns," "indexing narrative structure," and so forth. While these "coordinate" and "universal" features of gaze have been highlighted and assumed to work hand in hand, differences in speakers with different language backgrounds have largely been neglected. I focus on that aspect of gaze performance in this study.

The data come from *Mister O Corpus*, a multi-language, audio-visual resource of task-completion and narrative data, constructed for cross-linguistic comparisons. In this analysis I only used the data from a negotiation task completed by randomly chosen 20 pairs of English and Japanese speakers (10 pairs in each language). I pick up

several linguistic, kinetic, and social factors, and examine them by conducting a multi-variate statistical analysis by Varbrul. I then discuss one aspect of gaze performance related to the construction of conversational turns.
In my data collection format, the participants, sitting side-by-side at a table, somehow aligned themselves toward a shared focus of attention—picture cards. Thus, gazing/glancing at the partner in this context was a restricted behavior compared to that in a two-party face-to-face conversation because it required more intentional "twisting" of some parts of the body. We have instead an advantage in that it makes it easier to observe the gazing patterns between participants, which are often highly subtle and methodologically difficult to capture in face-to-face conversation.
Major findings here are as follows: In Japanese negotiation, gaze was more likely than in English to reach the partner's face after the PPU (Pause-bounded Phrasal Unit) boundary (Maynard 1989). Also, Japanese speakers were more likely to be affected by the social relationship between participants, and more gazes occurred when they agreed to the partner. On the other hand, in American English negotiation, gaze was more likely than in Japanese to reach the partner's face before the PPU boundary. Also, English speakers were less likely to be affected by the social relationship between participants, and more gazes occurred when they were making statements/claims, or emotional assessments.
Given this, I propose that these results may be motivated by linguistic differences in information-packaging practice in each language, providing the justification for language-specific couplings of multi-modal resources for projecting upcoming turns, at the same time representing an overall cross-modal harmony with other semiotic means available at hand.

Akiko Kawasaki

Developmental sociolinguistics: From a college student to a working woman in Japan

[contribution to the panel *Negotiating Linguistic Politeness in Japanese Interaction: A Critical Examination of Honorifics*, organized by Minegishi Cook Haruko]
Throughout their lives, Japanese women keep learning how to speak properly according to their role and status in society. Japanese people associate certain types of speech with particular roles in society, such as college students, female office workers, housewives, PTA mothers, etc. There are even how-to books on linguistic etiquette targeting these categories of people, and women read them occasionally. Such conscious learning enables Japanese women to develop a set of linguistic repertoires that can be used when they enter a new life stage.
Based on data collected through two sets of interviews with the same Japanese woman in 1998 and 2008, this paper explores how both her identity and language have changed. For example, when she was in college (1998), she was familiar with various phrases that appeared in the how-to books, and she clearly separated them into the ones she was currently using at that time, the ones she would use when she started working, and the ones she would use at a much older age. She had a stock of linguistic forms and anticipated their future use in stages that were associated with both age and social role.
After ten years (2008), this college student is now working, and she uses most of the phrases she had said she would use when she started working. Not only that, she uses those elaborate phrases more effectively and strategically than she had thought she would. She also has developed a strong identity as a working woman, and as a result, modified her approach to her use of language, which includes not only honorifics and polite expressions, but also a logical and clear way of speaking congruent with her role as an able business woman.
This analysis of the conscious development of the linguistic repertoire over ten years suggests a close relationship between life stages and language development among Japanese women. The two interviews with the same informant separated by a ten-year time span have revealed not only changes in her linguistic repertoire but also changes in how she uses this repertoire as a mature member of society.

Michie Kawashima

Advice giving in Japanese midwifery practices: Cultural reflections on its formulation and organization

[contribution to the panel *Language, medicine and culture: Researching healthcare discourse in multilingual and multicultural contexts*, organized by Zayts Olga]
Advice giving in medical encounters has been examined to some extent in Western countries. In areas like nursing, research has focused primarily on client-centered medicine and development of more 'effective' teaching styles that allow clients to administer self-care (Redman, 1993). Heritage and Sefi (1992) have explicated difficulties of giving advice in medical settings by examining interaction between health visitors and mothers of newborn babies in England. Since the health visitors have to deal with claims and concerns about the mother's competence as "a mother", giving advice requires careful organization and attention to its formulation (Heritage and Sefi, 1992). Also, mothers often resist advice by claiming their own competence and prior knowledge on the advised issues. By examining how health visitors initiate the advice and how mothers receive

it, their study identified the complex organization of advice giving sequences. However, advice giving in non-English contexts has not been explored fully. If medical advice can reflect not only general scientific knowledge but also moral and cultural aspects of each society at particular time (Ehrenreich and English 1973, Brandt and Rozin 1997), close examination of advice giving in non-English context is also needed. This study especially focuses on management of advice giving in Japanese midwifery practices considering similar issues like women's competence and resistance toward professional advice as Heritage and Sefi investigated. This study uses a dataset which has nine midwifery consultations done by one midwife in Eastern Japan. In some prenatal visits to a midwife, midwife and client engage in advice giving sequences on various issues from preparation for upcoming delivery to daily home care. At a midwifery visit, clients are often encouraged to take an active role in preparing her mind and body for the delivery. The client's home care is also expected to be part of the client's responsibility. During the advice giving sequences, the midwife often shows her considerations for the client's life world issues. The midwife tailors content of the advice by adding the elements of the client's life world so that the client can accept the advice easily. Such customized advice often reflects some cultural aspects of Japanese society. For example, when the midwife teaches a client how to eat as preparation for smooth breastfeeding, her advice displays her expectancy about what kind of food is considered as desirable in a Japanese diet. Moreover, the practical organization of the advice sequences shows the specific expectancy is something that the midwife and the client share together. At the same time, the midwife's advice is designed sensitively toward client's possible resistance. The initiation often reflects difficulty of giving advice. For example, the midwife asks a question to inquire after a client's prior knowledge on the forthcoming advice. Such careful management of initiation of the advice sequences was also found in Heritage and Sefi's health visitor data. To some extent, the pragmatic constraints of giving advice are similar in Japanese midwifery practices while the formulation and content of advice itself show some culturally specific features.

Leelo Keevallik

Projecting nouns and clauses with pro-forms

[contribution to the panel *Projection within the emerging TCU: Cross-linguistic perspectives on turn construction*, organized by Kuroshima Satomi]

The notion of interactional projection was first coined on the basis of the English language, which organizes its noun phrases by prepositioning dependent items, such as adpositions and determiners (e.g. Jefferson 1974, Auer 2005 on German, also a prepositional language). These items project an upcoming noun and thereby contribute to the participants' understanding of the turn as continuing at least until the noun has been produced. The cognitive advantage of this pattern is that the more generic grammatical items may be produced without yet having accessed the more particular noun. All the while, strong grammatical projection of a noun by e.g. an article makes it impossible for other participants to initiate a turn other than to help out with the word search.

In postpositional languages, the above grammatical projection is impossible. Instead, speakers of Estonian use pro-forms to project that a noun is due, and possibly delayed. Particularly frequent in this function are the pronoun *see* 'this, that' and the indefinite proadjective *mingi* 'some (kind of)'. The pro-forms can also display the grammatical features of the projected noun, its case and number, functioning as placeholders (Hayashi & Yoon 2006). Other pro-forms display the semantic role of the upcoming noun, e.g. *seal* '(in) there', *sinna* '(to) there', and *sealt* 'from there' project a location noun. Interactionally and cognitively, the pro-form practice amounts to identical advantages, as the prepositioning of dependent items in prepositional languages.

Besides projecting nouns, pro-forms are used to project an additional syntactic unit in the ongoing turn. They are used as content-empty placeholders that fill in a syntactic slot in a clause, while at the same time strongly projecting an immediately subsequent clause that will expand on the content of the first clause, allowing for piece-by-piece production and perception of information crucial in real time interaction. Pro-adverbs *nii* and *niimoodi*, both 'in this way/manner', and pro-adjectives *selline, siuke, niuke*, all 'this kind, such' are most likely to constitute the practice. An example is presented below, where the boldfaced pro-form in the first clause is the syntactic correlate of the second clause, projecting it.

1st clause:
mul on viimasel ajal õudsalt ee palju: (.) **siukseid** unenägusid
I:ADS is last:ADS time:ADS awfully many such:PL:PRT dream:PL:PRT
'Recently I have had awfully lot of **siukseid** dreams'
2nd clause:
mida saab üles kirjutada
that:PRT can:3SG up write:INF
'that can be written down'

Pro-forms in Estonian contribute to the local projection of nouns as well as the more global projection of at least one more clausal unit by the current speaker. It is an extremely prolific language-specific practice, partly particularly suited to a postpositional language. Pro-forms are used to coordinate actions between the participants, enabling projection of a possible turn completion as well as participation in collaborative

production of the projected unit.

Barbara Kelly

Redundancy in infant gesture-speech communication

[contribution to the panel *Gesture, cognition and social action*, organized by Tabensky Alexis]

When a child points at a banana and says "nana" does the gesture convey the same information as encoded in the speech? Several researchers have suggested that indeed the information is the same (Blake 2000, Goldin-Meadow and Butcher 2003, McNeill 2006). They suggest that when children combine gesture with speech and use the two modalities to refer to the same object, the gesture becomes redundant. In this paper I present evidence to show that when children use speech and gesture together the two modalities do not communicate the same information and neither gesture nor speech should be considered redundant. In single-word speech young children learning English systematically combine early utterances with non-verbal communicative acts, such as pointing. In an example like "nana" above, the gesture is considered to be redundant because only one piece of information is encoded in the communication and this is in the speech. While we cannot examine differences in the child's intentions when they use only a word versus a word plus gesture, we can examine the communicative affect of using two modalities rather than just one. A useful way to determine what information is being communicated is to look at the caregiver response to a child's communication and determine whether they treat these communications as the same. If the gesture modality of a gesture and speech combination is redundant then we can make the following predictions: i. there will be no difference in the frequency of caregiver responses to words on their own versus when words are combined with gesture; and ii. when caregivers do respond to children's gesture-speech combinations the response will not differ from responses to speech alone. Data for this study comes from a video corpus of spontaneous interactions of five children from around 12-30 months. Findings indicate that neither prediction holds. Children's gestures are not redundant when combined with speech. Caregivers respond more frequently to words combined with gesture than words used on their own. Further, when a child says "nana" caregivers treat the communication as though the child is saying "that"s a banana". When a child points at a banana and says "nana" caregivers treat the communication as though the child is asking them to "look at the banana" – they treat it as an action request. In children's gesture plus speech communications the gesture does not convey the same information as encoded in the speech. In this paper I will show that the gesture has a clear communicative function, is a clear partner of speech in processes involving cognition and social action, and is not redundant when combined with children's speech.

Myung-Hee Kim, and Yoko Fujii

A cross-linguistic study of negotiating interaction: A comparison of story co-construction by Korean, Japanese, and American pairs

[contribution to the panel *Emancipatory Pragmatics: The Search for Cultural Parameters in Interactional Discourse*, organized by Saft Scott]

This study is part of an ongoing project that explores how English, Korean and Japanese speakers establish mutual consent in problem-solving tasks. In our earlier study (Fujii and Kim 2007), we demonstrated that the American participants depend heavily on verbalization to reach agreement, compared to the Korean and Japanese participants. Furthermore, we found the verbalization of the American pairs to be propositionally-oriented and that of the Korean and Japanese pairs to be interactionally-oriented. In the present study, we further explore how the speakers of the three languages propose their ideas and co-construct stories as they attempt to organize a set of fifteen pictures into a coherent story. We examined data from 12 pairs each of Japanese and English speakers, and 10 pairs of Korean speakers.

This task-based conversation requires a constant negotiation between the speakers involved, where ideas are proposed and (dis)agreed with. In particular, we examined four main linguistic means the speakers used when proposing their ideas: (a) declarative statements, (b) declarative statements with mitigating expressions such as "seem like" or "maybe", (c) declarative interrogatives, (d) interrogatives including yes/no (negative) questions and tag questions. The results show that the American speakers tend to use declarative statements with or without mitigating expressions, whereas Korean and Japanese speakers tend to utilize interrogative forms. This suggests that the way the American pairs negotiate agreement is straightforward, information-centered, and speaker-oriented while the way the Korean and Japanese pairs negotiate is indirect/subtle, interaction-based, and hearer-oriented.

The second type of interactive behavior we examined in this study is how speakers co-construct their story. Co-construction of a syntactic unit is an important means of displaying collaborative efforts between conversationalists. We examined four different categories of co-construction in this study: (a) co-construction of one proposition (phrasal or mono-clausal units), (b) co-construction of a story line by relaying (two-part multi-clausal units), (c) repetition, and (d) overlapping repetition. The results show that the Korean and Japanese speakers used all of the four categories much more frequently than the English speakers. This result also seems

to point to the same conclusion, namely that the Korean and Japanese language speakers are more interdependent and mind-sharing, thus placing themselves in an unseparable field.
The wide divergences shown between English and the two Asian languages seem to suggest that the existing basic assumptions about human interaction, where two independent rational conversationalists share the goal of the exchange of information, should be revised according to a wider perspective based on the underlying cultural practices of the language users. This paper will show that theoretically unbiased and culturally enriched views on language interaction can properly describe the diversity found cross-linguistically.

H. Stephanie Kim

Turn design and action projection: Prefacing a turn with "well"

[contribution to the panel *Projection within the emerging TCU: Cross-linguistic perspectives on turn construction*, organized by Kuroshima Satomi]
By examining the practice of prefacing a turn with “well”, this paper demonstrates how prior turns and the beginning of a turn become resources for speakers to project an action that will be carried out in the turn. Despite the substantial body of research on the discourse marker "well," little research has been done on it in CA. Its first attempt comes from Pomerantz (1984), in which she analyzes "well" as one of the tokens that preface dispreferred actions. The most recent attempt comes from Schegloff & Lerner (ms.), in which they examine "well" in turn-initial position of response turns to WH-questions and demonstrate that “well”-preface in that position projects 'unstraightforwardness' of the response. The "well" I describe is in another sequential position: in the beginning of a turn that follows a parenthetical question-response adjacency pair. To help readers’ understanding, here is the canonical pattern and an example:

Turn 1 A: First Pair Part (Question)
Turn 2 B: Second Pair Part (Response)
Turn 3 A: “well”-prefaced turn
[engn4175_03:24]
30 M1: ·hhh the:re's like ye half a dozen peopl:e.
31 M1: ·hhh and the::re's: the:re are two guys,
32 who do:: who go: out and assess, (0.5)
33 you know what- what it is that the users want.
34 M2: right.
35 M1: and they do:- one of the things they do: is,
36 they show the video:? (0.1) u:h to the people?
37 1-> and they had the- ·hhh you know the thing that
38 1-> the republica:ns use?
39 M2: ah hah,
40 M1:1-> you know when Rea:gan says something stupid, people turn it to
41 1-> disappro::ve, and when he says something good they
42 [turn it to approve]
43 M2: [right, yeah yeah] that little [kno:b, yea:h]
44 M1:1-> [and so the:y-]
45 1-> yea:h, and so they cut ou:t all the disappro:ved stu:ff?
46 M2:2-> yea::h
47 M1:3-> well that's what they u:se.
48 (0.1)
49 M2: wo::w
50 M1: they use tha::t.
The analyses demonstrate that “well”-preface marks the turn as ‘the-aimed-for’ and ‘arrived-at’; “well” projects to the recipient that the speaker is resuming the telling that was temporarily stalled. This is clearly shown in the example where M1 halts his story to ask for recognition of some information in arrowed #1 turns. When M2 acknowledges it in line 46, M1 resumes and ends the telling in line 47, which is prefaced with “well.”
By focusing on one token in one specific sequential position and examining what action is projected by it, this study provides another dimension to the studies of turn construction and action projection. It illustrates that 1) projecting an action and constructing a turn involves a larger sequence, which is co-constructed with recipients, and 2) a turn-beginning resource can project an action that the TCU will carry out.

Sotaro Kita

Sequentiality in simultaneous nodding in Japanese conversation

[contribution to the panel *Emancipatory Pragmatics: The Search for Cultural Parameters in Interactional Discourse*, organized by Saft Scott]
Nodding plays an important role in conversational interactions. It plays a variety of roles such as affirmation, turn-claim, "back-channel" (Maynard, 1987), and sharing evaluative stance (Stivers, 2008). The use of nodding in conversation varies cross-culturally. For example, Japanese speakers produce three times more nods than American English speakers (Maynard, 1987). One of the reasons nodding is very frequent in Japanese conversation is that not only the listener, but also the speaker, produces nods very frequently, and the speaker and the listener often nod simultaneously (Maynard, 1987; Kita & Ide, 2007). This simultaneous nodding in Japanese conversation is the focus of this paper.
Simultaneous nodding, at a first glance, may seem an antithesis of the sequential nature of conversation. However, in closer inspection, there is sequentiality in how simultaneous nodding is achieved. Namely, simultaneity is achieved through sequential coordination of two participants, and there are a variety of ways of doing so. In all cases, there is a leader who dictates the timing of the nod, and the follower who synchronises his/her nodding to the leader. I will demonstrate this point through qualitative analysis of video recorded conversation among Japanese speakers.
The ways in which simultaneous nodding is achieved include the following. First, the leader may produce an exaggerated preparatory upward head movement as a cue for the follower. The follower anticipates when the downward head movement may occur and produces synchornised downward head movement. Second, the leader may produce a sequence of nods with a constant rhythm, which helps the follower to anticipate when nods occur. The follower joins the nod sequence after a few nods by the leader and produces simultaneous nods. Furthermore, the paper will discuss how the leader and follower roles in simultaneous nodding interact with the turn-holder and listener roles. It is concluded that the way simultaneous nodding is organized follows the general scheme for how people organise joint action (such as shaking hands, lifting a table together) as formulated by Clark (1996). In other words, simultaneous nodding is jointly achieved through sequential negotiation and anticipation between two conversational participants.

Sachiko Kitazume

A parody in the scrolls of frolicking animals called "Chojyu-giga"

[contribution to the panel *Do the Japanese have a sense of humor?*, organized by Kitazume Sachiko]
Although the Japanese appear humorless in the eyes of the Westerners, we have a long tradition of presenting humor in various forms. One of the most famous cartoons, called "Chojyu-giga", depicting frolicking animals, was drawn around the 12th century and is said to be the root of Japanese comics termed "manga". Unfortunately, a lot of Japanese humor is unknown to the rest of the world. One of the conceivable reasons is the difficulty in translation. In order to demonstrate Japanese humor, this panel starts with presenting Chojyu-giga, or cartoons of frolicking animals, which do not have any text inscribed but consist entirely of black monochrome pictures, drawn in free and animated style. A close examination of the cartoons will facilitate the understanding of Japanese humor, because no translation is needed to understand and interpret the humor. The uniqueness of Chojyu-giga is that the pictures are contained in a scroll. A handscroll used to be a common method of explaining legends about the origins of Buddhist temples to the common people, in a way they could easily understand them. It opens horizontally. In many cases it also contains written explanatory comments and is designed to be viewed in sequence when unrolled from right to left. Chojyu-giga consists of four scrolls painted in black ink on paper. Kozanji Monastery owns a set of four picture scrolls traditionally ascribed to the priest Kakuyu, more popularly known by his honorary title "Tobasojo". The scrolls are said to be a parody satirizing the decadent social and religious forms of the eventful transitional epoch between the ancient and middle ages of Japan. Although the cartoons were drawn in the 12th century, they still give us important messages that even people in the 21st century will appreciate.

Sungbae Ko

Analysing peer interactive tasks in Korean language classrooms: A conversation analysis perspective

[contribution to the panel *"Tasks-as-process" in second/foreign language classrooms*, organized by Ikeda Keiko]
This study is part of a larger research program investigating the learning process of Korean as a foreign language in classroom settings. Dynamic conversational interaction can be coordinated by peer interactive tasks in language classrooms. This paper is devoted to employing conversation analysis approaches and perspectives to investigate a set of peer interactive tasks taking place in Korean language classrooms for adult overseas students in South Korea. More specifically, this study empirically explores how non-native speakers of Korean work together to perform and finally accomplish mutual tasks by providing assistance to one another even in situations where the learner may appear to be quite passive and no one clearly has great expertise. To an extent,

this paper also discusses the role of the teacher's collective participation that may enable learners to complete the task.
In this study, 92 adult Korean language learners and 9 Korean teachers participated. The participants were of upper-intermediate proficiency level in Korean language classrooms at a university language institution in Seoul, Korea. The approximate length of the total classroom data set is 77 hours.

Chisato Koike

Construction of identity, concepts, and the world through talk about and over food in Japanese

[contribution to the panel *Experiencing food through language and the body in Japanese and English*, organized by Szatrowski Polly]
The common expression "You are what you eat" is not just about our current eating habits; it is about the self that we have formed since birth. On the one hand food forms our bodies, minds, and lives; on the other we use food to define our identity, concepts, and world. This study investigates talk about and over food in interaction, focusing on how participants deploy food to construct their identity, temporal/spatial concepts, and personal/social events, in videotaped natural and spontaneous face-to-face conversations between native speakers of Japanese. Applying the notions of linguistic indexicality (Ochs 1992), categorization (Sacks 1992), and the uchi/soto 'in-group/out-group' social distinction (Hendry 1987, Bachnik and Quinn 1994, Makino 1996), I demonstrate how participants represent their nationality through the food that they eat ordinarily, establish their concepts about time and space through the food that they eat at different times and food from specific regions, build their experiences around personal and social events associated with food, and negotiate assessments (Goodwin and Goodwin 1992) of these concepts and experiences with other participants in the interaction. First, although Japanese cuisine has become available and very popular in many countries, and Japanese people know that many non-Japanese people now enjoy Japanese food such as sushi and sashimi, the participants in my data viewed Japanese food to still be too exotic for many non-Japanese people to eat, and considered non-Japanese people who can eat foods such as Japanese-style curry as praise-worthy and qualified to enter into the uchi 'in-group' of Japanese society. They also considered Japanese food such as tsukemono 'pickled vegetables' and umeboshi 'plum pickles' to represent Japanese-ness. Second, countries with four seasons such as Japan are abundant in seasonal vegetables and fish. I demonstrate through the participants' talk that these seasonal foods (e.g., sanma 'a Pacific saury (fish)' and kuri 'chestnuts' for autumn) cultivate people's keen sense of the seasons. Foods regularly served at a certain times of the day also shape people's temporal concepts about food. In addition, because a large number of places in Japan produce their own special local food and drink (e.g., mikan oranges in Ehime Prefecture), spatial concepts associated with food are formed through these special regional products. Third, I demonstrate that the participants experience personal and social events by associating customary foods with these events (e.g., hurankuhuruto 'frankfurter' for a festival). The typical foods that the participants ate previously at personal events such as birthday parties and field days became a publicly shared domain through their negotiation with other participants in the interaction. This study sheds light on how dietary habits and experiences are culturally and socially embedded and how conventionalized eating life-styles shape our conceptual organizations of the world. It suggests that the activity of eating is central to the establishment of how an individual views and assesses the world, and how an individual's ideology is realized in conversational practices and negotiated and shared through talk about or over food in social interaction with other members of the society.

Joanna Kopaczyk

Communication gaps in 17th century Britain: Explaining legal Scots to English practitioners.

[contribution to the panel *Intercultural (mis-)communication*, organized by Kryk-Kastovsky Barbara]
Addressing the struggle of the English and Scots to communicate after they had found themselves in the same realm, but with two different law traditions, this paper looks at one of the earliest Scots-English glossaries of legal terms. It was compiled in the second half of the 17th century by Sir George Mackenzie, a renowned and influential Scottish lawyer, and comprises 184 genre-specific Scots lexical items and expressions, which the author deemed foreign or simply different to the ears and eyes of English lawyers. This helpful list of terminological counterparts was attached to Mackenzie's great work in three volumes, *The Institutions of the Law of Scotland*, which was popular enough to inspire seven editions, well into the 18th century.
In the glossary, we are given insight to the areas of potential problems and discrepancies between the 17th c. Scots and English legal systems, as seen and understood by a contemporary practitioner. His selection and treatment of legal terminology sheds light on what a Scottish lawyer himself treated as a mark of legal Scottishness. The sources for the discrepancies are diverse, from borrowings incorporated into legal lexicons of one language but not of the other (e.g. Sc *relict* – E 'widow'), to specialization of meaning of lexical items

which go back to the same Anglo-Saxon roots in both languages (e.g. Sc *goods* – E 'cattle'). Some expressions cannot be rendered by means of a single-word counterpart because they refer to a specific element of the Scots law and have to be rendered by means of definitions and descriptions (e.g. Sc *infeft* – E 'having a legal right').
The purpose of this presentation is to shed light on the sources of potential miscommunication between the English and the Scots engaged in legal proceedings. The analytical approach employed here stresses the interface of semantics (the relationship between the sign and its reference) and pragmatics (the relationship between the sign system and the user) in a cross-linguistic and cross-national struggle to make the Scottish legal system more understandable but keep its integrity and independence. In the end, the Scottish law has retained its independence from English influences and has always constituted a mark of identity for the people of Scotland.

Barbara Kryk-Kastovsky

Intercultural miscommunication within the same community of practice? An example from Early Modern English courtroom discourse.

[contribution to the panel *Intercultural (mis-)communication*, organized by Kryk-Kastovsky Barbara]
Intercultural (mis)communication has become a popular area of investigation across various languages and cultures and their corresponding communities of practice in the modern world. The present paper extends this to a historical context and investigates a case of possible miscommunication among the members of the same community of practice in 17th century England. The participants of the trial of Charles I, king of England, who was tried for treason on January 1st 1649 and then executed, had to tease out the power relations in a peculiar case of role reversal in the courtroom discourse practice. The King, who normally held the position of power, had to surrender to his interrogators, whose lower social status was irrelevant in view of their roles in the courtroom context. This discrepancy is clearly reflected in the course of the trial proceedings when the King is trying to defend himself from the position of the monarch and is constantly reminded that his arguments misfire in the new context: in the courtroom he is no longer the highest authority who can dictate the rules, in his new role of a defendant he has to obey the rules operating in the jural theatre. None of the King's arguments that the court has no right to try him ("The King cannot be tried by any superior jurisdiction on Earth") is accepted by the interrogators who accuse Charles I that he evades answering their questions by trying to interrogate the court. The mis-communication between the two parties had a number of reasons: false presuppositions on both sides leading to false implicatures, incompatible definitions of crucial elements of the trial (e.g. what court is appropriate to try the king), impressionistic comments of the interrogators ("what you tell me satisfies no reasonable man"), etc.
The (mis-)communication during the courtroom proceedings was not only a linguistic problem which was rooted in the socio-pragmatic context, but also a legal issue. No law could be found in all English history that dealt with the trial of a monarch, so that the trial proceedings were organized according to the guidelines written by a Dutch lawyer Dorislaus, who, contrary to the case law system operating in England, based his work on Roman law stating that the government could legally overthrow a tyrant.
In view of the above, the aim of my paper is to investigate the miscommunication at the trial of Charles I under the following assumptions:
a) Inter-cultural (mis-)communication is understood here as a very wide notion which operates not only across different cultural-linguistic communities, but also within the same community of practice, in this case the participants of courtroom proceedings who represent different social roles;
b) As an extrapolation on the uniformitarian principle, intercultural (mis)communication is both a synchronic and a diachronic phenomenon, i.e. it occurred in the past in a similar way it occurs nowadays.
c) This approach allows for a complex analysis of the Trial of Charles I as an instance of miscommunication containing variables like power and solidarity relations holding in the court scene, the use of (im)politeness strategies, and the intercultural clash between the British case law system vs. the Dutch version of Roman law.
Whether or not all these factors contributed to the execution of the king remains a puzzle to be solved by the historians.

Ryuko Kubota

Consumption and business interest of learning a foreign language as serious leisure

[contribution to the panel *Language learning, multilingualism and social inclusion*, organized by Piller Ingrid]
In research on second language learning in instructional settings, it is assumed that learning a language is an intellectual and educational activity in which learners strive to develop linguistic skills. However, language learning could primarily be a leisure activity rather than an educational one. This paper draws on an ethnographic study in Japan, which involved interviews with Japanese adults who learn eikaiwa (English conversation) through (semi)private settings and at community centers outside of educational institutions in Japan. Based on the investigation of these learners' learning experiences and their views about languages and cultures, this paper adds a new conceptual dimension to the notion of investment in language learning (Norton,

2000): consumption of language learning as serious leisure. Consumption is closely tied to business interests. Thus, this paper also discusses how economic interest is embedded in the activity of language learning. Leisure activities, as investigated in the field of leisure studies, are often divided into casual leisure (e.g., watching TV, resting) and serious leisure (Stebbins, 1996, 2007). Serious leisure is a hobbyist perspective and provides durable benefits such as self-actualization, self-fulfillment, social interaction, and a sense of belonging. Many interviewees in this study indeed mentioned that eikaiwa is their hobby. While some expressed their desire to travel abroad and enjoy American entertainment (e.g., movies, Hip Hop), others were unable to articulate for what purpose they were learning English. Whereas second language learning in Anglophone countries is often regarded as an investment for gaining social, cultural, and economic capital, (Norton, 2000), learning eikaiwa in an EFL context often functions as fulfillment of personal interest and desire rather than development of pragmatic skills for purpose of investment for upward social mobility or socioeconomic gains. Learning in this sense is more similar to the act of consumption, for which the activity of learning itself (or merely being exposed to English or to a native speaker of English) is the end. Consumption is based on a supply-demand mechanism which is sustained by the discourse of English as a superior lingua franca and the superiority/desirability of Whiteness which is gendered and sexualized (Kelsky, 2001; Piller & Takahashi, 2006). This discourse is conveniently exploited by the English-teaching industry, further stimulating the demand for consumption.

Yuri Kumagai

Japanese orthographies as linguistic and visual meaning representations: Students' investigation

[contribution to the panel *Multimodal literacy in Japanese: Theory, Practice, and Application to Language Education*, organized by Okamoto Noriko]

Writing Japanese involves three distinct writing systems – two sets of syllabaries, called hiragana, katakana, and kanji, Chinese characters—that are used simultaneously in a typical Japanese text along with Roman alphabets and Arabic numerals. These systems are distinct in terms of their linguistic functions as well as their visual complexities and shapes. Even though each writing system has a function-specific role, the plurality of script choice provides text creators with a freedom to encode extralinguistic meanings by deviating from the normative practice of script usage. That is, by choosing a particular script, a writer can not only inscribe the meaning of the word itself, but also invoke an image as well as reveal his/her own attitudes towards the thing described by the word. In this sense, the choice of orthographies in Japanese can be considered as a way of linguistic as well as visual meaning representations. In the field of Japanese as a foreign language education, learners are often taught a prescriptive rule for each writing system: hiragana for Japanese words and grammatical markers, katakana for loan words (except for those from China), and kanji for content words. Such presentations of rules prevent learners from recognizing the politics of script use and deny their access to a creative use of scripts in their own texts. As a theory of multiliteracies emphasizes the importance of developing one's understanding of various signs (where language is but one element) in multifarious contexts, learning to read "double meanings" signified by the choice of script is critical for learners to become multiliterate in Japanese language.

In order to document the process of students' engagement and discovery of script uses and its meanings, particularly with katakana, an action research was conducted in the 3rd year Japanese class at a college in the U.S. The students investigated how katakana is used in various types of texts in real life. The project was triggered by students' curiosity about the "strange" use of katakana they encountered in a text used in class. The purpose of the project was to develop students' keen awareness for how, seemingly trivial aspect like, script use plays an important role in setting a mood of the text through visual effects. The students collected katakana words from various texts, and in class they discussed whether texts from different genres display different patterns of katakana use, what effects katakana scripts seem to impart, and what are the reasons the text creators chose particular scripts for particular texts. At the end of the project, students wrote a reflection paper discussing their thoughts and experiences engaging in this project. The teacher also conducted follow-up interviews via email with some students. Based on the analysis of data, this paper reports how inquiry-based project such as this one could provide students with an opportunity to develop their deeper understanding about the choice of script as linguistic as well as visual codes which construct explicit and implicit meanings for a text as a whole.

Shigeko Kumagai

Don't mock at native speakers of dialects!

[contribution to the panel *Identities crossing gender/sexuality in multicultural/multilingual settings: Negotiating ideologies of women's'/men's' language*, organized by Maree Claire]

This paper overviews "letters to the editor" in Japanese newspapers printed since 1955 to show how female writers have shown an interest in dialects and have used dialects in the letters more than male. In other words, at

the time of spreading of standard Japanese and declining of dialects, women, esp. native speakers of stigmatized dialects, showed empathy with dialects by taking up the issues of dialects and using them in their writing.
In Meiji era, promoting modernization and establishing standard Japanese, which was spoken in Tokyo, with a separate women's language, other local languages were degraded as dialects and substandard. They were considered to be in need of reform or abolishment. One of the stigmatized dialects was Tohoku one (spoken in the northern part of Japan). It was considered vulgar and unfeminine since it is a gender-free language. After WWII, rapid economic growth changed Japan drastically, i.e. centralization of governmental and economic system. Many people from agricultural areas relocated to Tokyo for work. Native speakers of Tohoku dialects had difficulty in making themselves understood because of their strong accent, so that they had inferiority complex about their dialects.
The result of my research reveals the following two points. First, quantitatively speaking, female writers took up the issues of dialects (41 female writers vs. 31 male ones) and used dialects in the letters (34 female writers vs. 3 male ones). Moreover, many letters dealing with Tohoku dialects were presented from 1965 to 1975, i.e. the period of rapid economic growth. Secondly, qualitatively speaking, the letters support the idea that women have shown interest in dialects esp. stigmatized one, showing their sympathy with the marginalized dialects. Moreover, female writers used dialects or cited expressions in dialects. They positively expressed their honest feelings in dialects.
In conclusion, women including Tohoku native speakers have objected against too much spreading of standard Japanese and stigmatization of dialects, in a sense, negotiating the norm of language through their dialects.

Satomi Kuroshima

Projectability in a single-action, multi-unit turn in Japanese: Recipient's action of interpolation

[contribution to the panel *Projection within the emerging TCU: Cross-linguistic perspectives on turn construction*, organized by Kuroshima Satomi]
This paper will explore how recipients display their understanding of the speaker's orientation to take a longer stretch of talk (which I call a "single-action, multi-unit turn"). Sacks et al. (1974) have described how a turn-construction unit (TCU) projects where a turn reaches a possible completion point. Because little is known about how projection works for a multi-unit turn in Japanese, this study will help expand our understanding of projection inside a longer stretch of talk. By analyzing data from a group meeting in Japanese, the paper elucidates how participants interpolate their turns in an ongoing segment of talk prior to possible completion.
When a speaker is building a turn with more than one TCU to do a single action such as reporting or remedying/neutralizing a complaint, it becomes equivocal whether or not a speakership change occurs at each possible completion point of a unit. However, the recipient of a multi-unit turn utilizes projectability of talk as a resource to do a next relevant action at the most relevant place rather than simply waiting for the speaker to finish his or her turn. Thus, recipients evaluate whether a certain possible completion point becomes transition relevant or not. Knowing that a turn is still not completed, the recipient nonetheless intervenes into a talk to achieve interactional work—namely, making alignment with the prior speaker.
Because this orientation of making alignment at a non-transition-relevant place (TRP) overrides the orientation to "one speaks at a time" (Sacks et al., 1974), this recipient's practice results in an overlap between the speaker and the recipient, which is a practice of "interpolation." This practice is seen in a context in which the talk projects the speaker's disaffiliative action toward the recipient's first action taken in a prior turn. As in any other context, to achieve social solidarity the recipients do not miss the opportunity to perform such affiliative action.
The paper will identify the conversational practices employed by the Japanese speaker in projecting the end of a unit, and a turn within a multi-unit turn. The detailed analysis of a sequential organization of multi-unit turns reveals how the participants use talk as a resource for projecting both action and a speakership transfer and achieve interactionally relevant next actions.

Lutgard Lams

Language of empowerment and alienation in The China Daily accounts about the April 2001 standoff between the US and China

[contribution to the panel *'Othering' in Various Languages and Cultures: Linguistic Tools of Alienation*, organized by A'Beckett Ludmilla]
When discourse serves to make members of a community aware of some common cultural values, histories and political interests, it has a binding force and thus establishes a 'discursive community'. Attempts at reinvigorating mythical sensations of shared values and cultural identities happen particularly at times of dislocatory events in a community's history, when 'the national Self' is perceived to be threatened by external forces. Such a critical moment for China was the collision between a US surveillance plane and a Chinese F-8 jet fighter on April 1, 2001, and the ensuing diplomatic standoff between the US and China. As the Chinese

authorities and its media viewed this incident in a series of ambiguous incidents involving the US, which were ascribed hostile intent on the part of the US, it was concluded that the collision had been the inevitable outcome of US hegemonism intended to provoke China and thus exacerbated Chinese resentment against the US. It is this concurrence of events, triggering feelings of disempowerment of the Self that causes recurrent flurries of heated anti-Other rhetoric. Boundaries of exclusion/inclusion along cultural, historical and political lines set up the Other as the negative mirror of the Self, which as a consequence is positively reasserted.
Informed by insights from language pragmatics and critical discourse analysis, this paper sets out to examine linguistic tools of alienation and empowerment in the Chinese official press narratives about the collision, comprising the Chinese-language *Renminribao*, its English equivalent '*The People's Daily'* and the English-language *China Daily*. The latter two serve to disseminate values and beliefs not only to the Chinese home audience with English language skills but especially to the international community. The paper aims to trace processes of meaning generation, in particular discursive practices of an ideological nature, such as antagonistic portrayals of in- and outgroups, hegemonic exercise of power through selective quotation and modal choices, as well as naturalized conceptualizations of contingent processes, structures and relations.

Maria Lastovetskaya

Blended metaphor as a core pragmatics means in the advertising discourse

[contribution to the panel *Contrastive media analysis – approaches to linguistic and cultural aspects of text types*, organized by Luginbühl Martin]
As is known, advertising is a fast-developing and progressive way of communication. Its pragmatic task is highly variable depending on many factors including gender, context, register etc. Thus it resorts to the most modern methods and means which creates a wide interest for the scientific studies both in verbal and non-verbal means.
Besides, Advertising is known to reflect the cultural and social values of the society aiming to change them further. The research shows high culture-dependent variability.
As it is shown by the linguistic studies, advertising is characterized by high level of variability in terms of stylistic, lexical and non-verbal means of conveying the message. It is important to mention that all the verbal (stylistic, lexical, synthetic etc.) and non-verbal (colour, image, symbols etc.) means overlap and interact together thus blending into an advertising message.
The lecture is based on a 5-year doctoral and post-doctoral research into the advertising discourse.
The research shows advertising from different perspectives both verbally and non-verbally.
Verbally advertising is analysed on different levels – phonic, lexical, semantic, syntactic and stylistic. Stylistically advertising can appear as a message of business correspondence, scientific prose, fiction (belles-lettres style), publiscistic and others. The choice of the format depends on many factors which are classified in the conducted research.
Non-verbally, advertising is classified in terms of colours, symbols, font type and others.
As to stratification, gender variability turns out to be very high. The research also presents the classification of advertising types according to that factor as well as going into the analysis of gender neutralizing tendency and its verbal and non-verbal format thus proving that gender imbalance still remains non-verbally. Interestingly the core of the advertising message structure proves to be metaphorical. Thus the presentation shows the development of metaphor in the advertising discourse starting from classical two-meaning interaction on the lexical level, blending with symbols and colours (different types), creating a cycle and developing into a narrative in a certain context.
The methods applied are based on the discourse analysis approach.
The material presented in the lecture covers printed magazine adverts, hoardings from around the world (native and non-native English speaking countries), TV and radio commercials. The presentation will include slide and video show of the most interesting examples.

Ritva Laury, and Shigeko Okamoto

Pragmatic functions of English I mean and Japanese teyuuka as grammatical constructions

[contribution to the panel *Pragmatics in constructions and frames*, organized by Ohara Kyoko]
This study considers two constructions: the English *I mean* and the Japanese *teyuuka* (and its variant forms, such as *tteyuuka, toiimasuka*). Each of these expressions has been studied extensively, but separately (e.g. Schiffrin 1987; Imo 2006; Brinton 2007; Maynard 2004; Kitano 2007; McGloin 2007). In this study we compare the properties of these expressions. Sucha comparison illuminates more clearly how particular expressions used in certain kinds of discourse and interactional contexts come to "acquire" particular pragmatic functions and become grammatical constructions.

The verbs *mean* and *yuu* 'say' both can function as complement-taking predicates (CTPs), as illustrated in Examples (1) and (2).

(1) *By reading **I mean** that I treat the charts as texts and attempt to tease out the assumptions that go into constructing it* (FLOB; Brinton 2007: 44).

(2) *Uun, watashi mata tsuretette **tte yuu** no ne.*
no me again take PRT say PRT PRT
'No, please take me (with you) again, she says.'

The syntactic and semantic compositions of *I mean* and *teyuuka* are quite different from each other. However, as grammatical constructions, *I mean* and *teyuuka* have similar pragmaticized uses in which they do notfunction as prototypical matrix clauses but instead serve to as formulaic expressions or grammatical constructions which indicate a modal meaning toward the "main" part of the utterance, or frame it in certain ways. As an extension of our previous work on this topic (Laury and Okamoto 2007), in this study we focus on the question of what allows the two expressions that have quite different syntactic and semantic compositions to have very similar pragmatic meanings. On the basis of our close analyses of conversational data, we argue that both *I mean* and *teyuuka* can be used to index and negotiate an evaluative stancetoward an expression that precedes them. More specifically, both expressions serve to project back to an earlier utterance, either by the same speaker or by another speaker, and to mark it as inadequate or in need of modification. Both can also frame another expression as a modification of the earlier utterance, and in this way they may function as an initiator for, or project, more talk which serves as a modification or expansion of the prior expression, such as repair, elaboration, exemplification, generalization, specification, or and mitigation. However, unlike previous studies which assign specific functions (e.g. repair, mitigation) to these constructions, we suggest that the function of *I mean* and *teyuuka* is to simply mark the earlier expression as inadequate, and the latter expression as a modification of the former; the exact nature of the modification is not expressed by *I mean* or *teyuuka,* but arises from the semantic, pragmatic and syntactic relationship between the two utterances.

Both *I mean* and *tte yuu ka* thus offer a stance toward, or a frame of interpretation for,the utterances they appear with rather than contributing directly to the main content of the conversational sequence they appear in. Further, we argue that the pragmatic functions associated with these formulaic expressions, or grammatical constructions, may be considered conventionalized implicatures—meanings associated with their use in certain types of contexts -- contexts which serve to evoke certain metalinguistic as well as interactional needs.

Our work has implications for the use of formulaic expressions as framing devices in discourse, the theory of grammaticalization as well as the understanding of the nature of clause combining in spoken interaction.

Russell Lee-Goldman, Josef Ruppenhofer, Michael Ellsworth, and Collin Baker

Pragmatic factors in null instantiation: Beyond definiteness and genre

[contribution to the panel *Pragmatics in constructions and frames*, organized by Ohara Kyoko]

Fillmore (1986) suggested among pragmatic factors in the interpretation of omitted arguments one main dimension: definiteness. Some predicates, such as *sew*, *bake*, and *read*, allow omission of their patient under indefinite interpretation (1a), while other predicates, such as *enough* and *sufficient*, require definite interpretation (1b). We argue that the definiteness is but one of several pragmatic factors that can enter into the licensing and interpretation of omitted arguments, aka null instantiation (NI). Ruppenhofer (2004) discusses a class of constructions (rather than lexical items) that license NI under particular *genre* conditions. The instructional imperative (2) is one; others include "labelese" (Ø [this jar] *contains peanuts*), sports reports (*he headed* Ø [the ball] *over the net*) and quotatives (*"A complete failure," she criticized* Ø [us]). Each of these requires (or builds: Bender 1999) a social context that makes the omission felicitous.

(1) a. I"ve been **sewing/baking/reading** Ø all morning. (garments/pastries/books)
b. It"s not clear that we have **enough/sufficient** woodØ. (to build a hut)

(2) Crack eggs into bowl. Add sugar Ø. Mix Ø to combine Ø.

We report on a class of constructions that not only have genre but also interactional conditions: when in a conversation can the construction be used and what rhetorical import does it have on the unfolding of the interaction? Several of these involve the word *say*. *Say* normally only allows omission of indirect questions, not *that*-clauses (3), except in very particular points in a conversation, some of which are illustrated in (4). Each of these requires a particular *conversational* context, i.e., they are much more locally constrained than genre-based NI constructions (analysis is based on examination of examples from spontaneous speech corpora).

(3) a. I asked him when he would be done, but he wouldn't say (i.e., when he would be done).
b. *I asked him to admit that he loved me, but he wouldn't say (i.e., that he loved me).

(4) a. I was about to say Ø! I'm just saying Ø! You don't say Ø? Who are you to say Ø?
b. A: And then my wife—; B: Your what?; A: I mean, in the play; B: Oh okay, I was gonna say.

I was about/going to say, for instance, is usable only after an incorrect or seemingly-incongruous statement by an interlocutor is clarified to the satisfaction of the speaker (4b). *I'm just saying*, on the other hand, functions as a rhetorical retreat, in which a speaker backs off from the implications (propositional or social) of what one has previously uttered, simply standing by the bare truth of the propositional content. It also acts as a tension-diffuser: whatever content was "just said" is no longer usable as a starting-point for upcoming talk. Indeed, all the phrases in (4) are essentially constrained to be varieties of responses, and to communicate rather nuanced interactional meanings. Note further that these are by and large

fixed expressions that cannot be distanced from the "here and now": **I had been about to say*, **(I''m sure) he was just saying*, **You won''t say?* Some, however, like *who **be** X to say*, have greater morphosyntactic flexibility.

Several other NI-licensing constructions exist with similar sorts of constraints. *X wishes Ø!*, for instance, is usable to express the speaker's belief that some contextually-given state of affairs is extremely unlikely to happen, and that it would be foolish to think it would. Predicates of desire (*want*, *prefer*) allow omission of their non-finite complement in conditionals (*If you want Ø/should you prefer Ø, I can stay,* but **I definitely prefer)*, but most prototypically when the speaker makes not a prediction, but an offer to the addressee to perform an action, or have an action performed.

Constructions that license null instantiation are thus shown to be sensitive not only to "traditional" pragmatic considerations such as anaphora and deixis, but also social-interactional facets of communication, showing the necessity to incorporate a wider range of pragmatic phenomena into basic grammatical analysis.

Wei Li, and Zhu Hua

Expressing personal views in Chinese discourse

[contribution to the panel *Chinese Discourse and Interaction: Theory and Practice*, organized by Pan Yuling]

Expressions of personal opinions have attracted a great deal of interest from discourse analysts as they illustrate not only linguistic strategies but also ideologies and cultural traditions. The majority of published work on personal opinion expressions (POEs) takes a social psychological perspective and focuses on the media or other public domains (e.g. studies in Bell and Barrett, 1998; van Dijk, 1990; Simon-Vandenbergen, 2007; Arkin, 1981; Hass, 1981), although there remains a strong tradition of research that locates POEs firmly within linguistic pragmatics (e.g. Lenk, 1998; Nuyts, 2001). While many researchers point to the differences in the way personal opinions are expressed in different languages and cultures, studies of such linguistic and cultural differences are only beginning to emerge, often with reference to language teaching and learning (e.g. Vassileva, 2007).

Chinese has a number of explicit expressions for personal opinions, for example, *wo xiang, wo kan, wo juede, wo renwei, wo yiwei*, etc, all of which can be roughly translated into English as *I think* or *I believe*. There are further ways of expressing personal views in a less explicit way, i.e. without the use of first person pronoun. Traditionally, explicit expressions of personal views are dispreferred by Chinese speakers, at least in the public domain, as they are often seen as face-threatening. This contributes to the general impression that Chinese discourse is indirect and Chinese speakers are inscrutable.

There have been a number of studies on POEs in Chinese. As with studies of POEs generally, they tend to be focused on public discourse and from a conflict and/or relationship management perspective (e.g. studies in Chen and Ma, 2002; Gao, 1998a and 1998b; Cho, 2000). In this paper, we examine the use of POEs from two related perspectives. First, we look at POEs from a variationist sociolinguistic perspective. We argue that POEs are socially and situationally distributed. We examine the following contrasting domains of POEs usage: written versus spoken, debate versus discussion, voluntary versus required, as well as speaker differences such as gender, age, occupation and social status. Second, we examine the discourse strategies that are deployed when explicit POEs (ePOEs) are avoided and replaced by implicit POEs (iPOEs). We explore the reasons why iPOEs are preferred over ePOEs in certain situations and speaker roles.

The analysis is based on a corpus of data which includes written essays, interviews, public debates, and informal discussions by school children, university students, academics and other professionals. Our analysis shows that ePOEs are more often used in written than spoken discourse, in debate than discussion, in voluntary than required situations. Gender, age and occupation do not seem to affect the amount of ePOEs used. However, speakers in lower social status than their interlocutors tend to use more iPOEs than ePOEs. We suggest that while the social and situational distributions of POEs are related to the Chinese notions of "face" and "politeness" (see Pan, 2000), the pro-drop nature of the Chinese language (i.e. certain classes of pronouns may be omitted when they are in some sense pragmaticallyinferable) also contributes to the apparent more use of iPOEs in certain domains. We further explore the interface between the pragmatic features of the Chinese language and the various notions of "politeness".

Wei Li

Constructing Self in space and time

[contribution to the panel *Emancipatory Pragmatics: The Search for Cultural Parameters in Interactional Discourse*, organized by Saft Scott]

The notion of "identity" has been a highly influential one in the existing socio-pragmatics literature. Language use, or pragmatics, is widely regarded as discursive construction of one's identity. One problem with the notion of "identity" is its apparent ego-centredness. A question needs to be asked whether the expression of one identity is a primary goal of one's discursive practices. Furthermore, there is the issue of cultural relativity. Can the notion of "identity" apply to the discursive practices of all cultures, or would some other notions be more appropriate to account for the ways in which speakers make use of "the stuff of thought".

This paper examines the discursive practices of one Chinese speaker, who is simultaneously a senior

manager/official; an academic; a colleague; a father, and a friend (amongst his other roles). We want to argue that the concept of "roles" rather than "identity" may be a more useful and appropriate one for analysing and understanding the discursive practices of this particular person, and indeed all discursive practices. A key aspect of the concept of "roles" is its connectedness, i.e. roles are defined with reference to one's connections with others in space and time. We will examine the ways in which our subject performs his social roles through discursive practices by looking at the use of personal references; address terms; verbosity (amount of time, length of turns); Yes/No answers; overlap; declaratives/questions; intonation (affect); and repetition. We wish to argue that "roles" is a better concept than "identity" as an analytic tool for communicative practices not only in the East Asian cultures but in all cultures generally.

Xiaoting Li

Prosody and turn organization in Chinese conversation

[contribution to the panel *Projection within the emerging TCU: Cross-linguistic perspectives on turn construction*, organized by Kuroshima Satomi]

This paper adopts an interactional linguistic perspective to study the role of prosody in turn management in Mandarin Chinese conversation. That is, what are the prosodic cues that can project a turn completion in sequential and situational contexts in Mandarin Chinese conversation? The data for this study are two 1.5-hour Chinese everyday conversations. The data are analyzed employing an auditory-acoustic method. Based on the microanalysis of the data, a prosodic pattern and some other prosodic features are observed which may project the turn completion. Firstly, the prosodic pattern "last prominent syllable + L" is frequently used in the data to indicate the termination of a turn. That is, the last prominent syllable preceding low pitch syllables may be a cue for turn completion. There are two variations of this pattern: the last prominent syllable preceding a final low pitch creaky voice, and last prominent syllable preceding a final low level "plateau". Due to the unique characteristics of tone language, prominent syllable in Mandarin Chinese has different phonetic realizations than that in English. For example, the pitch register of the prominent syllable may be much higher or its pitch contour may be more exaggerated. Besides, stronger loudness and longer duration may also make a syllable prominent. Secondly, some other prosodic features, such as final lengthening and pause may also help signal the ending of a turn. The interactional salience from both the speaker and the recipient's perspective provides evidence for the existence of the prosodic pattern and features as well as their functions in the projection of turn completion. Finally, the prosodic pattern can also perform certain actions in conversational interaction. For example, prosodic pattern may be interpreted as "possible persuasion" or "possible demand" in specific sequential and situational contexts. This study shows that prosody is an important resource for turn construction and management in Mandarin Chinese conversation.

Christian Licoppe, and Julien Morel

Mobile visiophony interactions : From 'talking heads' to 'show and tell'

[contribution to the panel *Participants on the move. Language and interaction in changing environments*, organized by Pitsch Karola]

Our contribution deals with the organization of visiophonic communications on mobile phones. We have constituted a corpus of such interactions, by using either a capture device on the mobile phones (in which we record what goes on on the mobile phone screens and the sound of the conversation) or video-glasses worn by one of the participants (in which case we have a wider perspective on what he is able to 'see' than the mobile phone screen. We use these data to understand the procedures by which participants organize their interaction through voice, gaze, gesture and image- related resources. We will pay a particular attention to the ways participants are aware of the frames they appear in and manage dynamically these frames.

We will show the relevance of the 'portrait' or 'talking heads' mode for mobile phone-based video conversations (that is two participants interacting within frames resembling those of identity pictures on passports) as a default empbodied mode of interaction for mobile visiophony, and discuss how participants may retain an orientation towards such a format even when they are walking. We then move investigate another type of mobile visiophony sequence, in which one participant witnessably strays away from the 'talking head format' to show (and often comment on) some features of his environment. We discuss: a) how transitions from a 'talking heads' format to a 'joint attention' format are accomplished b) look at the way frames and shots are collaborative interactional accomplishments, c) analyze the interactional resources used in cases in which the participant who shows something to the other displays himself as accountably 'on the move'.

Loy Lising

In the quest for greener pastures: Converting linguistic capital into economic capital

[contribution to the panel *Language learning, multilingualism and social inclusion*, organized by Piller Ingrid]

This paper investigates the relationship between language training and settlement success for newly-arrived

migrants to Australia enrolled in the Adult Migrant English Program (AMEP).
A quarter (5.3 million) of Australia's population of around 21 million was born overseas (Australian Bureau of Statistics, 2008). Eligible migrants with less than functional English can take advantage of English tuition provided by the Commonwealth government's AMEP services. These services are aimed at helping migrants acquire the necessary language skills for settlement and employment purposes.
The research questions addressed in this paper are: 1) What language trajectories do a group of AMEP clients have and how do they construct and position themselves in their new community?; 2) How do their English language learning experiences in the AMEP equip them for successful settlement?; and 3) What are the implications of these experiences on the current form of delivery of the AMEP?
Data used for this paper are based on life story interviews of 20 participants collected as part of an ongoing nationwide, longitudinal research project entitled *Language training and settlement success: are they related?* funded by the Department of Immigration and Citizenship (DIAC).
Drawing on Critical Discourse Analysis, I will examine how participants view their own linguistic trajectories and current experiences and how they conceptualise and build on their linguistic capital in relation to economic opportunities and the settlement process more generally. I will argue that the participants' beliefs and ideologies play significant roles in their English language learning and settlement. Furthermore, these factors are vital in understanding how linguistic capital can be successfully transformed into economic capital.

Miriam A. Locher

Introduction to (im)politeness in computer-mediated communication

[contribution to the panel *(Im)politeness in Computer-mediated Communication (CMC)*, organized by Graham Sage Lambert]
In the introduction to the panel on (im)politeness in computer-mediated communication, an outline will be given of recent research on politeness and its explorations in CMC, as evidenced in the papers that are part of the panel. The focus will thus be on the intersection of (im)politeness and interaction in computer-mediated contexts and will highlight issues of relational work and identity construction.

Martin Luginbühl

The cultural meaning of TV news texts

[contribution to the panel *Contrastive media analysis – approaches to linguistic and cultural aspects of text types*, organized by Luginbühl Martin]
In my paper I will take a closer look at culture specific forms of TV news stories and the question to what extent the forms of their textual features can be found regionally, locally, translocally or globally. Comparing TV news stories from the US and different European countries on the one hand and different Swiss stories from the same public TV station but produced for three different language areas (a German, a French and an Italian speaking), I will show how other factors below and above the according nation or language have to be taken into account to understand their form; especially I will refer to the the concept of (translocal) journalistic cultures. Thus I will formulate theses about the „culturality" of text types and I will further explicate the focus on the stylistic form of texts that comes along with this concept.

Ian Malcolm

The representation of interaction in Aboriginal oral narratives

[contribution to the panel *Talk-in-interaction in (Australian) Indigenous Communities*, organized by Rendle-Short Johanna]
Oral narratives by Aboriginal speakers from both Aboriginal English and Aboriginal language sources from different parts of Australia give evidence that Aboriginal speakers represent interaction differently from non-Aboriginal speakers. Drawing on diverse sources (including transcripts and translations of elicited adult and child speech and published narratives and songs) and employing clause/idea unit analysis (c.f. Gee, 1991) these differences will be illustrated.
It will be shown that the differences relate to
(a) the ways in which narrator speech and character speech interact, including the use of direct speech rather than reported speech, the sequencing of successive utterances without narrative interpolation and the use of distinctive direct speech introducers;
(b) the ways in which character speech and character action interact, including the subsuming of character action under character stated intention and the reporting of character intention subsequent to the reporting of the action it relates to;
(c) the ways in which character speech and character thought interact, including the representation of character thought, or inner speech, in direct speech and the use of the term *reckon* to refer to thought and speech at the same time; and

(d) the ways in which human and non-human speech/communication interact, including the communication of animals, birds and inanimate objects with one another and with humans, and the communication of spirit beings with humans through various intermediaries.
The implications of these representations will be briefly discussed from the point of view of their rhetorical, functional and conceptual perspectives. Rhetorically, the favouring of direct over reported speech has the effect of heightening the dramatic effect of the narration, minimising verbal elaboration and strengthening the engagement of the listener in the interpretive role. The treatment of inner speech in the same way as spoken interaction has a similar rhetorical effect. Functionally, the strengthening of the relationship between intention and action corresponds to the pedagogical role narratives often assume in Aboriginal society. Conceptually, the ways in which interaction is represented correspond to a world view in which the divisions between thought, speech and action, and between human, animal and spirit existence are less salient than in the Australian mainstream.
Although this presentation will not focus primarily on the relationship between the representation of interaction and the actual interaction patterns of Aboriginal people, it will be implied that the verbal art of Aboriginal narrators is not primarily attempting to replicate interaction as it occurs in everyday life.

Claire Maree

Queer eye for the straight girl?— Queer(y)ing speech and the politics of consumption

[contribution to the panel *Identities crossing gender/sexuality in multicultural/multilingual settings: Negotiating ideologies of women's'/men's' language*, organized by Maree Claire]
Contemporary Japanese television has witnessed a renewed interest in the queer and/or transgendered television personality. The reemergence of the *oné-kyara* ("queen" character/personality) in popular media, and the increased exposure this has afforded to *oné-kotoba* (the language of queens). In this presentation, I will focus on the language of onéMANS; a television show much of the flavour of "queer eye for the straight gay", only here the eye is directed to the "straight gal". The analysis shows how men who speak in a style that is interpreted as "feminine" are parcelled together so that in contemporary popular culture, *oné-kyara* ("queen" character/personality) is a category latched by hegemonic heteronormativity onto homosexuality. Subsequently, the linking of "feminine man" to "male homosexuality" is normalized, and male use of so-called feminine speech comes to be interpreted accordingly.
A practice in which non-normative gender and sexualities become marginalized by their very articulation emerges (cf communities of practice). From a queer studies perspective we can interpret the articulation of non-normative gender/sexuality at the periphery of popular media, as a disruption of the normative by a queering of its space. A radical and possibly subversive space, therefore, is opened from within. However, in acknowledging the subversive potential of that space, we must not forget that it is always already demarcated by hegemonic norms camouflaged as naturalized common sense notions of being and speaking like men and women in Japanese.

Anna Margetts

Clause combining and serialization in an Oceanic language of Papua New Guinea

[contribution to the panel *Clause combining in discourse: the interplay between structure and pragmatics*, organized by Ewing Michael]
Saliba-Logea is an Oceanic language spoken by about 2500 people in Milne Bay Province , Papua New Guinea . The language has SOV and Genitive-Noun word order and postpositions (rather than VO, Noun-Genitive and prepositions as most Oceanic languages). There are subject prefixes and object suffixes on the verb so that every inflected verb is a potentially complete minimal clause. Both nuclear-layer and core-layer serialization are attested.
There is little evidence of hierarchical relationships between what one might on semantic grounds consider main clauses and subordinate clauses in the language. Clause boundaries may be overtly marked by conjunctions or particles but clauses can also simply be juxtaposed. In such cases the clause boundaries can typically be identified through intonation and or/the presence of pauses. However, in some cases intonational criteria and pauses do not clearly indicate clause boundaries. Some of these clause sequences seem to be formulaic and can probably be described as forming grammatical constructions such as core-layer serialization.
When a PP is preceded and followed by a verb without an overt indication of clause boundaries it can be unclear whether the PP belongs to the first or the second clause. Since the language has a general postposition which introduces a range of roles (including location, goal, source and instrument) there can be some ambiguity about the meaning that is expressed. For example, the PP may either be interpreted as the goal of an initial motion verb or as the location of the second predicate. This ambiguity does not pose any problem in terms of the success of the communicative event as, pragmatically, the two readings in such examples are compatible and there is no risk of misunderstanding. The discrepancy between the two readings does however pose a problem

for the morpho-syntactic analysis of the sentences. It appears that in examples of this type, the PP is in fact claimed by both verbs and that it expresses the goal of the first and the location of the second verb.
In this paper I discuss examples of this type and other cases of combined clauses and investigate the distinction or the continuum between clause combining and serialization and the question of where pragmatics turns into grammar. The research is based on a text corpus of transcribed spoken language of over 90 texts by more than 60 speakers between the ages of about 10 to 80, collected between 1995 and 2007. The corpus is text-audio linked and searchable in Toolbox.

Rosina Marquez Reiter

"A ella no le gusta que le digan María y a mí que me traten de tú" The case of a service call between speakers of Spanishes. A window into Latin American diversity

[contribution to the panel *Sociolinguistic and pragmatic aspects of institutional discourse: Service encounters in multilingual and multicultural contexts.*, organized by Rojo Luisa Martín]
Nowadays many human beings spend a considerable amount of time both requesting and being offered services over the phone. The modern pervasive nature of negotiating services over faceless interactions, either through the telephone or the internet, is commonplace in both developed and developing capitalist economies. This is evidenced, among other things, by the relatively late trend in developed economies to relocate and outsource their call centres to developing economies (e.g. India, Uruguay, etc.) where more economically sustainable business platforms are offered, and also by the late tendency of (privatised) public utilities in some developed and developing economies to deal with their customers via a call centre so as to maximise existing human resources and 'improve' customer services.
This article examines a recorded telephone conversation from a multinational call centre relocated to Latin America. It analyses a mediated service encounter between speakers of Spanish that come from different backgrounds, namely a call between a Bogotano client and a Montevidean service provider. It does so by focusing on the metapragmatic strategies primarily employed by clients to obviate any possible avenues for the service provider to attain his/her, that is, to obtain a sale.
The analysis is supplemented by recorded interviews with the service provider and client and non-participant observation conducted at the call centre. The analytical stance is sociopragmatic and makes use of concepts and tools developed in ethnomethodological conversation analysis.
The discussion focuses on instances of marked conversational behaviour and their management. It examines the production of metapragmatic acts, both in terms of their sequential organisation and pragmalinguistic formulation, and the cultural rules and expectations that their occurrence underlies. Specifically, this paper analyses the inadvertent conversational switch from *usted* to *tú* and the presence of humouristic metapragmatic acts, the way in which they are constructed and what they tell us about different Spanish social norms in action.

Meredith Marra, and Janet Holmes

Providing audible feedback in (workplace) interaction - are there ethnic differences?

[contribution to the panel *Listener activities*, organized by Norrick Neal R.]
In many western communities it is assumed that appropriate listener activities entail active and audible feedback carefully positioned at "transition-relevance places" (McCarthy 2003, Sacks et al, 1974, Schegloff 1982) in order to indicate interest and involvement in the interaction. Data collected in New Zealand Māori and Pākehā (people of European origin) workplaces could be regarded as challenging this assumption. Firstly in Māori meetings audible feedback is quite acceptable within a speaker turn. It is not interpreted as an interruption or as an indication of inattention or rudeness. Moreover, its positioning appears to be subtly different than in Pākehā interaction. Secondly, in Māori conversation there is greater tolerance for silence (Metge and Kinloch 1978), and, moreover, pauses between turns are considerably longer than in interactions between Pākehā conversationalists. This paper compares interactions in Māori and Pākehā workplaces in order to explore the hypothesis that what are considered appropriate listener activities are strongly influenced by cultural norms. Potential areas of confusion and misunderstanding will also be identified.

Yoshiko Matsumoto

To laugh or not to laugh: Responding to humor and laughter in narratives of illness and death

[contribution to the panel *Listener activities*, organized by Norrick Neal R.]
Jefferson's well-known study (1984) on the organization of laughter in talk about troubles found that, when the speaker discloses his or her troubles, listeners are normally 'troubles receptive'. That is, even if the speaker laughs while telling troubles (i.e. is 'troubles resistant' in Jefferson's term), listeners do not join in the speaker's laughter, thereby indicating that they are receptive to the troubles told by the speaker.
Jefferson's findings seem to agree with the general intuition that a listener should be sympathetic and polite to a

speaker who has troubles. However, in my recordings of conversational narratives in which elderly Japanese women spoke to friends and acquaintances about their husbands' illness and death, the listeners frequently laughed with the speaker, sometimes even before the speaker initiated laughter, without causing any awkwardness. In this paper, I will consider a multitude of factors that may license such seemingly dispreferred and 'impolite' listener activity in narratives that disclose the speaker's troubles. The factors discussed include the structure of the narratives, contextual understanding beyond the immediate context, and shared expectations among the interlocutors.

As an example of laughter in response to a troubles narrative, in the following extract of a conversational narrative, an elderly woman (S) speaks to a younger acquaintance (L) about the moment of her husband's death, and recounts with a laughing voice and outright laughter that her husband not only never thanked her but also told her to be quiet. In the extract, small capitals between dollar signs represent words said with a laughing voice, while laughter is marked by 'H' (or 'h' for light laughter).

S1: soo yutte kara atasi ni dakara ariga$TOO TOKA NAN NIMO YU$
'after all these words, then, $HE DIDN'T SAY A WORD OF THANK-YOU TO ME$'
S2: urusai kara damattero tte yuu
'"don't be noisy and shush up" he said'
L2: < h h h H h > damattero < h h >
'< h h h H h > shush up < h h >'
S3: sore ga saigo $no kotoba datta to omou kedo ne$, honto yo
' I $THINK THAT WAS HIS LAST WORD$, really'
L3: < h h h >

The listener in this extract joins the speaker by laughing and repeating one of the speaker's expressions (shush up), although the topic is doubly troublesome in that it describes the death of the speaker's husband, and his unkind attitude at the end of his life. It is not that the listener always laughs when the speaker mentions her husband's illness or death. In fact, when the same speaker mentioned her husband's death for the first time in the conversation, neither S nor L laughed. I argue that the listener's choice to laugh supports a humorous key/frame that the speaker presents and thereby interactionally sustains the narrative.

These and other examples discussed in the paper illustrate that, in choosing their responses, listeners integrate knowledge associated with the narrative, the speaker, and their relationship rather than focusing solely on the very local and immediate context.

Leila Mattfolk

Attitudes towards globalized commercial names

[contribution to the panel *Socio-onomastics as pragmatics*, organized by Östman Jan-Ola]

When you drive through a Finnish city today you see a lot of foreign company names. There are borrowed Italian place names as names for pizzerias, there are Turkish names for restaurants serving Turkish food, etc. But most common are the English names – and they can name almost any kind of company. This naming practice has increased during the last couple of decades and is probably a reflection of the general influx of English loanwords in the two national languages of Finland.

The primary data for the present study are 36 lengthy (2 hrs each) individual interviews and 8 group interviews with Swedish-speaking Finns of four different sociolinguistically defined life styles. The interviews were made for a project on attitudes towards globalization and did not directly address the question of names. However, among the stimuli used in the interviews were a number of ads which contained English brands and company names. For this study I have picked out all names for establishments from the interviews in order to find the implicit attitudes the interviewees express towards English brand names.

It is clear that many (elderly) people do not understand the propositional meaning of the foreign names and they do not know how to pronounce them – still, new English-named companies are born every day. One reason for using English is the glamour behind a foreign name. "It sounds better" says the owner of a car-repair shop called *Seaside Engineering*. Another reason for using a foreign name in the bilingual parts of the country is that this way you do not have to make a choice between a Swedish and a Finnish name, and you do not have to have two names for the company – one in Swedish and one in Finnish. Most of the interviewees do not consider the English names used for Finnish companies to be a negative thing. They say the company owners have the right to make their own choices when naming their companies. However, confronted with the stimuli material the interviewees acknowledge that the widespread use of English company names and foreign brands is a bit strange.

Very few brand names are translated into the domestic languages – also for legal reasons. And even if the attitude study in general shows that the interviewees in principle are very negative towards loanwords concerning, e.g., children's toys, most of them accept that the names of the toys are in English.

The ultimate question posed in this presentation is whether the English commercial names and brand names do in fact have a back-door effect on the national ideology, or whether an opposing trend has set in against the

widespread use of 'foreign' names. Indications of such (g)localization effects can be seen in the fact that lately more and more Finnish and Swedish names, especially as names for restaurants, have started to take over the name plates in the urban name landscape.

Lewis Mayo

Solidarity effects and national self-image in Chinese language discourse about the Beijing Olympics

[contribution to the panel *The Olympics and nationalism through the media: A cross-cultural perspective*, organized by Kanda Yasuko]

This paper seeks to examine four different types of solidarity effect and the language associated with them in Chinese writing about the Beijing Olympics. The first of these is a sense of human solidarity associated with the idea of the Olympics as a moment of global interaction. In this area I will be attentive not simply to slogans which invoke the idea of a shared endeavour involving non-violent competition between individuals and nations, but also to the way in which Chinese language discussion of the Olympics focuses on conformity to global organizational norms and values, such as accountability, sustainability, community participation, transparency and efficiency. The second type of solidarity effect is that associated with collective national mobilization, which, in the case of China , draws heavily on the propaganda language of the socialist state dating back to the revolutionary struggles of the mid-20th century, a form of language which often appears bureaucratic and stilted to those unused to its conventions. The third type of solidarity effect involves a sense of participation in a major civilizational entity whose traditions stretch back to the distant past, entailing a sophisticated cultural patrimony which is both the object of international admiration and a matter of domestic pride. The fourth type of solidarity effect is associated with the idea of membership in a fictive family whose warmth and generosity embraces not only Chinese citizens who are seen to belong to it, but also non-Chinese constructed as recipients of its hospitality. Each of these types of solidarity is associated with a distinctive kind of rhetoric; in the case of global human solidarity the rhetoric is essentially that of contemporary international organizations, a rhetoric easily translatable into other languages; in the case of national mobilization it is the established language in which the Chinese state frames its official communications with its citizenry; in the case of civilizational solidarity it is a modified version of the formal ritual language associated with the old imperial order, and in the case of fictive familial solidarities it is the rhetoric of vernacular, domestic intimacy. These four forms of solidarity are not necessarily exclusive of one another, and may be invoked simultaneously within the same text; indeed, it might be argued that the Olympics was an occasion which permitted these different types of solidarity effect to operate in tandem, witnessed in texts, which for local audiences, are more polyphonic than dissonant.

Mayouf Ali Mayouf, and Yasuhiro Katagiri

Silence is a sign of agreement: A study of consensus building behaviors in Arabic task-oriented dialogues

[contribution to the panel *Emancipatory Pragmatics: The Search for Cultural Parameters in Interactional Discourse*, organized by Saft Scott]

We attempt, in this paper, to identify and contrastively characterize shared principles governing dialogue exchanges for Arabic speakers from Islamic culture in Libya, through a systematic and comparative examination of conversation behaviors in collaborative problem solving dialogues. Consensus building is one of the central and universal motivations for people to engage in conversations. Exact behaviors employed, however, are dependent on cultural norms and conventions of the social groups the conversation participants are in. English speakers produce backchannels to establish and indicate mutual understanding, whereas Japanese conversations contain a number of aizuti to coordinate conversation behaviors. Not much empirical work has been conducted on the elucidation of cultural backgrounds behind conversation behaviors among Arabic speaking people. We emphasize the significance of silence in Islamic culture based on a dialogue corpus collected with Arabic speaking participants in Libya.

We collected a set of Arabic dialogue data within the framework of the Mister O corpus collection. Mister O corpus is a task-oriented dialogue corpus with a set of standardized tasks. It is aiming to build a basis for pragmatics research from the native speaker perspectives, as well as to facilitate cross-linguistic and cross-cultural comparative studies on conversational interactions. Three types conversation tasks, e.g., joint story construction, narrative and free conversation, are assigned to a pair of participants. Relationships between participants are controlled to include both familiar and distant pairs. Mister O corpus has been collected for Japanese, English and Korean as well as for Arabic.

Examination of Arabic story construction dialogues, in contrast with Japanese and English dialogues, revealed the following characteristics: (1) Arabic dialogues contain a relatively large number of silences, and, in turn, a smaller number of turn overlaps and verbal acknowledgments. Even asking for confirmation "bahi" can be

responded with a silence, (2) Arabic dialogues have more instances of separate work in which two participants are silently working independently with each other, (3) Arabic dialogues exhibit, similar to English dialogues, clear role division between producer and receiver, (4) Arabic dialogues exhibit strict Wakimae behaviors for distant pairs in terms of clear behavioral asymmetry in turn overlaps and statement/suggestion distributions.
We argue, from these findings, that the "silence as agreement" principle is operative and central in Arabic dialogues. Because a hearer"s silence, or a lack of response, signifies agreement by default in Arabic speaking Libyan culture, it can serve as an acknowledgment, indicating mutual understanding between conversation participants. This convention eventually enables the reduction in numbers of both explicit verbal acknowledgments and turn overlaps. The "silence as agreement" principle also allows dialogue participants to work silently and independently without disrupting collaborative relationships. Furthermore, Arabic dialogues clearly indicated that Wakimae principle (Ide 2005) is operative in distant pairs, but the independence between participants manifest itself in the form of strict asymmetry in the Wakimae behaviors between the distant pairs. From these comparative examinations of dialogue behaviors under the same task setting across different languages, we can obtain broad and precise view on the interaction between language and culture.

Cynthia McCollie-Lewis

Reverend Jeremiah Wright and the African American Evangelical Church

[contribution to the panel *Violating the Script: How Dare Barak Hussein Obama and Hillary Rodam Clinton Run for the Democratic Presidential Nomination at the Same Time!*, organized by Coleman Charles]
In late February 2008, during the historic American Presidential race between Hillary Clinton and Barack Obama a media frenzy focused on statements made by Reverend Jeremiah Wright, the former pastor of Obama. Bloggers sent out excerpts of a 2003 sermon that Wright had preached in which he made such statements as, “God damn America” that were considered “inflammatory, divisive, and unpatriotic.” This same sermon, however, was considered acceptable and enlightening by members of his congregation. Focusing on these starkly differing reactions, I propose that the Scripts used by African Americans and European Americans both intersect and diverge at various points.
While America is known as one of the most religious nations in the world, the Sunday morning worship time has been called, “the most segregated hour in the USA.” The separation by race during worship services is indicative of the discord between European- and African-Americans on many fronts within the larger American society. This division becomes key in understanding the differing interpretations of and reactions to the excerpted statements of Rev. Wright. Using Dell Hyme’s Ethnography of Communication, I discuss the intersection of Topic with the discordance of goals, participants, and setting that help understand the conflicting interpretations.

Elizabeth Meddeb, and Patricia Frenz-Belkin

Listening around the computer

[contribution to the panel *Listener activities*, organized by Norrick Neal R.]
Listeners, especially female listeners, show high levels of support for the development of speakers' topics in conversational interactions. In talk during collaborative activities around computers, listeners constantly encourage speakers' talk through the use of nonverbal behaviors.
This study investigates the minimal tokens of acknowledgement during tutorials at the computer. In particular, we focus on the tokens used to acknowledge the understanding of the talked-about objects (the computer interface and cursor) and procedures explained by the tutor. These interactions were video- and audio-taped, and the ongoing talk and non-verbal interactions were transcribed and analyzed using a conversation analytic as well as a multi-modal approach.
Findings show that participants- both the tutor and the tutee - used head nods, supportive comments, eye contact, supportive sounds, head movements, head shakes, and pointing as tokens of acknowledgement. These tokens seem to be based on the concept that for social interaction to take place, participants have to establish and sustain mutual involvement in the topic. This involvement is hardly ever explicitly expressed; rather, tokens of acknowledgement/recipiency such as the ones mentioned above are used.
The findings of this study add to the existing research on conversation and interactional work (c.f., Fishman, Heath, Heritage, Goodwin, Schiffrin), especially in environments, such as many workplaces today, where people work with technology on a daily basis.

Andrew Merrison, Bethan L. Davies, and Michael Haugh

Do us a favour, doc?: Comparing E-mail requests from students in higher education in Britain and Australia

[contribution to the panel *Im/politeness across Englishes*, organized by Haugh Michael]
In our experience, a not inconsiderable portion of our e-mail traffic involves students (and not always students

who we are directly responsible for) asking us to do things for them: provide them with job references, excuse them for their absence in class, have tutorial meetings, borrow resources, send them handouts, grant them extensions, clarify assignment criteria, offer supportive reassurance, read drafts of their dissertations, provide signatures on official documents, send offprints of our published papers, … the list goes on and on (and you know how). Following on from an earlier detailed analysis of e-mail requests sent within a British university (Merrison & Davies in prep.), the intention of the current paper is to expand our focus beyond a British English context and to investigate whether and to what extent the findings from that data are replicated in other varieties of English. Consequently, this paper offers a cross-cultural comparative analysis of a corpus of student e-mails sent to academic members of staff at universities in Northern England and Queensland, Australia, with a view to answering recent calls for more attention to be paid to differences in pragmatics across varieties of English. Rather than consider requests as context-free head (main) acts, we recognise – and indeed value – the fundamental importance of the situated nature of their production. Specifically, analysis has led us to focus on linguistic material which supports and/or modifies these head acts. This appears to manifest itself in two distinct ways: support may occur both externally to the request as well as internally. Internal modification often takes the form of conventionalised lexis – for example that which functions as minimisers (just, quick, a little), conditionality (wondering, if), issues of deontic/epistemic modality (possible, perhaps, may) as well as lexis relating to ingratiation and gratitude (please, thanks). The nature of external support for the requests in our data includes the use of accounts, preparators and the provision of additional information. Perhaps more interestingly, though, what we very often find is manipulation of (and/or appeal to) common ground. We have previously used the concepts of equity and equilibrium to explicate this usage in the British corpus: such support appears to be employed to decrease the social distance between student and staff member within these institutional relationships and thereby minimise the potential adverse affects of making a (face-threatening) request. Strategies focusing on various types of self-disclosure allow the UK-based student opportunities to construct their identity as an equal rather than being constrained by their (more unmarked) institutional role of student. The purpose of the current paper is to explore whether (and to what extent) the same accounts hold for our Australian corpus. The overall claims of this paper, then, are that the situated nature of student e-mail requests can have a great bearing on the discursive construction of student identities within academic institutions, that this has a bearing on how things get done, and that how things get done in different varieties of English is worth investigating!

Jacob L. Mey

Speech acts in context

[contribution to the panel *Context and contexts: parts meet whole?*, organized by Fetzer Anita]

Some American linguist once said: 'The text is all we have'. I would like to add that there is no text without context. With regard to speech acts, this idea is often encapsulated in the term 'situated speech act', in order to capture the notion that speech acts, in themselves, are not 'real': they have to be situated in reality, that is, in the context in which they were produced. This, by the way, is an insight already expressed by Austin as early as 1958 (Austin 1962). Not only are speech acts situated in a context; the context itself situates the speech acts, it creates them, as it were. A so-called indirect speech act is what the context makes it to be—not necessarily what the words spoken express by themselves; vice versa, a speech act (broadly: an utterance) may create the context for which it is appropriate. In international negotiations, for instance, the diplomatic speech acts are the instrument creating the final document, the communiqué or diploma, on which further negotiations are deemed to build; the felicity conditions for such acts cannot be captured by simplistic principles such as 'sincerity' or by universal maxims such as 'quantity' or 'quality' (as already remarked by the British diplomat Harold Nicolson in 1919; Nicolson 1934:208). Similarly, the Conversation Analysts are partly right in maintaining that conversation creates the structure in which it happens; but in addition, one should be mindful that conversations are also 'situated', that is, their structuring happens in a general context of society. Here, 'parts meet a greater whole': speech acts are always 'situated', that is they are basically pragmatic acts (Mey 2001).

Anne Meyer, and Kristian Mortensen

Mutual gaze and adjacency pair: An interactional necessity?

[contribution to the panel *Turns, TCUs and embodied social action*, organized by Mortensen Kristian]

Since Sacks, Schegloff and Jefferson's early article on turn-taking and turn-constructional units (1974), a number of CA conducted research has looked at how participants orient to and project possible completions of turn-constructional units (TCUs) (Schegloff,1996; Ford and Thompson, 1996; Mondada, 2006).

Recently, an extended amount of research has looked at how TCUs are initiated which has lead to discussions on whether the beginning of a turn coincides with the beginning of a TCU (Schegloff 1987; Lindström, 2006). Similarly, several studies have described the importance of visual aspects, and in particular gaze to TCU beginnings. For instance, Goodwin (1980, 1981) shows how the speaker modifies the turn-beginning in order to

attract the gaze of the non-gazing recipient. This line of research documents the importance of the "bodily engagement", i.e. the visual orientation that participants display and rely on in designing purposeful and contextually fitted social action.
Another line of research in CA has looked at the sequential organization of interaction. For instance Schegloff (2007) describes extensively how adjacency pairs can be extended either prior to the first pair part, between the first and second pair part, or after the second pair part. According to Mortensen (forthcoming) it seems that in some second pair parts it is not necessary for the interactional speaker to attract the gaze of the recipient. The present paper expands on those findings and looks generally at how first and second pair parts are initiated and constructed interactionally. Thus the paper will address questions such as: in which contextual environment is attracting the gaze of the recipient at the beginning of a second pair part not relevant? Does the number of participants play a role in establishing recipiency for the first and second pair parts?

Liesbeth Michiels

A linguistic pragmatic study of evidentiality and epistemic modality in international newspaper reporting: The case of war in North Kivu

[contribution to the panel *Contrastive media analysis – approaches to linguistic and cultural aspects of text types*, organized by Luginbühl Martin]
This study wants to compare, from a linguistic pragmatic perspective, how instances of local African news are covered in different printed media over the world. The corpus on which our analysis is based consists of news reports about the recent outbreak of war in the province of North Kivu, published in Belgian (*Le Soir, La Libre Belgique*), French (*Le Monde*, *Libération*) Congolese (*Le Potentiel, L'Observateur, Le Phare*), and Kenyan (*The Standard*, *Daily Nation*) daily newspapers (August 2008-January 2009). As our research is concerned with comparisons of the language use of news reporting across nations, languages, and cultures, it perfectly fits the aims of a contrastive media analysis.
The identification of linguistic similarities and differences between thematically related newspaper articles allows us to understand how meaning of news texts is affected and transformed when a news story enters the global news market, is picked up by other, local information markets, and is then adapted to the readerships of the individual countries. The study of language use in newspaper articles not only reveals intertextual links between the texts but also considerable varieties of meaning, which might reflect socio-cultural and ideological differences.
In our contribution, we will focus on the phenomenon of evidentiality, the linguistic marking of the way how asserted information was acquired. Since, according to Aikhenvald (2004:17), French and English lack grammatical evidentiality, specification of the source of knowledge is not obligatory. However, marking of evidentiality can be achieved lexically (*apparemment/apparently*)or as evidential extensions of other grammatical categories, such as mood and tense (*Le president serait mort.*[The president is said to be dead.]; *John must be ill./John doit être malade*.) ("evidentiality strategies"). The selection of a particular evidential expression or strategy in preference to absence of evidential marking on the one hand, and in preference to another evidential marker on the other hand, is therefore a matter of speaker choice, not of grammatical necessity.
From the pragmatic perspective proposed by Verschueren (1999), we thus want to explore how journalists from different cultural contexts exploit the possibilities of their language to express evidential sources and which pragmatic effects their choices may have. This will inevitably lead us to make the link with epistemic modality. It is true that, although we consider evidentiality to be a conceptual domain in his own right, "evidentials may acquire secondary meanings – of reliability, probability and possibility." (Aikhenvald, 2004: 6). For instance, in *Les autorités militaires congolaises ont découvert dans le camp un grand nombre de preuves de l'implication rwandaise, et le colonel Kahimbi les a exhibées publiquement*, the speaker is much more committed to the propositional content than in *[…] le camp militaire de Rumangabo, où les "preuves" présentées par Kinshasa auraient été trouvées.* The exploration of the use or absence of evidential constructions will allow us to reveal the journalists' point of view and the (ideological) positioning of different newspapers in relation to the described events.

Anna Milanowicz

Child argumentation in solving moral dilemmas

[contribution to the panel *Argumentative strategies in children's discourse*, organized by Shiro Martha]
The paper deals with the idea of an interrelation between *narrative voice* and discourse structure in the context of solving moral dilemmas. By analyzing children's reasoning when solving moral dilemmas in Aesop's Fables, we inquire into the nature of their thought processes. The research focuses on the impact of interpersonal context on the judgments of children between age seven to eleven. The data consisted of 120 children's narratives in symmetric and asymmetric dyads regarding gender (boy-boy pairs, boy-girl pairs, girl-girl pairs,

and girl-boy pairs). The children's task was to listen to Aesop's Fable *The mole and porcupine* (Ann McGovern1963), think of an ending to that story and tell it to another child. The assumption was that language and thought are obviously related and language somehow reflects the internal cognitive and emotional process, which allows for an adequate envisagement of child reasoning. The research was based on the Gilligan's theory of moral development (Gilligan 1982; Gilligan &Wiggins, 1987). The basic question concerned the process of solving implicit moral dilemmas as dependent on *care orientation* vs. *justice orientation.* These two orientations were identified after Gilligan (1982) and characterized as "rights orientation" and "response orientation" reflecting that the solution focused on issued of justice or issues of care. The standard method of storytelling was used. Children's answers to the moral dilemmas were coded after Lyon's procedure (Lyons, 1988). Following this, additional categories of submissiveness, loneliness and punishment that could be related to care and justice were identified in our findings.

Findings suggest that narrative form and narrative content may act in some counter-balance. The speaker's intentions may focus around one way of reasoning, yet the narrative form may be closer to a style that is counter to it. It also seems that for younger children there is only one possible, right and obvious way of reasoning, whereas older children (11- 12 year olds) try different approaches and various solutions. Children's stories also reflect that they keep some *internal duty of being a good* child and internalized rules of what is right and what is wrong, as if they strived to meet expectations that others may have towards them. Children are working on schemas of emotional and cognitive association of ideas. The analysis reveals that child reasoning is based on the need for acceptance by important others. Children tend to personalize the moral dilemma situation and make judgements based on their own experience and expectations. Care is associated with submissiveness, loneliness seems to be somehow associated with punishment, and justice with aggression.

The study also reveals an interesting dynamic development of moral reasoning with regard to gender and age. In peer dyads gender seems to be an important factor in revealing moral judgements and with age it becomes more related to either *justice* or *careorientation* depending on who is talking to whom. With age girls become more *care oriented* but only towards boys and not towards other girls, whereas boys become more *justice oriented* but only towards other boys and not towards girls. The *child's reasoning* is thus concerned not only with making moral decisions but also with adjusting these decisions to the recipients of their narratives. This might impose a reflection that with age gender becomes an important catalyst for both moral and interpersonal behaviour. Children pay great attention not only to WHAT but mostly to HOW a moral dilemma is created and displayed to them and TO WHOM they are to present the situation and its solution.

Jessica Milner Davis

A western perspective on humour in Japan

[contribution to the panel *Do the Japanese have a sense of humor?*, organized by Kitazume Sachiko]

Humour is an essential form of human communication. While linguistic exchange may be its principal tool, visual and other non-verbal forms are also important components; as are various cultural and social conditions which govern its expression, both public and private. Mapping these conditions in one's own familiar culture is challenging: often it is easier to see their variants and even obverse in an unfamiliar culture.

In 2000, I accepted an invitation to assist colleagues from Japan convey in English important messages and insights to non-Japanese-speaking audiences about the roles, forms and functions of humour in both traditional and contemporary Japanese culture. While I think we all gained much from this experience, it gave me in particular a deeper insight into how humour is and has been used in Western societies, especially that of Australia.

This paper reports briefly on some aspects of Japanese conventions about humour and laughter which, at first blush, might appear unusual from a Western perspective. These include detailed social rules about physical expression and context (time/place/persons) for sharing or expressing humour; rank-ordering of forms of humour (eg by ritual, linguistic and structural rules); and self-censorship of specific styles of humour, where style can refer both to humorous meaning or signification (ie the literary sense of 'style'), and also to the personal use of humour in daily life (eg the four 'humour-styles' identified by Martin et al., recent research on the characteristics of gelotophobia -- the fear of being laughed at -- by Ruch et al.). Exploring these conventions serves to highlight their absence, or perhaps their attenuated form, in more individualistic cultures found in the West; and draws attention to the diverse cultural history of humour and laughter, which continues to evolve around the world.

Haruko Minegishi Cook

Politeness and uses of honorifics in a Japanese committee meeting

[contribution to the panel *Negotiating Linguistic Politeness in Japanese Interaction: A Critical Examination of Honorifics*, organized by Minegishi Cook Haruko]

With a rise of constructivism, r ecent studies on politeness (e.g., Eelen 2001; Kasper 6006; Pizziconi 2003;

Watts 2003) have challenged the theoretical paradigm established by Brown and Levinson's universal theory of politeness (1978, 1987). Assuming that social context is discursively constructed, Locher (2006: 264) states, "Politeness itself can never be conclusively defined with respect to specific linguistic devices, nor can it be universally predicted in a theoretical way." Taking the view that discourse is a social action, this paper examines uses of the honorific and non-honorific forms in a committee meeting in a Japanese company and argues for a dynamic view of linguistic politeness and honorifics. It demonstrates that the pervious paradigm cannot explain uses of Japanese honorifics because it assumes a one-to-one relation between a linguistic device and politeness.

According to Brown & Levinson (1978, 1987), honorifics are direct grammatical encodings of social status and one of the negative politeness strategies. The speaker may choose a negative politeness strategy according to the degree of the weight of a face threatening act (FTA). Some scholars (e.g., Ide 1989, 2005) , who assume a one-to-one relationship between an honorific form and politeness, argued against Brown and Levinson stating that in Japanese society, honorifics are not used strategically but according to "discernment" (social convention). The recent studies which investigated use of the Japanese addressee honorific form in naturally occurring speech in various social contexts (e.g., Cook 1998; Geyer 2008) demonstrate that the addressee honorific form is strategically used and not used according to discernment. To date, however , with an exception of Dunn's work on ceremonial speech (2005), how the referent honorifics are used in actual practice has not been critically examined. This paper fills the gap by investigating how honorific (both referent and addressee honorific) and non-honorific forms are used in committee meeting talk in a Japanese company.

The data come from a committee meeting in a large beverage company in Japan. The meeting was video-recorded. The transcribed data are qualitatively analyzed.

The paper finds that honorifics are not necessarily used as discernment or as a face-saving device. Rather, honorifics with co-occurring linguistic features are foremost indexes of on-stage talk , which represents the official "voice" (Bakhtin 1981) of the committee. In contrast, the plain form indexes off-stage talk, which is a voice of a private party. The on- and off-stage talk serve s as framings, which signal how the utterance is interpreted (Goffman 1974). The paper shows that unlike the assumption held by most politeness studies, honorific and non-honorific forms are not directly linked to politeness or non-politeness, respectively. Thus, even the non-honorific form may index politeness because off-stage talk can mitigate an FTA because of it's private nature . The contribution s of the study are the claim s that both honorific and non-honorific forms are interpreted in a larger frame of context and that politeness is an outcome of discursive practice rather than a direct mapping on an honorific form .

Nicola Mittelsten Scheid

Levels of metacognitive knowledge on the notion of argument

[contribution to the panel *Looking for the common thread in connected sub-cultures*, organized by myers marie j.]

Introduction and research objectives

Scientific activities such as reasoning require not only performance at a cognitive level but also metacognitive thinking about both the nature of knowledge and the appropriateness of knowing strategies (Kuhn, 2001). Nevertheless adolescents and adults often show only rudimentary metacognitive knowledge (MCK) and thus do not show control over their thinking process (Zohar, 2008). In particular, research indicates that science teachers are lacking metacognitive knowledge though the integration of metacognition into classroom instruction is crucial in order to enhance the quality of "analytic skills" (Anderson & Krathwohl, 2001) and, especially, scientific processes such as argument (Zohar, 2006). This is why this paper addresses the investigation of teacher candidates' (TC) MCK on the notion of argument.

Findings

There is evidence for four levels of MCK about the notion of argument that show an increase of complexity (Duran & Ramaut, 2006) and of abstract and critical thinking (Kuhn, Chaney & Weinstock, 2000), At level 1, the TC label argument elements such as data as simply important for arguments without reflecting upon their interrelation or function. At level 2, the TC' skills are more complex since they focus on the use of argument elements within the reasoning process. E.g., they state that arguments should be explained by examples. The TC give abstract definitions of argument at level 3, e.g., they claim that an argument consists of one or several statements which reason a claim. At the highest level 4, TC focus on the nature of arguments and argumentative reasoning in a critical way. E.g., they argue that argumentative reasoning is necessary since personal opinions as well as expert opinions have to be questioned or they highlight the difference between facts and moral rules. These findings provide a scheme of levels by which TC and teachers' MCK on the notion of argument can be fostered and assessed.

Annette Moennich

Forms and functions of listener behaviors in "feedback communication"

[contribution to the panel *Listener activities*, organized by Norrick Neal R.]

A typical method in speech trainings at the university is for students to deliver a speech and then seeking and offer feedback to improve performance. This "feedback-communication" obeys specific rules (e.g. to offer concrete information about concrete behavior) and comes in different forms (e.g. as critique, connected with advice on how the orator can correct the performance). There is a lot of research about feedback in psychology, but a research deficit about feedback communication in the field of linguistic discourse analysis. With regard to listener behaviors I explore in my paper: Which forms of listener activities are used by the teacher to influence learning processes? Which forms of listener activities are used by the students to support statements of other students or the teacher? Which functions do response tokens have for the learning process? To what extent do responses like h-hm show how learners are prepared to accept critique and to modify their behavior?

Some examples for the listener behavior of the teacher:

-Even as the student S 19 gives positive feedback to the orator R 20, the teacher utters response tokens. *Yes*, spoken simultaneously or situated in a pause, fulfils the function to evaluate the student's comment as correct. The teacher uses a typical interactive pattern of classroom communication.

73
S 19 The effects of this speech we can recognize by the reactions of the
74
S 19 audience [as well]. What I really liked (0) and what belongs to a speech is
T [yes]
75
S 19 that you connected your speech with the others. Well, of course you
L Yes
76
S 19 ehm made a fitting pause (0)

-The student R 20 who seeks feedback offers explanation, why he has used a specific rhetorical strategy at the beginning of his speech. The teacher answers *"Yes, please. I am VERY interested in that"* to express her personal interest as a listener and to allow the turn, diverging from the norm for 'feedback-communication', that the person who seeks feedback is not allowed to justify himself. In my research I found that such a deviation from the interactive pattern for 'feedback-communication' affects the results of the learning process positively.

104
R 20 but I can explain it.
L Yes, I'd love to. I am VERY interested in that.
105
R 20 At the beginning of a speech normally I'm nervous and therefore I make a
106
R 20 joke at first.

Luke Moissinac, and Michael Bamberg

Positioning in the construction of identities through "small" stories in social interaction

[contribution to the panel *Positioning in the Pragmatics of Linguistic Social Interaction: The State of the Art*, organized by Moissinac Luke]

In the narrative turn to identity analysis, life-story or biographical research has become the dominant paradigm. In such research, a 'big story' of a respondent's life is elicited in the context of an in-depth interview during which the researcher allows the participant to tell a continuous version of prominent or life-shaping events in his/her history with minimal prompts. This life-story is then analyzed as a veridical reflection of the participant's past such that a distillation of how s/he wants to be understood at that one instance of narration is taken to index his/her identity. Although this paradigm is intuitively appealing, it has many shortcomings. These include not considering the interview situation as a particular discourse event with its idiosyncratic features, assuming that the life-story will be stable across time and different social situations, and making an uncritical leap from linguistic and pragmatic analyses at the story level to inferences about the participant's relation to societal storylines or dominant discourses.

Our paper will advance an alternative approach to identity research through the use of Interactive Agentic Positioning Analysis of 'small' stories in social interaction. Our main premise is that identity is not a single static representation of the answer to the question "Who am I?" but is a sedimentation over time of continuously worked up constructions in everyday, mundane social interactions through which multiple identities are tried out in exquisite sensitivity to the pragmatic contexts of different situations. Our conceptualization of small stories

parallels that of Ochs and Capps (2001), who demonstrated that identities are shaped through the exchange of seemingly insignificant, everyday stories told in conversation that are not high on the dimensions of tellability, linearity, and structural completeness as defined by Labov and Waletzky (1967).
Interactive Agentic Positioning Analysis (Bamberg, 1997) examines social interactants as meaning-constructing agents on three levels: 1. as positioning characters vis-à-vis one another in a story-world; 2. as positioning themselves *vis-à-vis* interlocutors (and vice versa); and 3. as agentively selecting elements of dominant discourses to bolster or undermine positions. It differs from Traditional Positioning Theory (e.g., Davies & Harré, 1990) in postulating an active role of speakers/interactants in selecting which dominant discourses, or parts thereof, will be made relevant to a context rather than being (passively) positioned by *a priori* discourses that have been given prominence by the analyst. We will also show how Interactive Agentic Positioning Analysis maps tightly onto three crucial tasks that need to be addressed in the construction of adaptive identities over time: 1. the establishment of sameness in the face of constant change; 2. the assertion of uniqueness against pressures towards conformity; and 3. the management of agentivity under the constraints of dominant discourses.
We will demonstrate our claims by way of a brief analysis of excerpts from two medium-sized data sets of group discussions. One concerns the management of masculinity claims by gay male college students. The other involves the construction of identities for academic achievement by Mexican- Immigrant college students.

Claudia Monacelli

Threats to face and empowerment in an interpreter-mediated event

[contribution to the panel *'Othering' in Various Languages and Cultures: Linguistic Tools of Alienation*, organized by A'Beckett Ludmilla]
The activity of simultaneous conference interpreting has been described as inherently face-threatening (Monacelli, forthcoming), since temporal constraints potentially undermine professional performances. In a corpus of source and target texts, an assessment of role dimensions distinguished by conference interpreters through their linguistic moves brought to light that professionals use some expedient to distance themselves from, avoid or mitigate both source text speakers' face-threats to target text receivers, and threats to their own professional face. This study describes the participation framework in an interpreter-mediated event (Dressler 1994, Beaugrande 1992, Alexieva 2002), and examines interpreters' moves in this respect. By entering different role dimensions, we analyze how interpreters achieve empowerment and distinguish the 'self' from the 'other'.

Rosa Graciela Montes

Rejections and refusals: An analysis of children's dispreferred responses

[contribution to the panel *Argumentative strategies in children's discourse*, organized by Shiro Martha]
In working or playing together children often find themselves in positions in which their plans are at odds with those of other participants in the interaction. Disagreeing with an assessment or refusing or rejecting a request or proposal for action given by another comprise dispreferred responses to the other speaker's turn, which can potentially lead to conflict. Speakers may try to avoid conflict by softening or mitigating a negative response or they may opt for going bold on record with a direct act. Those who go by the first route are seen to use politeness strategies to avoid disagreements by using face-saving acts (Brown & Levinson, 1987). Those who opt for the second route adopt a confrontational stance with respect to their interlocutor.
In this paper I examine rejection responses given by children in replying to "control acts" (Ervin-Tripp, Guo & Lampert, 1990, Kyratzis, Marx & Wade, 2001) by their interlocutors. I examine the types of strategies that Mexican children of different ages deploy when performing an act that is disaligned with what the other speaker requests and thus constitutes a dispreferred response. Children make use of various types of mitigating devices including postponements (*ahorita, espera tantito*),explanations and justifications (*no porque.., sí pero…, es que…*) for the disagreement or refusal to comply. On the other hand, children also use strategies which strengthen the force of a refusal or rejection including emphasizing the refuser's wishes or needs or direct challenges to the legitimacy of the other's actions. The various strategies used are discussed with respect to the type of act that they are responding to and to particulars of the situation such as perceived rights and obligations by each of the speakers and the social characteristics of the other speaker, such as age and status.
The data are taken from video-taped spontaneous interactions of Mexican children (ages 4 to 11) who participate in an after-school program organized around computer-games. Ten 40 minute tapes are examined which include 20 children interacting with peers or with young adults who monitor the workshop.
The results are indicative of the emergence and development of children's cognitive abilities and socio-pragmatic competencies. Mitigation strategies such as justifications and explanations for a refusal are discussed in terms of knowledge of socio-cultural norms and values and the deployment of politeness strategies with particular types of interlocutors. However, it is interesting that direct disagreements or refusals with increased force are found both among the younger and the older children. These results may indicate lesser verbal

expertise in the case of the younger children, but they may also derive from an intentional confrontational stance, among the older children aimed at strengthening the speaker's social position.

John Moore

Empathetic formulations following displays of upset in calls to a UK mental-health information line

[contribution to the panel *Occasioned semantics: Systematic approaches to formulation in conversation*, organized by Bilmes Jack]

This paper focuses on interactions between callers and call-takers in a corpus of calls to a U.K. mental health information line, using the analytic method of conversation analysis and the general perspective of discursive psychology. In particular, it considers the way call-takers respond when callers cry. The research builds on the work of Hepburn (2004) whose work on the description and transcription of crying has enabled the detailed interactional analysis of crying, and of Hepburn & Potter (2007) who explored responses to caller crying in calls to a UK child protection helpline and their institutional functions. In the data set under analysis here, the call-takers' responses to the displays of upset typically take the form of a formulation of the callers" experience, e.g. "Sounds like an extremely frustrating and upsetting situation certainly." These formulations perform a number of interactional tasks including: (a) displaying empathy; (b) maintaining a neutral position on the cause of the upset, and (c) creating a stepwise transition to the main business of the line, which is the provision of information on mental health services.

Empathy is achieved in the formulations through the proffering of a candidate internal state which the caller may be experiencing. The formulations are also typically accompanied by an epistemic marker (e.g. "it sounds as though...) which grounds the formulation in the callers' prior talk and manages the delicate issue of describing the internal state of an un-familiar other where that other individual is co-present and may challenge the formulation. An institutional neutrality is maintained on the cause of the upset through the practice of describing 'situations'. The formulations occur after episodes of crying from callers who are also engaged in a troubles telling, specifically complaining about third parties, and the practice of describing situations allows the call-takers to avoid affiliating directly with a specific complaint (which they are prohibited from doing). However, the formulations allow the call-takers to align with the callers' projects that *something* is problematic. This is linked to the final function of the formulations; allowing for the transition from trouble-telling to the provision of advice on how to proceed, and from there to the provision of contact details of relevant services. Jefferson & Lee (1981) showed that speakers rejected advice in places where a 'trouble' was being described. The deployment of an empathetic response allows the call-takers to provide a preferred response to the displays of upset, forming a stepwise transition from the upset to the delivery of advice, in the following format:

1) Display of upset
2) Formulation of callers' experience
3) Delivery of advice
4) (optional) Minimal caller agreement with advised course of action
5) Delivery of conformation on relevant services

In the sole call in the data set where a caller who cries has not been complaining, no formulation appears, and the call-taker moves straight to advice giving. This supports the analysis that the formulations perform very specific institutional tasks in progressing the interaction from the display of upset to the work of the line.

Stephen Moore

Global and local representations of Cambodia

[contribution to the panel *Contrastive media analysis – approaches to linguistic and cultural aspects of text types*, organized by Luginbühl Martin]

This paper is concerned with how post-civil-war Cambodia has been represented in English language reporting. In particular, it compares and contrasts the reporting of a global media outlet (*The Economist* magazine) with that of a local one (the *Phnom Penh Post*). A systemic functional linguistic framework (Halliday 1994) is used and each publication is investigated in terms of context, text and lexicogrammar. Point of view and voice projection are examined in some detail to provide evidence of ideological positioning in the discourse (Moore 2002). The research extends earlier research (Moore 2005) which focused on *The Economist* magazine's reporting on Cambodia from 1991 to 2002. The current study has investigated the *Phnom Penh Post*'s reporting over the same period and focuses on a comparison between the two publications. The research addresses the following two questions:

(1) What are some of the ways that a "local" English publication in Cambodia differs from a "global" publication in its representations of Cambodia?

(2) To what extent does the use of authorial and non-authorial voices account for differences between global and local representations of Cambodia?

A review of the linguistic and communications literature reveals no published accounts of comparisons between global and local English-language print media as described in the present study. Some research, such as Pan 2002's comparison of reporting in Hong Kong newspapers with that of leading American newspapers, is essentially local-local despite its international scope. Rolston and McLaughlin 2004 and Cho and Lacy 2000 discuss how international news is reported in local newspapers in Northern Ireland and Japan, respectively. Other research, such as Lash and Urry 1994, discusses the "dialectic of globalisation and localisation" in economic and social terms, but does not directly address media and their representations. The focus of global and local points of view on the same broadly defined subject (in this case, "Cambodia") does merit investigation, especially given the seemingly inexorable push towards globalisation and its inherent risk of homogeneity of world views.

The research involved essentially a qualitative approach within an interpretive paradigm. Using Halliday's theory of systemic functional linguistics as a framework capable of linking social and discursive domains, the two publications were investigated at the levels of context, text and lexicogrammar. Contexts are concerned with the cultural contexts within which each publication is created (by the media outlet) and received (by the consuming audience). Texts are concerned with the publications as socially meaningful products. Lexicogrammar is concerned with the actual wordings used to realise meaning potential in reporting on Cambodia.

The results show that whereas *The Economist* generally takes a gloomy view of Cambodia through field settings which are largely restricted to issues of democracy, rule of law and free markets and deviance from these ideals, the *Phnom Penh Post* offers a more optimistic view based on a wide range of field settings and drawing from multiple perspectives including a wide variety of Cambodian voices. Thus, there is a clear contrast evidenced between a globalised "discourse of despair" and a localised "discourse of hope". As noted in Blommaert 2005, the local perspective demands hearing local voices, and these are critical in representing an unfamiliar reality to the rest of the world.

Yukiko Moriyama, and Ryoko Suzuki

Establishment of addressee honorifics in Japanese: An analysis of faberi in light of language-external factors

[contribution to the panel *Historical Pragmatics: Socio-Cultural Motivations of Language Change*, organized by Okada Onodera Noriko]

There are two well-known main categories of honorifics in Present-Day Japanese: (1) referent honorifics, which index the speaker's deference towards the person being talked about in conversation, and (2) addressee honorifics, which index the speaker's deference towards the person participating in the speech event. The latter use is sensitive to the speech situation and speaker-addressee relationship. We will focus on *faberi*, a form used in Old Japanese (8-9C) as a verb to mean 'to serve a noble person' and also as a referent honorific 'to exist under somebody's (e.g. a sovereign or deity) supremacy.' Then in Late Old Japanese (late 10C), *faberi* was established as the very first addressee honorific form (10C), meaning 'to be (used by a humble subject)'. What happened in the transitional period between the Referent Honorific stage and the Addressee Honorific stage? We propose that the meaning change in *faberi* was motivated by socio-cultural factors.

Though available sources are very scarce for this time period, *Kokin Wakashu* (hereafter *Kokin*) provides us with insightful clues to understanding *faberi* during the transitional stage. *Kokin* is an anthology of 950 Japanese poems compiled between 905 and 917AD. It is known as the first anthology dedicated to the Emperor.

Each poem is introduced according to a format consisting of *Kotobagaki* (headnote)**;** Name of the poet; Poem; and Endnote (missing in many cases). In the ritual settings of the poetry presentations, the presenter introduced the background information of the poem to the Emperor in the headnote, which is precisely the portion where we find instances of *faberi*.

The change of *faberi* isnoticeable in the target of respect. In OJ, the target was the referent in conversation. In *Kokin*, we see that the respected referent equals the addressee. This is because the Emperor was the respected referent in the headnotes as the honorary recipient of the anthology, and at the same time, he was the honorable addressee, present in the ritual of poetry presentation. Then in Late OJ, the target of respect was no longer a referent, but the addressee. In other words, it became possible to use *faberi* to indicate respect for an addressee who was not an emperor.

Rituals performed in the presence of the Emperor were very common in court society which developed during the 9th and 10th centuries, and poetry presentations in front of the Emperor were one such example. We argue that the addressee honorific usage of *faberi* is the result of over-extension, from formal ritual settings such as poetry presentation to daily exchanges in court society, and then to the world of commoners, in which speakers used *faberi* even when no 'absolute' referent was present.

Once this new use of *faberi* was established as the first form of the addressee honorific, new verbs got recruited to serve the addressee honorific function in the later period. We hope to shed light on the socio-cultural aspect of the rise of addressee honorifics.

Janus Mortensen

Subjectivity in academic discourse – ELF vs Danish

[contribution to the panel *Subjectivity in discourse*, organized by Baumgarten Nicole]

English is rapidly gaining ground as an academic lingua franca at universities and other institutions of higher education in Denmark; however, so far very little is known about what characterizes this particular use of English as a lingua franca (ELF). Thus, it remains largely unexplored which linguistic challenges students with Danish as a first language are faced with when engaging in educational activities where English is used as a lingua franca and how – and possibly to what extent – these challenges are overcome. This paper reports on an ongoing investigation of how English is used by students with Danish as a first language in ELF student–student interactions, with a special emphasis on the use of modal verbs and epistemic and evidential adverbs to express subjectivity/speaker stance. The working hypothesis is that students with Danish as a first language are faced with a number of challenges when trying to convey subjectivity in English, simply because English offers a different set of possibilities for the expression of subjectivity than Danish does. If these challenges are not successfully overcome, the students may come across as blunt or overly cautious, which may have an impact on their ability to engage in the problem oriented group work which forms the basis of their current education. The primary data for the study consist of a number of video recorded ELF project group meetings within the arts and humanities at a Danish University. In addition to the primary ELF interactions, the data comprise meetings where Danish and English are used as first languages to allow for comparative analyses.

Kristian Mortensen

Moving the interactional body: Postural (re-)orientation in turn-beginnings

[contribution to the panel *Participants on the move. Language and interaction in changing environments*, organized by Pitsch Karola]

Space, place and time, and not the least the interrelation between these fields, have for a long time been important concepts in sociology and (linguistic) anthropology. Recently, research that is drawing primarily on Conversation Analysis (CA) has shown how these concepts are "oriented to" and made relevant for and by the participants themselves to perform specific social action together (e.g., Mondada 2007; Goodwin 2003, 2007). Rather than treating space, place and time as concepts external to the interaction, this line of research documents how they are shaped and used by the participants in the course of their interaction, and reveal the reflexive nature between space, place, time, talk, gesture, gaze, body posture, physical tools etc.

Research in CA, and in particular the so-called interactional linguistics (e.g. Steensig 2001, Lindström 2006) has extensively described "the basic building blocks of turns" (e.g. Schegloff 2007:3) – Turn-constructional units (TCUs). Particular attention has been given to their possible completion since these are places where turn-allocation may occur (e.g., Sacks, Schegloff & Jefferson 1974, Schegloff 1996, Ford & Thomson 1996). In relation to the beginning of a turn, previous research has shown how the recipient's gaze is crucial to a "smooth" turn-beginning, and how the speaker modifies the turn-beginning according to the co-participant's (visual) actions (e.g. Goodwin 1981, Heath 1984) in particular gaze directions. Using Kendon's (1990) notion of "the transactional segment", this paper will look at how (co-)participants orient and move their bodily positioning during turn-beginnings. As the paper will show, the body position of the recipient(s) displays (1) their participation role, as well as that of other co-participants present, within the participation framework, (2) their stance towards the initiated or projected turn-at-talk, (3) their level of engagement in the engagement framework, and (4) an understanding of the initiated/projected turn-at-talk within the ongoing course of action. This is made visible to the incipient speaker (as well as to us as analysts) through the moment-to-moment attunement and re-attunement of a constellation of multiple semiotic fields.

Amalia Moser, and Eleni Panaretou

Why a mother's rule is not a law

[contribution to the panel *Context and contexts: parts meet whole?*, organized by Fetzer Anita]

Amalia Moser & Eleni Panaretou University of Athens Why a mother's rule is not a law: the role of meso- and macro-context in the interpretation of Greek legal texts In this paper we aim to explore the interaction of meso- and macro-context and its role in the interpretation of text, on the basis of our research on Greek legal texts and more specifically the text of laws. Our research so far has shown that the use of the grammatical categories of tense, aspect and modality in Greek law texts deviates from everyday use (Panaretou 2005, Moser & Panaretou forthcoming). The present study is based on a comparison of native speakers' judgements of these uses in two types of context: law texts and everyday contexts. The everyday contexts, however, were chosen so as to contain the performance of the same type of speech act as the law: a mother (rather than the state) setting a rule for her children and delineating the consequences of breaking this rule. These judgements were elicited through questionnaires and interviews and were subjected to qualitative analysis. The informants did not point out any

peculiarities in law texts; the examples of everyday contexts, however, were ranged from deviant to the completely unacceptable and the deviation was attributed precisely to the use of the grammatical categories in question. For example, the law texts have instances of uses of the past perfect with future time reference, which did not seem to bother the informants; the same use in the mother's rule context was judged unanimously as ungrammatical and entirely unacceptable. These findings lead to the conclusion that what allows these deviant uses is not the type of speech act, but the genre of law texts. Genre as a form of meso-context is embedded in a cognitive and socio-cultural macro-context (Fetzer 2004, 2007). It is argued here that the genre of law texts, by virtue of being highly institutionalized within its socio-cultural context, creates a cognitive frame so powerful as to impose specific interpretations even to grammatical forms which would be unacceptable in different (con)texts.

Melissa Moyer

The management of multilingualism in public, private and non-governmental institutions

[contribution to the panel *Sociolinguistic and pragmatic aspects of institutional discourse: Service encounters in multilingual and multicultural contexts.*, organized by Rojo Luisa Martín]

Transnational migration and the increasing interconnectedness of people from around the globe has made multilingualism an accepted reality in everyday life. Institutions – private, public and non-governmental–within nation-states can no longer offer their services in a single language to a increasingly diverse clientele from different language and cultural backgrounds. The present paper reports on research carried out on multilingualism in three institutions that are distinguished on the basis of their management philosophy and their requirements of accountability. Ideologies about language, categorization, and social processes of inclusion/exclusion are analyzed through multilingual practices that take place in the sites studied. Considerations of agency and the location of multilingual practices over time and space are key to understanding the unintended consequences and how social and institutional order gets reproduced.

Yasumi Murata

Gaze and rapport building in Japanese interaction

[contribution to the panel *Rapport Development Strategies in Japanese Conversation: why does intercultural communication succeed or fail?*, organized by Murata Yasumi]

Gaze has been researched in various disciplines but the two main fields have probably been social psychology and sociometry. The common psychological approach is concerned with gaze as an expression of the person's inner feelings and thoughts whilst sociometry examines gaze from the perspective of interpersonal relationships within a given group. Kendon (1967), for instance, discusses different functions of gaze, concluding that the listener gazes more than the speaker in interaction. Goodwin (1980) examined mutual gaze at turn beginnings as well as during repair structures in spoken discourse. Such studies indicate that gaze in interaction is structured and systematic.

Norris (2004), who advocates multimodal analysis of communication, however, suggests that the mode be evaluated on a continuum from sequentially structured gaze on one end to arbitrary gaze on the other. At the same time it is a commonly accepted view that gaze is a culturally bound phenomenon. For example, in a Japanese etiquette book, it is clearly stated not to engage direct eye contact with someone senior but to vaguely place your gaze around the interlocutor's mouth area. Direct eye contact is considered rude especially with someone at first encounter.

Thus the purpose of my analysis is twofold: Firstly in our Japanese data consisting of two and three adult male interactions, I will trace the gaze of the interactants and analyse whether any structure, if not nebulous, may be discerned. For this purpose particular attention is given to the beginning of each interaction, to the beginning and to the end of turns and also to the global patterning of gaze for each interaction.

Secondly I will examine gaze and any reaction to the gaze within a turn in order to see whether or not congeniality at a particular place in the conversation influences the gaze of the participants. The significance of my analysis is to seek out the relationship between gaze and rapport building and/or management in Japanese conversation. Congeniality is assessed with the help of other modes such as laughing, smiling and also from the content of the language such as humour and jokes.

Ilana Mushin

Conversational code-mixing in Garrwa talk-in-interaction

[contribution to the panel *Talk-in-interaction in (Australian) Indigenous Communities*, organized by Rendle-Short Johanna]

This paper examines the interactional functions of code-choice and code-mixing in conversations recorded in Borroloola and Robinson River communities between bilingual Garrwa/English speakers. In the spirit of Auer (1998), it seeks to answer the question 'Why this language now?' by looking both at the ways in which code

choice may be negotiated collaboratively by participants, and how code-switching may contribute to the organisation of conversation, especially in terms of sequence. The data are conversations conducted largely between bilingual older women whose first language is the traditional language Garrwa, but who now use the local variety of English or Kriol in much of their everyday life. As Garrwa children are no longer learning their traditional language, most interactions between older and younger members of the community are exclusively in English. The conversations recorded here show extensive switching between Garrwa and English, even when only older fluent Garrwa people are present. The extract below illustrates the kind of code mixing that is regular in these conversations (English is in plain font, Garrwa in boldface). Here Ellen is telling a story and Tina is trying to establish the identity of the chaser. 1ER: malijba right up la';= ↑Noe:l ca:mp. (He) chased (her) right up to Noel Camp 2 (0.9) 3TD: wan:yinyini barr'? what-ERG BARRI who (did the chasing)? 4 (0.3) 5ER: nana barri kaburri. hh that BARRI young.man-ERG that young man 6 (0.3) 7TD: yindi;?? really? 8 (.) 9ER: HHH e: muddehr HHHH= his mother 10ER: [mudder; hh] 11TD: [im ↑mudder.] his mother 12 (1.5) 13ER: [i m u :-] 14TD: [e m:udder] deh. his mother there 15ER: im: khasim that ngi:la na¿ he is chasing that girl There has been a recent growth in studies of language shift and language mixing in Indigenous communities as varieties of English and Kriol gain utility and traditional languages decline in use (eg. McConvell 1991, McConvell & Meakins 2005, O'Shannessy 2005, Simpson & Wigglesworth 2008). These studies have largely been presented in terms of the broader sociolinguistic contexts of language contact and language endangerment. Recent work has also focused on the emergence of new languages, such as Gurindji Kriol (McConvell & Meakins 2005) or Light Walrpiri (O'Shannessy 2005). But processes of language shift and the development of new languages ultimately depend on the ways that code choices are made in everyday talk. To date, however, there has been very little examination of the actual practices of code mixing in ordinary conversation. This paper thus provides a way in to looking at such practices in the Australian indigenous context.

Ilana Mushin

Evidential strategies in a language without evidentiality: Evidence from Garrwa discourse

[contribution to the panel *Tense, Aspect, Modality and Evidentiality in Discourse — Australian languages*, organized by Dench Alan]

Evidential forms are those which express something about source of information. The use of evidentiality is also strongly connected with epistemic modality as the assessment of source of information may be associated with notions of reliability, validity and certainty. As evidential forms index a speaker's assessment of their information (and information source), they are an important part of stance-taking in discourse.

Evidential particles and clitics, especially those which express 'reportive evidentiality' (or hearsay) have been described for a number of Australian languages (eg. Warlpiri (Laughren 1982); Yanykunytjatjara (Goddard 1985); Mparntwe Arrente (Wilkins 1989); Ngiyambaa (Donaldson 1980)). Unlike languages with fully grammaticalised evidential systems (eg. of the kind found in parts of the Amazon and North America), speakers of these languages are not obliged to provide evidential modification. The use of such forms indicate a marked stance towards information. Indeed descriptions of the pragmatics of reportive evidential forms in Australian languages have shown that they are not used as just markers of hearsay, but also of irony, disbelief and criticism (as reported in Aikhenvald 2004: 182-3). These uses appear similar to the uses of reportive adverbs in English (eg. *apparently*, *supposedly*), which may serve to distance the speaker from the reliability of the information and as a consequence can also be used in contexts of irony and disbelief.

There are also numbers of Australian languages which appear to lack dedicated evidental forms. Garrwa is one such language. While it has number of clitics with epistemic modal functions, there are no forms which specifically index information to its source. One question which arises in languages of this type is how evidential information, and its associated stance-taking functions are achieved in discourse. This is the question to be addressed here.

In this paper I analyse evidential strategies (reportive, factual, experiential and inferential) in Garrwa narrative and conversational discourse to show how the apparent lack of dedicated evidential forms affects the stance-taking strategies of Garrwa speakers. The Garrwa data will also be compared with the pragmatics of evidential strategies employed in Australian languages which do have evidential forms. The results support the analysis of evidential pragmatics of Mushin (2001), namely that a) evidential modification involves not just grammatical evidentiality, but rather a constellation of evidential strategies, and b) that the grammaticalisation of evidential meanings corresponds with more consistent attention to the indexation of information to its source in discourse.

Marie J. Myers

Understanding language development in "professionalization"

[contribution to the panel *Looking for the common thread in connected sub-cultures*, organized by myers marie j.]

Results of a longitudinal study of learner contributions in a professional program for teachers of French as a

second language in Canada will be presented and discussed. Approaching diverse contributions to discourse at post secondary institutions requires taking a new stance for assessing its quality. Both instructor and teachers in training are affected by diverging views especially in the context of professional programs. A close scrutiny of the learners is beneficial especially in an attempt to know the learners better and to support them in a neutral way through a close relationship. Ladmiral & Lipiansky (1989) propose as a solution to create a framework of common action and cooperation based on profound motivation of a nature such as cultural, professional, or existential (p.209). We report on the different strategies used for establishing such a climate.
We report the results of language use of these teachers in their last year of a professional training program at university. Appropriate language use is often overridden by the question of the feel for the whole situation in keeping with all the dynamics during an interactional set and scene (Forster, 1989). A tabulation of sets of conventions identified (Wunderlich, 1982) will uncover common features. Cross-sectional analysis helps identify the theoretical underpinnings as regards aspects not shared in different situational backgrounds (Lewis, 1977). In order to also find a 'common ground' new ways have to be devised to assess contributions in language use toward 'professionalization'. One has to both get a sense of complexification in professional discourse and also ensure that desired competencies are internalized. In addition we report on action-based and knowledge-based competencies in the formative process over time by means of two measures. Examples will be given and recommendations made to enhance awareness-raising as well as strategizing.

Momoko Nakamura

Negotiating gender/sexual identities

[contribution to the panel *Identities crossing gender/sexuality in multicultural/multilingual settings: Negotiating ideologies of women's'/men's' language*, organized by Maree Claire]
The aim of this paper is to demonstrate the importance of considering women's language as a linguistic resource of heterosexuality as well as femininity. Post-structural studies have brought a new perspective to consider women's language not as the style of speech women actually use but as a norm and resource anybody can use to express femininity. By adopting the new concept of women's language as linguistic resource which both restricts and enables our linguistic practice, I will show how we negotiate our gender/sexual identities in individual practices. The case in point is the use of male first-person pronouns by girls, from elementary to junior high schools. The girls' use of male pronouns has long been criticized as a practice which destroys the tradition of women's language, because their practice has simply been defined as a mere deviation from the feminine norm of women's language. In contrast, the new perspective to consider women's language as resource enables us to reinterpret their practice as creative negotiation of their identities. In Japan, children are expected to refer to themselves with pronouns rather than with first names when they enter schools. Since women's language is a linguistic representation of heterosexual femininity, start calling themselves as above with female pronouns makes them closer to mature women, who are potentially sex objects. So they face the dilemma of whether to become a mature woman, thereby becoming sex object, or to stay as an immature child. One of the solutions of this dilemma for those girls who are in the midst of the heterosexual market is to borrow pronouns from boys. The use of male pronouns, therefore, is their attempt to create a new identity of girl, a girl who is neither sex object nor an immature child. Refusing to use female pronouns may possibly break the gender binary manifested by the distinction between female and male pronouns. By viewing women's language as heterosexual resource, we can highlight the negotiation process of gender/sexual identities.

Toshihide Nakayama

Grammaticization and pragmatic motivations in clause combining: A case study in Nuuchahnulth

[contribution to the panel *Clause combining in discourse: the interplay between structure and pragmatics*, organized by Ewing Michael]
In this paper I will examine different types of clause combining constructions in Nuuchahnulth (Wakashan; spoken in British Columbia, Canada) to show how the same structural strategy of clause combining has been shaped into different constructions in response to different functional pressures.
Nuuchahnulth utilizes clause combining (i.e. the strategy of building a complex expression by combining multiple sets of a predicate and its arguments) in a much wider structural context than in English. First, the clause combining strategy is used to build modal expressions, including negative and interrogative (wh-question) constructions (the negative construction consists of the negative predicate and a complement clause; and the interrogative construction consists of the interrogative predicate and a complement clause). Here clause combining is used to shape the basic modality of the utterance. Second, the clause combining strategy can be used to form a complex predication by adding what would be expressed by adverbs and prepositional phrases in English. For example, <he spoke slowly> would be expressed in Nuuchahnulth with combined clauses as <he did it slowly> <speaking>; and <she ate it with a knife> needs to be expressed as <she ate it> <using a knife>.

The third type of clause combining is used to link larger discourse chunks.
Thus, clause combining in Nuuchahnulth occurs in different functional domains, from (i) the low-level shaping of the basic modality of a predication, (ii) the mid-level forming of a complex predication, to (iii) the high-level linking of larger discourse chunks. This wide use of clause combining makes it possible for us to see how the single structural strategy can be shaped into different constructions in different functional environments.
The characteristics of the functional domains seem to be reflected in the way the combined clauses are treated in discourse. The clauses in type (i) clause combining, which participate in the low-level predicate shaping, almost always occur within the same intonation unit. The clauses in type (ii) combination, which form a complex predication, are also likely to occur within the same intonation unit, although to a lower degree. In contrast, clauses in type (iii) combination, which work across discourse units, are much less likely to occur in the same intonation unit.
The distributional characteristics of the combined clauses find parallelism in their structural characteristics:
-type (i): finite clause + non-finite clause; fixed order (of combination)
-type (ii): finite + non-finite; flexible order
-type (iii): finite + finite; flexible order
The clause combining in type (i) and (ii) combinations consists of a grammatically complete clause and a grammatically incomplete clause, and therefore the combined clauses are more closely connected than those in type (iii) combination. Comparing the type (i) and the type (ii), the former, with the fixed ordering, represents a tighter combination. Thus, the tightness of pragmatic and structural relationship between the combined clauses can be ordered as type (i) > type (ii) > type (iii).

Minako Nakayasu

Social interaction at work: Modals and (im)politeness in Shakespeare

[contribution to the panel *Historical Pragmatics: Socio-Cultural Motivations of Language Change*, organized by Okada Onodera Noriko]
Recent research has brought to light pragmatic and socio-cultural aspects of language in history. Politeness, a system of verbal behaviours to pay attention to another person's face wants, is certainly in line with this trend. Taking Shakespeare's language for example, several studies can be found: Brown and Gilman (1989) and Kopytko (1993) on politeness, and Rudanko (2006) specifically on impoliteness. It is well known that modals are closely connected to the speaker's attitude and have unique functions in discourse. However, research on politeness, and historical studies on politeness in particular, focuses little attention to modals, since it is not only a matter of polite expressions, such as the use of honorifics, but a principle related to whole language use.
The purpose of this paper is to afford new insights on social interactions in Shakespeare by reexamining modals from the perspective of (im)politeness.
Both politeness and its negative counterpart, impoliteness, are examined within the frameworks of Brown and Levinson (1987) and Culpeper (1996), whose work on (im)politeness theories are the most influential. Shakespeare's plays have a wealth of dialogues among speakers of various social backgrounds, providing a wide spectrum of materials for the analysis of social interactions in the Early Modern period. The modals under investigation are the proximal and distal modals SHALL/SHOULD and WILL/WOULD. Placing the modal as a pivot, I have analysed the utterance and discourse in which the modal appears. A variety of strategies to save or attack the interlocutor's positive or negative face are taken into consideration, and not only the interplay between the modal and the (im)politeness strategy but also the interplay among several strategies are observed. Other factors related to the speaker's choices of strategies are incorporated into this analysis, such as the relationship between the speaker and the interlocutor, the speaker's social and emotional aspects, and the distinction between dialogue and monologue. The analysis shows that there are more strategies used in relation to the use of modals to save or attack the interlocutor's positive face found in Shakespeare, which implies that social interactions in Shakespeare's time, where the modals play an important role, were positive (im)politeness-oriented.
Finally, this paper confirms and illustrates the speaker's authority and intention when employing modals and (im)politeness strategies in social interactions in Shakespeare's plays.

Maurice Nevile

"Killing these damn rocket launchers would be great": Formulations for distinguishing friend from foe in an Iraq War friendly fire incident

[contribution to the panel *Occasioned semantics: Systematic approaches to formulation in conversation*, organized by Bilmes Jack]
This paper considers multiple formulations of an object in interaction for collaboration in a sociotechnical work setting: military aviation. The data are cockpit video/audio recordings of an Iraq War friendly fire incident in which a US Air Force aircraft patrol fired on a British vehicle convoy. One factor contributing to the incident

was that the pilots interpreted orange identifying 'day-glow panels' on the vehilces, designed to signal friendly status, as orange rocket launchers, so signaling the vehicles as hostile and so potential targets. Over five minutes, both before and after diving to attack, the pilot who first saw the vehicles offers to his pilot colleague varied formulations of the vehicles and their visible features. For example, at first noticing the vehicles the pilot describes them as "a four ship … looks like we got orange panels on them though", and just before attacking declares that "killing these damn rocket launchers would be great".

The paper shows how the multiple formulations of the vehicles are occasioned by an imperative to establish a shared vision and interpretation for progressing a larger collaboratively conducted task. Specifically, the formulations occur and vary as one pilot *pursues the other's perception* to resolve ambiguities of visual evidence and understanding to determine the vehicles' identity. This pursuit is influenced locally by two factors. First, the *recipient* pilot of the formulations does not respond by looking himself at the vehicles to say what *he* can see. His responses therefore do not allow the pilots to move to a next relevant action, either attacking the vehicles as enemy, or ignoring them as friendly, because his seeing is necessary for the two pilots to act as a team, jointly responsible for their conduct on the battlefield. Second, the pilots have developed a shared understanding that their aircraft are 'well clear of friendlies', arising from information they have received from a ground-based battlefield controller (Nevile in press). This information conflicts with evidence of 'something orange' on the vehicles which could be panels indicating the vehicles' friendly status. What then is the 'something orange' on the vehicles? What are the vehicles? Is it appropriate to attack them?

The paper tracks the sequential placement and variation in design of one participants' multiple formulations over time. Formulations occur in the service of collaboration in a sociotechnical work setting, and their occasioning highlights perception (especially seeing) as thoroughly social, and situated in and consequential for relevant and accountable joint conduct (after C.Goodwin 1994, 1995, 1997; Goodwin & Goodwin 1997). In particular, formulations and their receipts are implicated in the interactional expression of uncertainty and the development of human error.

Sophie Nicholls

Recognitional reference forms in Roper River Kriol: People and places

[contribution to the panel *Talk-in-interaction in (Australian) Indigenous Communities*, organized by Rendle-Short Johanna]

Kriol is an English lexified Aboriginal creole language, spoken in parts of the Northern Territory of Australia. There is evidence that Kriol speakers place importance on identifying people via shared knowledge (Nicholls 2007). In this paper I hypothesise the same to be true of identifying places. Because speakers aim to rely on shared knowledge, reference forms are often 'circumspect' or 'vague'. For example, Kriol speakers make use of human status nouns, generic terms for places, descriptive phrases, and other reference forms designed to draw on the recipients' shared local knowledge, at first reference.

Schegloff (1996:459) states (in relation to person reference) "[there are] two types of reference forms discriminated by their relationship to the recipient — recognitional and non-recognitional reference forms". The former indicate to the recipient that the person/place being referred to is identifiable; the latter is used when the speaker is not expecting the recipient to identify the referent. In this paper I investigate how Kriol speakers indicate that a referring form is recognitional while retaining culturally appropriate referring terms (such as vague and circumspect referring forms), many of which are prototypically non-recognitional.

In general speakers balance these two features by using the unique recognitional determiner *det,* which can be part of any referring form. The adnominal determiner *det* when part of a referring form, renders it recognitional, even when it appears indefinite (and thus prototypically non-recognitional). For example: (1) and (3) would be interpreted as non-recognitional, whereas (2) and (4) are recognitional.

1. *Samwan bin kaman*
   Someone arrived
2. *Det samwan bin kaman*
   Someone [you can know who] arrived
3. *Wanbala boi bin kaman*
   A/one boy arrived
4. *Det wanbala boi bin kaman*
   A/one boy [you can know who] arrived.

However, *det* can also be found coupled with proper names. This is unexpected — if proper names are inherently recognitional why couple them with a seemingly redundant recognitional determiner? I suggest that proper names in Kriol are not considered by speakers to be necessarily recognitional. Simply because not every person has one commonly used unique name. Instead names can be constructed as social identities in different ways at different times (c.f. clan names, kinterms, nicknames).

Similar to person reference, reference to places can be vague and indeterminate. Speakers rely on shared cultural knowledge to help the recipient resolve the referent. Again speakers rely on the recognitional determiner *det* to

indicate that a referring form is recognitional. For example, phrases such as (5) and (6) are typical in Kriol:

5. *Det pleis-na*
   The place [you can know where]
6. *Det pleis weya dei jidanabat*
   The place where they sit/live [you can know where]

Without the determiner *det* these phrases would not be recognitional. Despite being recognitional they rely heavily on shared knowledge to be interpreted.

Thus, *det* plays a unique role in recipient design in Kriol. It allows the speaker to indicate which referring forms are recognitional, while maintaining the use of culturally appropriate referring forms.

Bracha Nir-Sagiv

The Pragmatics of figure-ground constructions in narrative discourse

[contribution to the panel *Pragmatics in constructions and frames*, organized by Ohara Kyoko]

Previous work on form-meaning pairings in narrative discourse has examined complex sentences in light of the semantic differentiations of types of informative content. Thus, Labov (1972) proposed that a subordinate clause could not be considered a narrative or referential clause; Bybee (2002) considers subordinate clauses as typically not including topicalizations or presenting new information; and Hopper and Thompson (1980) suggest that syntactic embedding marks background material, or the less important information in the text. These types of pairings have been interpreted as deriving from the Figure / Ground distinction (Reinhart, 1984; Matthiessen & Thompson, 1988), with Figure defined as the foregrounded entity, and Ground defined as denoting subordinate, backgrounded entities (Talmy, 2000) .

The present study addresses the pragmatics of Figure/Ground form-meaning correspondences in narrative discourse along similar lines. Specifically, I examine how speaker-writers of different languages and age-groups relate narrative forms – in the sense of types of clauses (Main, Juxtaposed, Coordinate, Relative, and Adverbial) – with narrative functions, as defined by three categories of narrative content (Berman, 1997): Eventive clauses – constituting the backbone or skeleton of the story, and so foregrounded material – versus Descriptive and Interpretive clauses – backgrounded elements that function to elaborate on the main events of the story.

The study devolves around a database of 312 authentic texts produced in both speech and writing. All consist of personal-experience narratives, produced by native speakers of two languages (Hebrew and English) in different age-groups (schoolchildren, adolescents, and adults) on the shared topic of interpersonal conflict (Berman & Verhoeven, 2002). Texts were analyzed for both quantitative distribution and qualitative content by explicit syntactic and informational criteria in order to establish correspondences between different clause types and categories of narrative content. The distribution of form-meaning pairings was calculated as the proportion of each combination of clause-type / content category out of total number of units in each of the three categories.

Results show that, across languages and age-groups, speaker-writers pair events with Main clauses, whereas descriptions and interpretations are typically paired with Complement, Relative, and Adverbial clauses. However, analyses reveal a statistically significant, age-related shift, as the number of Eventives paired with Main clauses decreases across adolescence in favor of increased pairing with Relative and Complement clauses. This suggests that Talmy's (2000) structurally-oriented generalizations -- to the effect that Main clauses are Figure constructions and Subordinate clauses are Ground constructions – require modification, as results point towards a *continuum* in the preferences for clause type / narrative content pairings. This suggestion is further discussed in light of the proposal that the notions of Figure and Ground themselves should also be treated as reflecting a continuum, and not merely a dichotomy.

Yukiko Nishimura

Impoliteness in Japanese BBS interactions: Observation from message exchanges in two discussion fora

[contribution to the panel *(Im)politeness in Computer-mediated Communication (CMC)*, organized by Graham Sage Lambert]

Research on politeness phenomena in online contexts (e.g. Herring 1994, 2007, Harrison 2000) is still limited, and many of these focus on issues of politeness rather than impoliteness. Linguistic research on impoliteness in offline contexts has appeared recently (e.g. Culpeper et al. 2003) and works extended to CMC can be seen even more recently (Graham 2007, Danet to appear, Harrison 2007, Nishimura 2005, 2006, 2008). Building on these works, this present study linguistically explores impoliteness phenomena in Japanese BBS communities. The present study attempts to address the question of norms of appropriateness (Locher & Watts 2005) in CMC, recognising that impoliteness can be a means for discursively negotiating power in contexts among interactants (Locher 2004, Beebe 1995).

The datasets come from two discussion fora in two major bulletin board system (BBS) websites in Japan. These

two have contrasting features in users' linguistic choices. In one of them, polite/formal yet friendly styles realised by polite auxiliary forms and interactional particles appear in over 60% of messages, while the other website is dominated by plain informal forms with occasional interactional particles, in over 90% of messages. Preliminary analyses of messages reveal that the latter thread with plain informal language continue to maintain active messaging, such as advice seeking and offering, the former thread with polite language ceases discussions, apparently as a result of several insulting message exchanges, and this particular thread can be considered as virtually dead. This study documents how interactions with negatively perceived, disparaging message in both form and content can be considered to trigger a community to die out in one of the sites, while active discussions do not cease on the other BBS website using plain language. Such interactions of the thread leading to the virtual termination of activities can be interpreted as too face-aggravating not only for the recipients of messages to continue discussion but also vast message readers, who can be potential message senders.

From these observations the study discusses how evaluations of appropriateness and inappropriateness in multiple layers of norms of online interactions can be formed (e.g. Graham 2008), and affect users subsequent behaviour in discouraging positing messages. To take account of differences in conceptualising appropriateness in layers of norms, the study argues that the judgment of appropriateness of messages is not only based on the message content and form but also based on individual's violations of multiple levels of norms, such as shared restricted norms between the sender and the recipient on the micro level, group or local norms, as can be seen in user guidelines, or wider cultural norms on the macro level, where one level of norms may not always coincide with those from other levels (O'Sullivan & Flanagin 2003). This study is expected to show how face-aggravating behaviour can be linguistically and interactionally captured in BBS communities with different norms of appropriateness, and to contribute to understanding linguistic impoliteness in CMC (sometimes referred to as 'flaming' by social psychologists) in the Japanese language and culture.

Rachel Nordlinger

Serialised aspect in Murrinh-Patha

[contribution to the panel *Tense, Aspect, Modality and Evidentiality in Discourse — Australian languages*, organized by Dench Alan]

In this paper I focus on the use of serialised classifier verbs to encode inperfective aspect in Murrinh-Patha, a polysynthetic non-Pama-Nyungan language from the Daly region of the Northern Territory. While the grammaticalisation of verbs into serialised aspect markers is well-known cross-linguistically (see Aikhenvald & Dixon 2006 for general discussion), Murrinh-Patha is particularly unusual in having six different serialised options available, with the choice between them sensitive (at least in part) to the semantics of the event. Consider the following examples: (1)ma-purl-nu (1sgS.HANDS.Fut-wash-Fut) 'I will wash.' (2)ma-purl-nu ngi (1sgS.HANDS.Fut-wash-Fut1sgS.SIT.Fut) 'I will be washing.' (3)mam-djegdjekngarrim (1sgS.HANDS.nFut-play1sgS.STAND.nFut) 'I am playing with it (standing).' (4)mena-tha-dha wurrini (3sgS.HANDS:RR.Pst-chase-Pst3sgS.GO.Pst) 'They were chasing each other.' (5)wurran-thut wurran (3sgS.GO.nFut-descend3sgS.GO.nFut) 'They were going down (to the salt water)'. The serialised verbs in these examples (i.e. the verbs appearing second in each example) appear to have two functions. The first is to encode imperfective aspect (cf. (1)) and the second is to provide additional semantics about the nature of the event. The use of the 'stand' verb in (3) indicates that the main event is done while standing, whereas the use of the 'go' verb in (4) relates to the fact that the main action involves movement. The example in (5) shows that these serialised classifiers can also function within main verbs, and that there is no ban on having the same classifier appearing in the main verb and as a serialised aspect marker in the same clause. According to Street (1987: 58) – the only (extremely brief) description of this system in the literature (although see Reid 2000 for discussion of a related system in Ngan'gityemerri) – there is also an aspectual difference between the choice of serial classifier verb such that the use of 'sit', 'stand' and 'lie' encode continuous aspect, while the use of 'go' and 'be' encode habitual aspect. Example (6) demonstrates this for 'be': (6)ma-purl-nu ngani (1sgS.HANDS.Fut-wash-Fut1sgS.BE.Fut) 'I will be habitually washing'. However, it is not clear how robust this generalisation is, and it is easy to find examples of 'be' and 'go' verbs being used in non-habitual contexts (as in (4) and (5) above for 'go'). In this paper I present a more detailed description of this system based on textual data and recent fieldwork. I discuss the semantic and discourse conditions that determine the occurrences of different serialised aspect markers and their implications for our understanding of aspectual systems cross-linguistically. Further, I show how the use of serial verbs to mark aspect interacts with other forms of aspectual marking in Murrinh-Patha, including the use of verb stem reduplication, to form an integrated aspectual system for the language.

Neal R. Norrick

Trajectories of listening practices: The responses responses elicit

[contribution to the panel *Listener activities*, organized by Norrick Neal R.]

Listener activities differ in their effects on following turns by other participants in talk in interaction. The likelihood that any listener utterance will generate a response from the primary speaker is in part predictable from its classification into one of three groups: (1) prototypical continuers like 'uh-huh' signaling simple recipiency are the least likely to elicit a response; (2) assessments like 'wow' marking emotional involvement in foregoing talk are somewhat more likely; and (3) information state tokens like 'oh' and 'so' registering receipt of information are the most likely (cf. Schegloff 1982; Gardner 2001). Thus, neither the response token 'm-hm' nor the assessment 'wow' elicits any direct response in the passage: Frank: no bigger than that. Ron: mhm. Melissa: [wow]. Frank: [we- and we got] out to ... Earth, Heritage (1984: 311) says that 'oh' is "routinely used to receipt information, its sequential role is essentially backward looking. Specifically, the particle does not invite or request further information." But recipients do regularly react to 'oh' with clarifications or modifications of their previous utterance, as in: Nancy: and then you just put them in Mason jars. and sterilize Mason jars? Irene:I don't sterilize them. Nancy: oh. Irene:well, I wash them. Further, listener reactions like 'so' generally attract the attention of the primary speaker and receive a direct response, as in: Ray: finally answering the question, [but I mean, not right.] Skye: [((laughs))] so? Ray: so that was a little kinda lengthy roundabout way, But the probability that a response will generate a response of its own is partially independent of the three-part classification into response tokens, assessments and information state tokens. Thus, among information state tokens, 'so' is far more likely to elicit a direct response than 'oh'. And 'well' surprisingly functions as an information state token parallel to 'so', as in: Betty Ann: are you gonna buy some extra salsa to take home? Mark: I could. Betty Ann: well? Mark: I don"t know. In addition, combinations of response tokens like 'oh yeah' and 'oh really' have a force not predictable from their components, particularly when they bear question intonation, as in: Ben:I went to school with his wife. Jane:oh really? Ben:yeah, she's a nice person. Moreover, we find formulaic phrases such as 'no way' and 'yeah right' with trajectories of their own, as in: Addie: and like five hundred cans fell everywhere. because cans had been plastered in front [of our door.] Brianne: [NO way. ((laughing))] Addie: yes. Brianne: o:::h. Addie: and- I don't know. Mark: people fool themselves into thinking the dry roasted are any different. Christa: yeah, right. Mark: ((laugh)) In my paper I explore the responses various sorts of responses elicit in a range of discourse types, from natural conversation among friends to television interviews and political debates. I will show that listener activities initiate sequences differing among themselves and across various types of interaction in interesting ways.

Sigrid Norris

The ebb and flow of identity rhythms: A glance at inner time

[contribution to the panel *Multimodal Discourse Analysis: Investigating Rhythms in Identity Construction*, organized by Norris Sigrid]

In this presentation, I investigate the identity construction of a female small business owner, utilizing multimodal interaction analysis (Norris, 2004). The data comes from a four-month long ethnographic study and comprises short video clips, still photos, and audio excerpts. The woman had been running a web-design business from her home, but, due to various social demands and opportunities, she has moved the business into an office building. The woman, who has two young children, finds herself having to learn to be a mother who is working outside of the house, which is the first time that many others in her social network begin to see her as a working mother at all.

The presentation focuses on the identity change that her previously well established network is going through in regards to how they see her; and the resulting identity change that the woman herself is going through. Further, I take into account the newly establishing network, which also places demands upon the woman, in turn resulting in some form of identity change in her. Mead (1974: 184) says, “the self is ... so to speak, an eddy in the social current and so still a part of that current.” Therefore, I examine here the social currents that the woman is embedded and takes a part in as well as her personal stance; investigating the social demands that are placed upon the woman, on the one hand, and the social agency that the woman displays, on the other, focusing, however, upon the rhythmic integration of actions.

I illustrate the rhythms of some higher-level actions that the woman performs such as taking her children to school or working with a colleague in the office; medium-level actions such as speaking to the researcher about the identity difficulties she encounters; and lower-level actions such as the woman’s facial expression, her gestures and her utterances in interaction. Investigating rhythm on various levels of action, I argue, sheds insight into the mesh between inner time (Norris, 2008) and clock time that the social actor (co)constructs the actions in. While a social actor can perform an action in clock time, without having internalised the actions and integrated them into the rhythms of inner time, the social actor is often out-of-step. When, however, a social actor has entrenched themselves to performing certain actions, the social actor has so-to-speak learned the rhythms of those actions as well as the performance of these identity elements.

Thanh Nyan

Context and adaptive action

[contribution to the panel *Context and contexts: parts meet whole?*, organized by Fetzer Anita]

This paper aims to show that, from an adaptive perspective, certain notions of context belonging to different theoretical frameworks can be seen to be part of the same network of relationships.

The first section:

(a) defines this network in terms of adaptive values and the way they govern two processes in the focus of attention: the acquisition of adaptive skills and the selection of adaptive action;

(b) identifies non-focal elements within this network which may be said to function as 'context' to the above processes, in the sense that they contribute in various ways to making them adaptive.

(c) proposes that the notion of context thus arrived at subcategorizes into:

- context as a set of innate adaptive values that governs the acquisition of adaptive behaviour in external environments;
- context as an external environment which provides domain specific norms in accordance with which behaviour is seen to be adaptive or not ('learning context');
- context as a set of acquired skills that can be drawn upon, if adaptive action is called for;
- context as a specific situation requiring adaptive action.

The second section explains in what way social context (as a set of conventions) is construable in terms of the above network.

The third and fourth sections seek to do the same with regard to linguistic context (in the sense of prior and upcoming co-text), and two types of encoded context, felicity conditions and schematized interactional situations (as found in certain types of discourse markers).

Jim O'Driscoll, and Anne-Marie Simon-Vandenbergen

Personalisation in extremist political discourse across cultures

[contribution to the panel *Subjectivity in discourse*, organized by Baumgarten Nicole]

A study of debates involving politicians of the extreme right in Belgium (Simon-Vandenbergen, in press) has shown that extremist discourse differs from mainstream political discourse in a number of features which are qualitatively and quantitatively salient. One of these features is the 'personalisation' of attacks on interlocutors. Bull (2003) has found that mainstream British political interviewees frequently use the strategy of attacking the validity of the questions and the neutrality of the interviewer. Extremist politicians, however, appear to personalise such attacks, both by presenting an image of themselves and their party (and either explicitly or by implication their voters) as victims of the establishment and also by using ad hominem attacks which offend and/or attempt to ridicule the opponent. Not infrequently they seek to undermine the opponent's credibility by 'revealing facts' dug up in personal history research (Simon-Vandenbergen, in press).

The present paper examines to what extent personalisation in this sense is a commonality in extremist discourse across cultures. Similar techniques have been shown to be used by Jean-Marie Le Pen of the French extreme rightwing Front National (Bonnafous 1998). This paper looks at data from Flemish and British extremist parties to find out to what extent such attacks are a recurrent feature, how they are made in different languages and in different cultural contexts. The hypothesis is that these discourse tactics are not merely reflective of the markedly adversarial circumstances but are also inherent in the extremist ideologies of those who employ them.

The theoretical approach to this study is rooted in systemic-functional linguistics (e.g. Martin and White 2005) but also makes use of critical discourse analysis (e.g. Fairclough 1995), the concept of footing (Goffman 1981) and Grice's cooperative principle.

Yumiko Ohara

Purism and communication in the Hawaiian revitalization movement

[contribution to the panel *Language contact, language change, and ideological beliefs in indigenous languages in the Pan-Pacific*, organized by Ohara Yumiko]

Linguists and anthropologists alike have devoted significant effort to illuminate the worldviews that underlie the usage of language in various cultures throughout the world (e.g., Basso 1990, Scollon and Scollon 1990, Carroll 1956). Interestingly, however, research on language pedagogy has at times suggested that the teaching of a language in school can contradict the worldview of that language. For example, although it has been emphasized that a value is placed in the Japanese culture on interpersonal harmony and indirect expressions of opposition and disagreement, some research has shown that Japanese language textbooks tend to instruct learners of the language in early lessons to 'say no' in a very direct way (Saft and Ohara 1999). In the case of a language such as Japanese, which has a large number [over hundred million] of first language speakers, learners may be able to 'unlearn' culturally insensitive ways of communication based on their interactions in the target culture. However, the same is not necessarily the case for learners of endangered languages in the process of language of

revitalization. Learners of an endangered language may in fact be learning expressions or vocabulary that do not coincide with the traditional worldviews of those cultures. In such cases, then, should we be careful to revitalize a language so as to accurately reflect traditional views of that culture? Or, it is more important to infuse an endangered language with new ideas and new expressions in order to facilitate communication, even if they do not necessarily reflect the native worldview? To be sure, these are not new questions; questions pertaining to linguistic purism have often been asked in the case of endangered languages (e.g., Coulmas 1989, Dorian 1992). This paper revisits some of these questions through a study of the Hawaiian language revitalization movement. Despite the claim that asking direct personal questions is often avoided in Hawaiian (Hopkins 1992), language textbooks contain such questions, for example ‘O wai kou inoa? (‘What is your name?’) from the very first chapter. The native worldview thus clashes directly with the classroom culture, where it is extremely common for Hawaiian language teachers to ask direct questions to students and vice versa. Furthermore, textbooks and classroom instruction often utilize those expressions that students are most familiar with, even if they are newer coinages. In Hawaiian, ‘A‘ole pilikia (‘you’re welcome’ or ‘no problem’), I lā maika’i (‘Have a nice day’), I hopena pule maika’i (‘Have a nice weekend’) exemplify this concern. They are direct translations of English phrases that were not used in traditional Hawaiian culture but yet which are acquired by learners early on and thus used very frequently. This presentation suggests that the perspective of critical pedagogy (Freire 1970), which proposes that students and teachers engage together in dialogic reflection on issues related to their own lives, can be of guidance in the Hawaiian revitalization movement. While teachers and elder speakers of the language remind younger speakers of the cultural ideals and traditional uses of language, continuous dialogue with younger speakers enables the collective group of Hawaiian speakers to update the language to meet the needs of a changing society.

Kyoko Ohara

Interactions between constructions, frames, and pragmatics: A perspective providing constructions in Japanese

[contribution to the panel *Pragmatics in constructions and frames*, organized by Ohara Kyoko]

This paper discusses two perspective-providing constructions in Japanese, both of which involve perception-related semantic frames. They are exemplified in (1) and (2) below.

(1) **miru to**, *syokudoo ni wa henrii kyoo*
look CONJ dining.room LOC TOP Henry Sir
to suteepuruton ga iru bakari dearu
and Stapleton NOM exist ONLY COP
“ When (I) looked , (I saw) there are only Sir Henry and Stapleton in the dining room.”

(2) *henrii kyoo wa mabuta o pikupiku saseta*
Henry Sir TOP eyelids ACC MANNER caused
ka to **omou to** , *tuduite kasukani karada o ugokasita*
Q QUOTE reckon CONJ then slightly body ACC moved
“ When (I) reckoned that Sir Henry blinked , then (I saw) he slightly moved his body.”

The sentence types such as (1) and (2) above are frequently found in the narrative discourse. In such sentences the narrator is construed as the subject of the vision verb *miru* ‘look at’ or the perception verb *omou* ‘notice’; and the main clause reports a scene perceived by the narrator.

In order to analyze the semantics and pragmatics of these sentence types, frame definitions in FrameNet are employed, in particular, those of perception-related frames. In (1), the perception verb *miru* ‘look at’evokes the PERCEPTION_ACTIVE frame. The main clause following *miru to* encodes a perceived scene perceived by the Perceiver , which is construed as the subject of the perception verb *miru*. The pragmatic function of the construction is to provide a perspective and encodes it at the same time reporting the perceived scene. On the other hand, in (2), the perception verb *omou* ‘notice’ evokes the BECOMING_AWARE frame and the clause preceding the verb encodes a Phenomenon . In addition, the main clause following *omou to* encodes a perceived scene. The pragmatic function of the sentence is to report two perceived events in a sequence.

The paper will demonstrate interactions between constructions, frames and pragmatics using the Perspective providing Constructions in Japanese.

Etsuko Oishi

Situated speech acts

[contribution to the panel *Context and contexts: parts meet whole?*, organized by Fetzer Anita]

The purpose of the present talk is to explain how speech acts are situated in the context in examining the internal structure of illocutionary acts in the revised Austinian speech act theory (Austin 1962). In the standard intention-based speech act theory advocated by Searle (1969) and others, contextual elements are generally described as the conditions under which illocutionary acts are felicitously performed, i.e. preparatory conditions, and as good

resources for the hearer to interpret the speaker's intention. The standard theory, therefore, neither explains the "internal" relationship between illocutionary acts and the context, nor gives answers to important contextual issues: how performing an illocutionary act is culture- and genre-sensitive (Mey 2002), and how it is possible for the speaker to mitigate or reinforce the illocutionary force in the ongoing context (Caffi 2007, Sbis>0 2001).
In the present talk, we define performing an illocutionary act as specifying explicitly (in the case of performatives) or indicating (in the case of non-performatives) the value of the communicative move of the present utterance. On the basis of Austin's felicity conditions, we claim that the speaker evaluates the communicate move of the present utterance in terms of (i) a conventional and accepted linguistic/socio-cultural procedure which specifies the effect of the utterance, and the person/circumstance for the utterance to have the effect, (ii) the present speaker as the person who makes the communicative move, and the present hearer as the person to whom the move is aimed, and (iii) feelings, thoughts, and intentions, and a subsequent action indicated.
According to this explanation, the evaluation of the utterance, i.e. the illocutionary act performed, fully depends on contextual elements: which linguistic/socio-cultural procedure the present utterance is evaluated with, what effect the procedure specifies as the effect of the present utterance, how people/circumstances in the present speech situation are interpreted by the procedure, and so on. The judgment of these elements is generally made according to the norms of a certain socio-cultural group or genre, although it is possible that a new judgment is made in the speech situation. This explains how illocutionary acts are situated in a socio-cultural context or genre.
The proposed model of the illocutionary act also explains context change (Gazdar 1977): it is the change from the context of people/circumstances specified by the procedure to the context of those on which a specified effect is made. Mitigation/reinforcement of illocutionary acts can be explained as well: the speaker specifies the communicative move of the present utterance in terms of the procedure which produces a weaker or stronger effect.

Noriko Okada Onodera

Has "(be)'cause" become "cos" because of subjectification?

[contribution to the panel *Historical Pragmatics: Socio-Cultural Motivations of Language Change*, organized by Okada Onodera Noriko]

This paper will review the meaning change of the so-called causal subordinator *because* and its phonologically-reduced form, *cos*. My discourse analysis of Present Day English conversations shows that there are at least five patterns of context for the use of *cos*. Although many prior studies have found abundant pragmatic functions of this item and some suggested its ' independent clause use ' as its most recent function, this study will instead reveal that there is much residue of the original *because* structurally and semantically. That is, even in the modern English conversations, *cos* is still used as a subordinator (adjunct use) and there is much "causal" meaning instead of bleached meaning.
Many prior studies have addressed *because*. As in Quirk et al. 1985, *because* has generally been analyzed as "a causal subordinating connective". This is the most general category *because* has been labeled as. And the diachronic studies have found the structural development of this item as: *by (the) cause (that) > because > 'cause > cos > /kz/* (Stenström 1998: 136, Higashiizumi 2006: 74). This structural change has been suggested as a grammaticalization (Stenström 1998), although the question of whether its meaning change is a subjectification or not has not been agreed upon. The present study will suggest that the meaning change of *because* is a case of subjectification, since the item has developed to become a discourse marker with speakers ' subjective meanings such as ' take off ' (Stenström ibid.) or ' continuation ' .
This study will show the five contextual patterns where *cos* appears in Present Day English conversations, based on the analysis of the Bergen Corpus of London Teenage Language (COLT) and my American English conversational data. (1) *Cos* is still used as a subordinating connective (adjunct use). (2) Speaker's Position – *cos* pattern. (3) Challenge – *cos* pattern. (4) How? or Why? Question – *cos* adjacency pair pattern. (5) Speaker's strategy of " claiming the turn " (= take off or continuation). In the patterns (2) – (5), the *cos* clause can be analyzed as an " independent clause " , which was suggested as the most developed function in some prior works. This study will, instead, propose that such a *cos* clause is subordinate to the main clause in the flow of discourse, from the viewpoint of a close discourse analysis which recognizes the functionally- differentiated portions of discourse (Schiffrin 1987).
Finally, the question of socio-pragmatic motivations for subjectification of *cos* will be addressed. Each year, in both English and Japanese spoken discourse, popular expressions arise. Some of them are especially used by young adults or teenagers. In modern English, utterance-initial *like* and *cos*, utterance-initial, -internal and –final *y ' know* are such expressions. And in modern Japanese, utterance-initial *nanka*, utterance-final *wake*, *toka* and *–si* are recent popular expressions. Upon the use of these expressions, the speaker does not decide 100 % what he/she means, but negotiates meaning with his/her interlocutor. I would call the motivating factor for the use of this subjective meaning " dependency on others " .

Shigeko Okamoto

Situated meanings of honorific and plain forms in Japanese

[contribution to the panel *Negotiating Linguistic Politeness in Japanese Interaction: A Critical Examination of Honorifics*, organized by Minegishi Cook Haruko]

Japanese is known for its complex honorific system. Previous studies of the use of honorific and plain (or non-honorific) forms are abundant, but they have tended to offer normative rules based on notions such as status difference and degree of intimacy. Recent studies based on authentic discourse data, however, have found many uses that contradict these normative rules, demonstrating that honorific and plain forms serve many different discourse-pragmatic and social functions (e.g. Cook 1998, 2006; Okamoto 1999; Makino 2002). This study investigates the functions of honorific and plain forms, in particular, the multiplicity and ambiguity of their indexical/situated meanings--an issue that has hitherto not received adequate attention. I examine five dyadic conversations; the two speakers in each conversation are in a hierarchical relationship (e.g. student-professor, employee-supervisor). My analyses show that unlike what normative rules would predict, both speakers in each conversation used both honorific and plain forms. However, they did not use those forms in the same way. For example, the use of plain forms by a lower-status person is more limited in frequency and functions (i.e. for indexing certain speech acts, emotions, etc.) than that by a higher-status person. Further, the meanings of each specific form are often ambiguous and multiple and also vary depending on the speaker's status (e.g. plain forms used by a higher-status person, but not by a lower-status person, can simultaneously index both power and friendliness). I discuss the theoretical implications of my findings for the indexical meanings of honorifics.

Noriko Okamoto, Noriko Okamoto, Kaori Okuizumi, and Masami Kadokura

Reading multimodal modes of meaning -analysis of Japanese mass media -

[contribution to the panel *Multimodal literacy in Japanese: Theory, Practice, and Application to Language Education*, organized by Okamoto Noriko]

The New London Group (2000) maintains that modern-day society must be informed by a new notion of literacy called Multi-literacies. They analyzed multi-modal meaning in terms of the following five elements: linguistic design, special design, gestural design, visual design and audio design. In this study, we clarify how Japanese newspapers and magazines utilize not only written language but also various visual elements to convey meanings based on multi-literacies, multimodality and visual design (Kress and Van Leewen 1996, 2001, Kress 2003). The first research deals with two kinds of Japanese baseball articles in the newspapers. One is about the Japanese baseball player 'Ichiro' who is playing an active role in Major League Baseball. The other article is on the Japanese National High School Baseball Championship. Japanese can be written in four types of characters: hiragana, katakana and kanji and Roman letters. Hiragana and katakana are phonograms and kanji is an ideogram. Japanese newspapers are basically written vertically. Only headlines and column titles can be written horizontally. In additions, the various visual elements such as photographs, signs, and illustrations are seen in sports article. We examine how the shift of Japanese scripts interact to demonstrate the changing of player's identity from 'Japanese Ichiro' to 'World-wide Ichiro' to construct media sports hero. We also examine "the visual design" by the placement of photographs, the coloration and the illustrations in the articles of National High School Baseball Championship. These elements interact with each other to emphasize and reconstruct an image of ideal Japanese young men and Japanese cultural values. The second study is about an analysis of how an audience comprehends meaning of a multimodal text in magazines. In magazines, articles are designed to focus on target audiences. We will analyze the articles on entrance examinations to junior high schools or high schools. Thus, the target audiences are parents who have primary or junior high school children. Firstly we will point out the diversity of titles in these articles. For example, writers use many kinds of title words, such as "parents", "father & mother","couple"and "daddy&mamma" in the same article. They put the right name in the right place, intending to change the point of view and angle. This changes the focus of the meaning in the article. For instance, if they use the name "father & mother", they intend the reader to understand the role of each of them, father & mother. And if they use another name (e.g."couple"), they want to show cooperation between them. Moreover, these names are expressed in a variety of modes, designs, types and colors. So readers can comprehends a multimodal meaning of these articles. Secondly, we will focus on the footing or angles of articles. In these articles, most titles are "senior father & mother", and writers hide behind them. And these articles are designed using a pie-chart or colorful graph, gleaned from many senior fathers & mothers. These articles are trusted and are becoming more powerful. As a result, most parent readers will feel pressurised to behave like the parents in the articles.

Inés Olza

The role of metaphor in news production: Political metaphors in "preformulated" media texts

[contribution to the panel *Collaborative news writing: A discursive perspective on news production*, organized by Perrin Daniel]
This paper analyzes some aspects of the "flow" of metaphors perceived in the interplay between media and political communication. In particular, we assume the claim that news production is frequently conditioned and shaped by the discursive strategies employed in other types of discourse, namely press releases and various sorts of political declarations and statements, which are *quoted* in media texts. As a consequence, this pervasive tendency – which has crystallized in what some experts label "journalism of statements" – promotes a peculiar, "collaborative" process of news writing, in which news itself seems to be already "preformulated" by or within these institutional or political discourses.
In this study we deal more concretely with the prominent role assigned to metaphor:
a) firstly as a "pillar" of the more or less explicit argumentation that can be found in political texts and statements. In fact, metaphors – due to their power as cognitive devices for (subjective) expression – behave as effective and forceful summaries of what politicians want to convey or state;
b) as the central elements around which the mentioned press quotations usually pivot. In this sense, we should take into account that a great part of the metaphors that are strategically produced in political contexts *are expected to be quoted in the press*.
The preformulated nature of news texts as regards the quotation of political metaphors will be illustrated in this paper through examples – such as the ones that follow – drawn from a corpus of political and journalistic metaphors that refer to the "peace process" that took place in Spain in 2006-2007.
[1] «No se puede pagar ningún precio político para el cese de una actividad terrorista porque eso supondría convertir al terrorismo en un instrumento para hacer política y los terroristas habrían ganado». [«*We cannot pay any political price* for the end of terrorism because this would turn terrorism into an instrument to make politics and the terrorists would, then, win».] Oral statement by Mariano Rajoy, Leader of the Spanish Popular Party (opposition). 22/3/2006
[2] Por la tarde, en la sesión de control al Gobierno, el líder *popular* se ha expresado con un tono más conciliador. [In the afternoon, [...] the *popular* leader employed a more conciliatory tone.] [...] se ha centrado más en la mano tendida al Gobierno insistiendo en que ***"no pague un precio político***" [he focused more on the hand extended to the Government, insisting on "*not paying any political price*"]. *El País* , digital edition (http://www.elpais.com). 22/3/2006
The analysis of this corpus of examples confirms, on the one hand, the decisive function developed by metaphor in the construction of political argumentation (see, in example [1], Rajoy's metaphorical banning as regards any sort of negotiation with the terrorist band ETA). On the other hand – and this is what contributes most to our objectives, the textual construction of the news that report this kind of political statements reveals some clear and constant tendencies regarding the discursive mechanisms used to quote each metaphor (the metaphorical expressions are normally introduced as salient *textual islets* or isolated sequences of *pseudo-direct discourse*, as happens in example [2]) and the eventual argumentative manipulations the quoted metaphors can undergo in their new contexts of appearance (see, in [2], the journalist's assessments that precede the quotation of the metaphor "not paying any political price").

Makoto Omori

Constitution of interculturality and inter-sub-culturality in an English conversational exchange program

[contribution to the panel *Occasioned semantics: Systematic approaches to formulation in conversation*, organized by Bilmes Jack]
As a CA and MCA approach to intercultural communication, members" discursive construction of interculturality has been rigorously investigated (Day, 94, 98, 06; Mori, 03, 07; Nishizaka, 95, 99; Zimmerman, E., 07). These studies examine what members orient to as 'intercultural communication' by explicating members' orientation to their interculturality (i.e., to their different cultural memberships such as 'American' and 'Japanese'). This study examines members' orientation to their interculturality in an official English conversational exchange program between American and international students in Hawai'i. The audio- and video-recorded data was collected throughout ten-week session in Fall 2005.
The analysis of the focal segment displays members' contested formulations of a cultural practice. It highlights the actions that the participants accomplish by deploying different categories as well as the sequential consequentiality of each formulation. The analysis contributes methodological advancement to the study of formulations. The analysis shows that Bilmes' (2008) analytic approach to occasioned taxonomies can be usefully applied to the study of interculturality construction. The analysis explicates the members' situated, taxonomic constitution of interculturality and inter-sub-culturality whereas the previous studies have only been focused on interculturality. The analysis elucidates how members go beyond the constitution of simple interculturality and locally constitute taxonomic structures of interculturality that embodies sub-cultural categories, identities and practices. It also shows how members deploy the taxonomic structures of

interculturality for accomplishing various social actions. Hence, the study contributes methodological advancement to establish formulation as an organized, technical field of research by applying Bilmes' analytical approach to occasioned taxonomies to the study of discursive construction of interculturality and inter-sub-culturality..

Haruo Orito, and Yukinori Watanabe

The 'Visit Japan' campaign: Language, ethnicity and social inclusion among Korean tourism workers

[contribution to the panel *Language learning, multilingualism and social inclusion*, organized by Piller Ingrid]

Since the launch of the 'Visit Japan Campaign' in 2004, the Japanese Government as well as tourism service providers have made a concerted effort to attract tourists from overseas. A new ministerial bureau of tourism, the *Japan Tourism Agency*, was also set up in October 2008 to help achieve the campaign goal of 10 million foreign tourists to visit Japan by 2010 and 20 million by 2020. Recent statistics suggest that the majority of foreign tourists to Japan are from three Asian countries – Korea (2,383,000), Taiwan (1,390,000) and China (1001,000). Visitors from these countries made up nearly 60% of the total arrival of 8,352,000 foreign tourists in 2008 (Japan National Tourist Organization, 2009). Dispite the current global recession and strong Japanese yen against Korean won, there is an optimistic expectation that the number of Korean tourists to Japan will increase again soon, due to the geographical proximity and the visa waiver arrangement. Currently, however, there has been little investigation into the work and social experience of Korean nationals employed in the Japanese tourism industry. It is an 'open secret' in Japan that discrimination against Koreans is still prevalent. Against this backdrop, this paper explores the lives of Korean tourism workers such as tour-guides, who act as linguistic and social mediators between Korean tourists and local Japanese people. In doing so, we aim to provide a nuanced understanding of the role of languages and ethnicity in social inclusion and exclusion in the tourism context. Our main research questions are as follows: What was their initial motivation in pursuing a career in tourism in Japan? What are some of the incidents which informed their current perception of the Japanese people's view on Korean tourists and workers in Japan? And in what ways do they negotiate their ethinic and linguistic identities with Japanese tourism service providers and local people? The analysis will be based on interviews with a small group of Korean tour-guides in Tokyo and participant-observation of their workplace communication in the office and on guided-tours.

Jane Orton

Not such an equal partner – kinesics and Chinese learners' English

[contribution to the panel *Gesture, cognition and social action*, organized by Tabensky Alexis]

Analysis of responses by 15 Chinese and 15 native English speaker tertiary English language educators to videoed presentations by 19 Mainland Chinese advanced learners individually presenting in English in two speech events (*rehearsed monologue introduction to a city* and *unrehearsed informal chat*) showed the features and attributes the respondents referred to, and what as a group, each side found irritating (Orton, 2004, 2006). The nonverbal domain proved very salient in their judgements and responses to kinesic features marked the greatest difference in their views. The Chinese respondents paid attention to features of voice and facial expression, positively or negatively, but only mentioned gesture and posture negatively, finding movement irritating, particularly of hands. The Australians attended far more often, positively or negatively, to kinesic features over vocalic features, approving movement, and expressing irritation at stillness of hands and posture.

These findings were presented as the basis for focus group interviews with two groups of tertiary language teachers in China and Australia. Their spoken discussions and written feedback were sought to test support for these judgements from among practitioners and to ascertain the beliefs and values concerning language teaching and learning which underlie the judgements. The aim is to contribute to development of a robust but flexible standard of appropriateness of self presentation for use by teachers of English to Chinese, a norm which as Valdman (1989) early on suggested, must be established with reference to both native speaker norms and second language speaker comfort.

The paper will present analysis of the focus group interviews, showing the range of responses within and between national groups to the incorporation of interactional norms, and the role of the nonverbal domain in particular, in classroom teaching and learning of language. The kinesic is revealed as a matter evoking strong feeling and largely informal knowledge only. Some underlying differences in values and purpose in self presentation are suggested which mean greater mutual understanding is going to be needed if any common norm is to be established.

Jan-Ola Östman

Between frames and discourse patterns: A constructional approach to responsibility

[contribution to the panel *Pragmatics in constructions and frames*, organized by Ohara Kyoko]

The study deals with the relationship between constructions, frames (in the sense of Frame Semantics as the sister theory of Construction Grammar, CxG) and discourse patterns (as a further development in the domain of discourse of the notion of 'construction' in CxG).
Prototypically, frames are called upon to explicate and specify lexical meanings, so that BUY is a lexical construction with its Frame Elements being specified as a semantic attribute – Buyer, Seller, Goods, Money. A prototypical discourse pattern would be that of a Recipe, with discourse-constructional properties like Product, Ingredients, Instruction. Lexical constructions are parts of larger networks (of hyponymy, antonymy) and in a semantics of understanding they need to make reference to concepts (i.e., frames) like COMMERCIAL_TRANSACTION or COMMUNICATION. A Frame Semantics discovery procedure would typically start with the lexical units and see how they cluster to make up a system. The complementary Construction Discourse approach starts with relevant social activities, like Recipe, News_report, Postcard, and investigates how aspects of these can be related to grammar.
Acknowledging that all these are different aspects of the same framework, this presentation discusses the distribution of work between frames, discourse patterns and constructions – as abstractions (i.e., generalizations over instances) that speakers utilize as constraints on what is acceptable in a given situation, and as resources for communication.
The notion discussed in detail is that of Responsibility. Responsibility is looked at from four points of view:
(1) in Frame Semantic terms from the point of view of lexical units sharing some element of Responsibility, e.g., *responsible, responsibility, accountable, accountability, ethics, appropriation, irresponsible, unaccountable, unethical, attribution, commission, duty, operation, supervision, trustworthiness, answerable, chargeable, liable to, trustworthy, attributable, interpretable, justify, justifiable, just, justifiably, logical, permissible, vindicable, justification, sanctification, vindication, sanctified, warranted, dutiful, honest, moral, duty, principles, answer to, answer for, pass for, represent, promise, pledge, contract, in charge of, accuse, blame, attribute*;
(2) in CxG terms, where Responsibility is related to Implicit Anchoring on the attributes Coherence, PolitenessInteraction, and Involvement. For instance, the use of *appropriation* will be constrained by values on all of these three attributes;
(3) in terms of discourse patterns (dp), where Responsibility is taken to be a (discourse-level) conceptualization with a set of features that constrain acceptability. Thus, *pledge* will carry with it dp-values related to pledging allegiance and will also contain general jurisdictional features; and
(4) from the point of view of what will be called general Sense-relation frames, where I explore the possibility of further specifying the meanings of lexical units from the point of view of what networks of antonymy, hyponymy, incompatibility, complemetarity and converseness they participate in. It is argued that all four perspectives are needed in order to get a full picture of a versatile notion like Responsibility. And if that is the case, there is no reason to believe that other notions in language are less complex.

Karin Osvaldsson, and Gudrun Furumark

Talking diagnosis on a psychiatric electronic notice board.

[contribution to the panel *The interactional practices of children and young people using helplines*, organized by Osvaldsson Karin]

Recent years have seen an explosion in internet communication. The speed with which the internet has spread into the everyday lives of young persons has not only generated new forms of communication, but also new kinds of fears, for example that young people may seek and receive potentially dangerous and harming contacts. However, the popularity of young people's use of internet media is also being increasingly exploited by professional organizations dedicated to providing help for young people in trouble. The paper reports from a project examining the interaction taking place on an electronic notice board provided by a Swedish psychiatric care unit for children and adolescents. It focuses specifically on the ways in which young people use this service, as a resource for asking for help and advice from peers concerning psychological suffering and certain diagnostic formulations. These postings seem to separate in to four main groups. Firstly, there are postings that describe a need for sharing experience of the diagnosis in order to create a sense of affiliation. Secondly, some postings merely express emotional states, like frustration with a diagnosis. Thirdly, there are postings with a more educational purpose asking peers for more information about the condition, and finally, (iv) some postings ask for direct advice in dealing with the condition. The paper demonstrates different means by which the contributors make use of the anonymity afforded by the internet, and shows the interactional workings of peer consultations within a community of suffering.

Mami Otani, and Yuko Iwata

Topic choice and topic management in Japanese and American English

[contribution to the panel *Rapport Development Strategies in Japanese Conversation: why does intercultural communication succeed or fail?*, organized by Murata Yasumi]
This paper conducts a contrastive study of topic choice and topic management as rapport development strategies in English and Japanese. Spencer-Oatey (2000) found that culture-specific expectations of communicative situations and different conventions regarding communicative activities and genres underlie rapport management in talk. Those culture-specific expectations and conventions can lead to different ways of constituting rapport, which may cause problems in intercultural communication.
According to Günther (2000) who analyzed a conversation between Chinese and German students studying at a German university, a particular communicative genre, in this case, argumentation, was realized differently by these two cultural groups. She concluded that, in informal argumentations between these German and Chinese students, different preference systems concerning direct oppositional moves resulted in clashes and caused interpersonal misreading. Otani (2007) investigated conversations between Japanese and Americans, and pointed out that they have quite different norms for topic-shift strategies, causing misunderstandings and also preventing them from building rapport in intercultural communication.
Studies of rapport development strategies in Japanese have mainly focused on sentence particles, speech-level shift, co-construction and so on, which are considered to be peculiar to Japanese. Spencer-Oatey (2000), however, claims that the following interrelated domains all play important roles in the management of rapport: the illocutionary domain, discourse domain, participation domain, stylistic domain and non-verbal domain. Our study focuses on the discourse domain, which concerns both discourse content and discourse structure by examining topic choice and topic management. In the analyses, the following questions are discussed: *In order to develop rapport in each language, what kinds of topics do participants prefer to choose? How do they like to start and elaborate topics? And how do they tend to close and switch topics? How and to what extent are they expected to show involvement? How much self-disclosure is observed?*
Our study is based on in-depth analyses of dyad or 3-person conversations between/among Japanese male adults and North American male adults. Each group of people is asked to start and maintain a 30-minute conversation after they meet for the first time. After the conversation, the participants are also asked to have follow-up interviews to clarify their perceptions of the situations and intentions of their strategies. We will demonstrate how each group of people tries to construct and maintain social relationships through culture-specific strategies of rapport management.

Emi Otsuji

Metrolingualism, language ideologies and social inclusion: Casual conversations in the multilingual workplace

[contribution to the panel *Language learning, multilingualism and social inclusion*, organized by Piller Ingrid]
One of the language ideologies of the multilingual workplace is that one needs to be competent in multiple discrete languages . The paper aims to deconstruct this language ideology in multilingual workplaces. More specifically, this paper challenges the validity of the ideology of proficiencies which often links particular social and culture elements with linguistic features, by demythologising the deterministic association amongst particular cultures, social institutions, language and cultural identity/discourses. I argue that as 'global citizens', some people may construct transcultural/trans-linguistic identities and proficiencies, which are characterised not merely by the elimination of cultural and linguistic borders but also by constituting agentive possibilities to transgress and create new 'borders' in and through their iterative performances.
This paper looks at casual conversations in multilingual workplaces in Australia as sites of inclusion or exclusion. To this end, the type of workplace and industry where the impact of globalisation is prominent is used for the data: 1) an Australian TV commercial production company dealing with Japanese clients, 2) a working holiday makers' information agency for Japanese young people and 3) a Japanese customer service section in a world-wide international computer net-working supplier company based in Australia. That is, the institutions chosen are those where linguistics and cultural hybridity and complexity are present, primarily where they deal with 'Japanese' and 'Australian' practices and people. Drawing from three sources of data, viz 1) audio recorded naturally occurring conversations, 2) audio-follow-up interviews with the participants in the conversation and 3) questionnaire data relating to participants' biographical backgrounds and to their workplaces, the analysis demonstrates the various ways in which people disrupt, claim and construct cultural and language ideologies and identities. By extending the notion of 'metroethnicity' (Maher 2005), which refers to creative ethnic conditions across space and borders of culture, history and politics, this paper proposes the notion of 'metrolingualism': a creative and transgressive language ideology as a way to rethink 'inclusion' and 'exclusion'. Under this 'metrolingual' ideology, people may be excluded largely on the grounds of not participating in the ideology rather than by way of language proficiency. In other words, this analysis highlights processes of social change that are involved in creating different kinds of 'inclusion' and 'exclusion'.

Yoko Otsuka

Overview of ways of expressing politeness and back-channeling in Japanese

[contribution to the panel *Rapport Development Strategies in Japanese Conversation: why does intercultural communication succeed or fail?*, organized by Murata Yasumi]

The purpose of this study is to give an overview of ways of expressing politeness in Japanese, and to show how back-channeling influences rapport building between the participants in the Japanese conversation.

The Japanese language has mainly two ways of expressing politeness in conversations: one is making proper use of speech styles and the other one is using honorifics, called *keego* in Japanese. Japanese speakers make stylistic decisions according to the circumstances in which the conversations are held, before starting a conversation. Speech styles are divided into two: the formal style, the *desu*/*masu* style and the informal style, the *da*/*de aru* style. These styles are expressed by changing the form of predicative element at the end of the sentence. Which style is used depends on the social relationship between the speaker and the addressee. When the addressee is superior or equal to the speaker, and the speech situation is formal and official, the formal style is used. When the addressee is equal or inferior to the speaker, and the speech situation is personal and informal, the informal style is used. When the conversation is held among close friends, this style is used. Even when the speaker and the addressee are the same, the speech style can be changed depending on the situations.

Another way of expressing politeness is using honorifics. Honorifics are used to show respect to superiors, when the person who is referred to is superior to the speaker, regardless of whether the referent is present or not. Honorifics are also divided into two: subject honorifics, called *sonkee-go* in Japanaese, and object honorifics, called *kenjoo-go* in Japanese. Subject honorifics are used, when the person in the subject position of a sentence is superior to the speaker. They are formed by inserting 'o' before a verb base, and then following the base with 'ni naru.' Object honorifics are used, when the person in the subject position is a speaker or a member of the group which the speaker belongs to, and the person in the object position of a sentence is superior to the speaker. They are formed by inserting 'o' before a verb base, and then following the base with 'suru.'

Speech styles and honorifics are different in nature. Honorifics can be used, in both the formal style, and the informal style.

Back-channeling is a representative phenomenon of listener's response, and it is well known that Japanese speakers use back-channels more frequently than English speakers in their native language conversations. Since back-channeling signals in Japanese, which are called *aizuchi*, and back-channels in English are not the same in nature, some researchers claim that not only short, non-lexical utterances produced by a listener, but also formulaic expressions, repetitions, restatements and so on are included among *aizuchi*. In this study, back-channeling or *aizuchi* is identified as non-lexical back-channels, back-channel lexemes, and repetitions, because these listener's responses don't contribute anything in the way of new information to the other interlocutors.

The data used for this study was drawn from two kinds of conversations. One kind involved native speakers of Japanese talking in their mother tongue, and the other kind similarly involved native speakers of English. In all cases, the speakers were meeting for the first time and were trying to build rapport.

Back-channels in the conversations were analyzed. The following were examined: 1) frequency of back-channels of each participant, 2) kinds of back-channels used in the conversation and 3) the relationship between the use of back-channels and rapport building.

Yuling Pan

What are Chinese respondents responding? Discourse analysis of question-answer sequence in survey interviews

[contribution to the panel *Chinese Discourse and Interaction: Theory and Practice*, organized by Pan Yuling]

With the growth of technologies and globalization, survey interviewing, a typical social practice of the 'interview society' (Silverman 1997), is becoming more prevalent across language groups and cultural boundaries. As a method for data collection in social sciences, public opinion and market research, and governmental policy making process, surveying interviews mainly rely on questions to obtain responses or data from respondents. When this method is applied to a language and cultural group that belongs to a traditionally 'non-interview society', challenges arise due to differing perceptions of the question-answer sequence and response patterns that are influenced by cultural cognitive processes, cultural values, and social practices.

Chinese society can be categorized as a traditionally 'non-interview society'. When analyzing data collected from interviews with Chinese-speaking respondents, researchers often encounter difficulties in coding Chinese respondents' responses because many responses seem 'off-track' or with minimal information. Previous studies (Pan 2008, Pan et al. 2009) shows that Chinese respondents appear to engage in responding to interview questions in a way that is (a) less direct; (b) restricted in amount of information revealed; and (c) less likely to reveal very individualized or personal opinions.

This paper aims to further investigate how Chinese respondents respond to interview questions through the lenses of discourse analysis. This study will analyze the question-answer sequence at two levels: macro- and

micro-level. The macro-level will look at how contextual elements affect responses in the interview. The micro-level analysis will examine the types of responses in relation to the proposition of a question. More specifically, it will first categorize interview questions into four types. They are questions that aim at: 1) eliciting specific information, 2) obtaining general information, 3) eliciting personal opinions, and 4) obtaining evaluation and judgement. The analysis will examine how Chinese respondents responded to these questions and whether their responses match the question proposition in these four types of questions.

Data for this study consists of 48 Chinese interviews that came from two large-scale multilingual research projects undertaken at the United States Census Bureau. The Chinese interviews were conducted with monolingual and bilingual Chinese immigrants in the United States with a range of characteristics including education level, length of stay in the U.S., age, gender, and dialects.

Data analysis shows that when interview questions focus on eliciting specific or factual information, Chinese respondents' responses match more closely to the proposition of the question. When interview questions ask for more general information or for personal opinions or evaluation, Chinese respondents' responses deviate from or only partially match the proposition of the interview question. Chinese respondents often link separate interview tasks and questions together in their responses and rely heavily on the context prior to, and within the interview event, as an anchor point of their answers.

This study will contribute not only to Chinese discourse and interaction, but also to survey interviewing as an institutional talk. Findings of this research are significant for our understanding of the effect of cultural schemata on the question-answer sequence in the interviewing process and will help us look into alternative ways of designing interview questions.

Natthaporn Panpothong, and Siriporn Phakdeephasook

/maypenray/ as a reflection of Buddhist ideology in Thai ways of interaction

[contribution to the panel *Emancipatory Pragmatics: The Search for Cultural Parameters in Interactional Discourse*, organized by Saft Scott]

According to Thai anthropologists, /mâypenray/ is one of the most interesting expressions in Thai since it is used in a wide range of contexts in daily interactions in Thai society. Owing to the fact that this expression can be used in diverse contexts, it is difficult to find an English equivalent. Pothisita (1999: 329), one of the well-known Thai anthropologists, states that this expression very well reflects Thai worldview and the behavior of Thai people. Even though there has been literature on /mâypenray/ from sociological and anthropological perspectives, none has been done from linguistic perspective. There seem be to interesting questions that remain unanswered. The present study aims at examining /mâypenray/ by adopting pragmatic approach. The questions addressed here are 1) In what types of speech act can /mâypenray/ be used? 2) Has this oft-used expression become an automatic response without any meaning? Or it is still conveys the literal meaning —that does not matter? 3) How is the literal meaning of /mâypenray/ related to Buddhist ideology? The data is elicited from daily interactions, questionnaires, as well as conversations from Thai novels. It is found that /mâypenray/ can be used in several types of act including the acts of responding to an apology, responding to thanks, expression consolation, breaking bad news, saying no to an offer, as well as expressing unconcern. The finding indicates that there are situation where the speaker uses /mâypenray/ as an automatic response without any meaning such as in responding to an apology. Nonetheless, in most of the cases, the expression still conveys its literal meaning. The literal meaning-- 'that does not matter' is related to Buddhist ideology of 'Tri Laksana' or 'The Three Characteristics of Existence.' The three characteristics include anicca (impermanence), dukkha (suffering), and anatta (no-self; impersonality) (Bowker 1997: 973). The expression /mâypenray/ is highly related to the concepts of anicca (impermanence) and anatta (no-self; impersonality). That is, based on the idea that everything is impermanent and vanishing, nothing should really matter. /mâypenray/ can be considered one of the best examples that reflect the influence of Buddhist ideology on Thai ways of interaction.

Alejandro Parini, and Luisa Granato

Context and talk in confrontational discourses

[contribution to the panel *Context and contexts: parts meet whole?*, organized by Fetzer Anita]

This paper presents a study of the way in which context and language in an institutional setting are mutually affected in the development of confrontational interaction. The study identifies the factors that are responsible for disruptions in the flow of discourse and the different consequences that this may bring about. The data come from two media interviews in Spanish representing confrontational and extremely confrontational talk respectively which were selected from a larger corpus of over 70 radio and television interviews. It is hypothesised that when there is conflict between the institutional context, the language activity and the behaviour of the interactants, the encounter may be altered and even become unsustainable in the environment in which it is taking place. The notion of context taken as the basis for the analysis is the one held by systemic functional linguists (Halliday 1985, Martin and Rose 2003, Eggins 2005) in which genre, as well as the three

dimensions of register constitute the context for any kind of spoken or written text: field being related to the ideational meaning of language which represents the world of experience, tenor being related to the interpersonal meaning which expresses the role relationships between participants, and mode being related to the textual function of language.
The interpersonal and ideational meanings expressed in the interactions were also examined from the Systemic Functional Linguistics perspective. The analysis of the communicative behaviour of the participants was carried out mostly applying Conversation Analysis principles and techniques. The results show that the smooth development of this type of discourse depends on three factors: a) how well the participants comply with the roles dictated by the institution (i.e. in our case ask questions or generate information on the part of the interviewer, and answer questions or offer information on the part of the interviewee), b) how they exercise power in relation to their roles, power, in this case, being asymmetrical in the sense that the interviewer is the one to make decisions regarding the setting up and management of the interview, and c) whether they develop the content expected in an encounter of this kind.

Joseph Sung-Yul Park

The promise of English: Linguistic capital and the job market in South Korea

[contribution to the panel *Language learning, multilingualism and social inclusion*, organized by Piller Ingrid]
English is often assumed to be a key to material success in the modern world, and this belief commonly works to justify the global dominance of English, glossing over and rationalizing broader social inequalities (Tollefson 2000, Bruthiaux 2002, Pennycook 2007). This paper extends the discussion of this fallacy of "the promise of English" to the domain of the South Korean job market, where skills in the English language play a major role in determining one's access to corporate white-collar jobs. Adopting Bourdieu's framework that analyzes the process of social selection in terms of symbolic violence (1984, 1991), this paper discusses how the promise of English, mediated by the discursive construction of proficiency, may serve as a central gatekeeping mechanism in the job market. In particular, it focuses on the way in which different modes of English language testing have emerged as popular means for evaluating employees in the corporate job market over the past two decades, and how this change serves as an important link in the justification of class-based inequalities.
With the globalization of Korean corporations in the 1990s, competence in English came to be seen as an essential quality of the ideal worker, and this led companies to widely adopt standardized tests of English such as TOEIC (Test of English for International Communication) as key instruments for the evaluation of job applicants. More recently, however, corporations started to downplay the value of such tests and began to adopt alternative means for testing English language skills, such as interviews or group discussions conducted in English. I argue that this trend is not simply a result of a search for more appropriate methods of language assessment, but semiotic work designed to maintain the value of English as a highly embodied form of symbolic capital. Analysis of media discourse that surrounds this shift shows that emphasis on English in the job market led to a steep increase in the number of applicants with high test scores, which paradoxically undermined the usefulness of English as a key for distinction. Corporations responded to this problem by arguing that the standardized tests are inadequate as a measure of communicative proficiency and by promoting alternative means, thereby invalidating the achievements of the applicants and constructing their incompetence as objective 'fact.' This strategy had the effect of maintaining the myth that anyone could still access valued jobs through investment in English provided that she could satisfy the criteria for assessment endorsed by the corporations, thus denying any class-based privileges that may underlie the acquisition of proficiencies actually valued in the workplace. This shift, then, is a clear illustration of symbolic violence, similar to the way in which women's entrance into the workforce did not have the effect of eliminating gender inequality because the relative significance of men's and women's jobs were quickly recalibrated (Krais 1993). It is also a powerful demonstration of how the promise of English must be seen an illusion, as it contradicts the need for distinction inherent in the late-modern linguistic market.

Yong-Yae Park

Dealing with disagreements and rejections in EFL writing tutorial discourse

[contribution to the panel *"Tasks-as-process" in second/foreign language classrooms*, organized by Ikeda Keiko]
This study examines disagreements and rejections as part of advice-giving sequences (Heritage and Sefi, 1992) in college EFL writing tutorials in Korea. The data consist of 10 tutorials where graduate student tutors and undergraduate tutees talk about the tutees' paragraph writing and grammar/vocabulary mistakes. The analysis is conducted within the framework of conversation analysis.
Disagreements and rejections are delicate "dispreferred" actions to deliver (Pomerantz, 1984). The purpose of the analysis is to look at various disagreement and rejection sequences and find out how these sequences are accomplished in a pedagogical setting, reflecting the nature of institutional discourse (Drew and Heritage,

1992). More specifically, it will focus on issues including by whom and how the sequences get initiated, developed, and brought to closure, what the agenda (e.g., vocabulary choices, etc.) are, how these sequences are distinguished from more aligning sequences. The study will also look at how learning process in these sequences is unfolded through turn-by-turn interaction, demonstrating the nature of "task-as-process" (Seedhouse, 2004).

One of the frequent contexts for disagreements seems to be advice-giving on the tutee's problematic vocabulary choices. The following excerpt illustrates one such case, where the tutor is talking about the tutee's word choice, *rant*, to describe her high school teacher in her writing:

(English translation only here) (K: Tutor; Y: Tutee)

1 K: … For example, here::, you're saying that your teacher was always yelling (at students), getting
2 ma[d, and never praising them. But *rant* is a very strong word, like screaming furiously, and=
3 Y: [yeah
4 K: = what you may call it, (.4) acting like a bitch, and like (.2)
5-> Y: S[he was. She was acting like a bit[ch. hhh
6 K: [Yeah. [yeah just- like- (.2) oh:: in that sense (you used it) on purpose
7 Y: She wa(h)s really ba(h)d. h[hhhhhhh[hh
8 K: [oh [oh::
9 Y: Anyway, this is a very strong word.
10 K: Yes. It's like you exaggerate and [scream that- like- screaming like that. It' so strong
11 Y: [sadistic
12 K: (that it's not usually used) to a teacher- but if you wanted to emphasize it, that was ok.

To demonstrate how strong *rant* is, the tutor starts dropping several descriptions such as *screaming furiously* and *like a bitch* (as an equivalent of a vulgar Korean expression "ssakaci epsta"). Upon hearing this, the tutee picks up the word *bitch* to deliver her disagreement in line 5, using the very word to describe her teacher. Here, the word *bitch* is transformed from a general descriptor to part of the teacher's characteristic. By showing the word fits the description of her teacher, the tutee successfully defends her word choice. The tutor changes her stance in the middle in line 6 and acknowledges the tutee's intention. Then, unlike other sequences where it is the tutor who is in charge of closings, the tutee tries to wrap up the sequence using *anyway* in line 9, drawing their attention back to a more general point. The tutor tries to add some more explanations after, but eventually acknowledges that the tutee's choice was right.

This excerpt above is a rather dramatic disagreement sequence, showing how the tutor's word choice actually helps the tutee to effectively disagree with the tutor. It also shows how pedagogical advice-giving can be unfolded in actual interaction, adding evidence to "task-as-process" taking place in a writing tutorial. That is, talking about the tutee's word choice and correcting it is not a one-step "task-as-workplan," but is a much delicate process of interaction and negotiation. The interlocutors, through this turn-by-turn interaction, define and redefine a word meaning, coconstructing pedagogical discourse.

Jae-Eun Park

The constructability of turn units in Korean conversations

[contribution to the panel *Projection within the emerging TCU: Cross-linguistic perspectives on turn construction*, organized by Kuroshima Satomi]

From a conversation analytic perspective, this paper aims to provide an initial characterization of turn units in Korean conversations. I specifically focus on explicating how some describable grammatical units are constituted as recognizable turn units with a projectable end point, which is usable for a smooth transition to next speaker with no-gap and no-overlap. The ultimate goal of this paper is to demonstrate how Korean is resourcefully furnished for the high constructability of turn units.

It is a general consensus that a possible completion point of a turn is constituted by the completion of a sequentially appropriate action and prosodic completion, as well as grammatical completion, although there has been controversy over how evenly (or unevenly) each component contributes to the constitution of a transition relevance place (e.g., Ford, Fox and Thompson, 1996; Ford and Thompson, 1996). According to my examination of audio- and videotaped ordinary conversations, Korean conversationalists abide by the three main criteria in bringing a turn to a recognizable possible completion point. However, the notion of grammatical completion is highly flexible, thereby allowing multiple grammatical possible completion points over the course of a developing turn before it arrives at a relevantly final element (e.g., a verb). Based on the observation that possibly complete turns can be achieved at a wide range of syntactic points, I describe how a proposed possible completion point gets certified as a legitimate stoppable point by various interactional practices.

In particular, I focus on prosodic and gestural practices that are recurrently deployed at possible completion points. I show that 1) a possible completion point is marked by prosodic completion, which is realized in a boundary tone (i.e., phonetic features realized on the last syllable of the largest prosodic unit) and 2) some form

of prosodic saliency (e.g., louder volume, longer duration, and higher pitch) is frequently deployed at an achieved possible completion point, ratifying the status of the turn as possibly complete. Without prosodic markedness, proposed possible completion points can be hearable as equivocal or premature completions. I also demonstrate that a drastic shift in bodily configuration (which frequently accompanies a gaze shift) can be used as a gestural version of turn completion 'ratifier'. Marked non-verbal practices such as a drastic shift in bodily deployment and an outburst of laughter are observed at a 'claimed' or 'insisted' possible completion point. This is viewed as a systematic practice that minimizes problematic completions, a loophole in the turn-taking organization that allows speakers to propose a possible completion of a turn before it reaches a relevantly final element.

This study contributes to the ongoing research efforts on characterizing turn units and possible completion points in the field of CA and interactional linguistics from a cross-linguistic perspective. In line with the theme of the panel, the paper is concluded by discussing the relationship between the projectability of an emergent action within an unfolding turn, the flexible notion of grammatical completion, and its import for the high constructability of turn units in Korean.

Adriana Patiño

"Being from there": Negotiating power relations in a sociolinguistic ethnography in Madrid

[contribution to the panel *Voices from the field: Identity, language and power in multilingual research settings*, organized by Giampapa Frances]

One of the major dilemmas when practising critical sociolinguistic ethnography within the field of education is the observer's degree of implication within the studied site (Unamuno, 2004). Thus, if the ethnographer wishes to reconstruct the way participants act and the way they explain their decisions, how far should the researcher intervene within the daily practices he/she is observing?

The main purpose of this presentation is to reflect upon the major dilemmas in negotiating the power relations of a female researcher of Latin American origin within conflictive classrooms in a high school in the centre of Madrid. The way these relations are negotiated gives rise to consequences for the entire research (data collection, analysis, and so on).

In doing the fieldwork and thus being witness to conflicts between teachers and students, certain tensions arose regarding what to do. Any action might be interpreted by either group of participants as an alignment with the 'adversary'. However the different roles I played within the site, as well as my ethnic identification with the majority group of students, allowed me to get closer to participants and thereby understand the social order that was being reproduced there.

In this presentation, I will focus on interviews with students, specifically with girls. Within these interviews they explain the conflictive experiences they live through at this high school, positioning themselves in opposition to the institution. From the climate of trust created in interviews arose a feeling of shared identity as "being from there". One aspect of this identity was the moral ethos it revealed, upon which all the students based their evaluations of conflict, and of everything else that went on both in and out of the classroom. Analysis of conflicts revealed social transformations, still in progress, within the context of a recent multicultural social mix.

Birte Pawlack, and Bernd Meyer

Subjectivity in interpreter-mediated discourse: Mitigation

[contribution to the panel *Subjectivity in discourse*, organized by Baumgarten Nicole]

Analyzing the source-target correspondence (Pöchhacker 2006) in interpreter-mediated discourse, one observes that translated discourse very often does not correspond exactly to its origin. The target text differs in addition, omission or modification of some linguistic elements. In this paper we shall show how interpreters intervene in the communication process by adding mitigators, despite the lack of any linguistic triggers in the source-text. While other research on mitigation concentrates on the relation between speaker and hearer (e.g. Mason & Stewart 2001 and Krouglov 1999) we focus on the relation between speaker and content. The objects of study are 'bushes' which, according to Caffi 2007, affect mainly the propositional content. They allow the speaker to express a lower commitment regarding the truth or the validity of the propositional content. As Caffi explains, bushes (e.g. a bit, something like that, a kind of) mitigate by introducing vagueness in the propositional content of the utterance. The examined corpus contains three performances of one and the same talk on socio-political matters held in Brazilian Portuguese, translated into German by five different interpreters (ca. 35.000 words). Analyzing the source-target correspondence we discovered that all interpreters added mitigators although no triggers were given in the source text. Examples for such items are eine Art ("a sort of"), der ein oder andere ("one or other of"), eigentlich and praktisch ("practically"/ "basically speaking"). Where interpreters add mitigators to the original statements, the propositional content changes and the validity of the utterance is constrained, so that the interpreter gives his or her subjective tone to the discourse. A tentative explanation for

our findings is that certainty and conviction play an important role in political discourse and that interpreters who do not share such certainties and convictions will have difficulty in bringing it across in the target language.

Aud-Kirsti Pedersen

Language contact and the transmission of toponyms

[contribution to the panel *Socio-onomastics as pragmatics*, organized by Östman Jan-Ola]

The main topic I want to address in this presentation is whether and to what extent the type of the speech societies involved has an impact on how toponyms (roughly, 'place names') are transmitted between languages. Analyses of toponymic materials from multilingual societies have shown differing patterns due to language contact. The language contact feature investigated here is in general referred to as borrowing, but I will argue for a more accurate terminology depending on what kind of language contact has taken place between the groups involved.

If toponyms are passed from one language to another when two different language groups are in contact with each other, I call this process borrowing, but if a group adopts new toponyms as a result of language shift, I will call the process transfer of names, even if the linguistic result when talking about a single name would be the same in these two processes. I refer to these two processes, borrowing and transfer, as the transmission of names. A third kind of process is the making or construction of names, where a toponym belonging to a suppressed group of users is deliberately changed by a dominating group as part of an assimilation process.

To simplify, we can say that the transmission of toponyms is of three kinds: phonological, semantic and compounded transmissions. In toponymic materials from different places where language contact is found or where the place has a history of contacts, different strategies for the transmission of toponyms have been used. In some groups toponyms of the phonological and compounded transmission types are mostly used, whereas other groups prefer semantic transmissions. I will discuss to what extent different means of transmitting toponyms are connected to linguistically internal and/or external factors.

The materials analyzed are mainly from language contact areas found in Norway, Finland, Scotland and France, where language contact between several languages has taken place over long stretches of time.

Miguel Perez Milans

Caught in a 'West/China' dichotomy: Doing a critical sociolinguistic ethnography in Zhejiang schools

[contribution to the panel *Voices from the field: Identity, language and power in multilingual research settings*, organized by Giampapa Frances]

In this presentation analysis will be focused on how issues about power and identity were negotiated when doing a critical sociolinguistic ethnography as a Spanish researcher in the Chinese educational context. Data come from a fieldwork conducted in three different primary and secondary schools in Zhejiang province, where in- and out-classroom interactional/discursive practices were analyzed in relation to the current socio-political/economic conditions of the People's Republic of China. This study showed how new cultural resources are being legitimated by the institutionalization of new rituals based on patriotic, Confucian and communist values. The 'good' participation in those rituals is interactionally constructed in relation to a 'Chineseness' characterized by all those values and in contrast to a so-called 'Western values', following the guidelines of the "patriotic educational campaign" (爱国主义教育) that has been implemented by the Chinese Communist Party in a period of time in which its legitimacy as the only ruling (communist) party is locally questioned. In this research context, relationships with all my participants (schools' principals, teachers and students) were fully built up around my regional identity as 'Westerner'. Although that category did not make sense to me at the very beginning of the fieldwork, it became a key issue through the research process, as it was reproduced to negotiate both my own role within the schools and the meaning of everyday practices. Examples taken from everyday interactions and interviews in the schools will be analyzed from an interactional/discursive perspective.

Daniel Perrin

"Let the pictures do the talking" – Investigating TV journalists' collaborative text production strategies

[contribution to the panel *Collaborative news writing: A discursive perspective on news production*, organized by Perrin Daniel]

What do journalists do when they negotiate their work, solve their tasks, and produce their texts? How and why do they do it, and to what effect? Increasingly, linguists are investigating writing processes in public discourse, media, and journalism. However, collaboration in general and especially between journalists and cutters has until now been largely unaddressed by newswriting research. In this article, I will first provide a short,

systematic overview of linguistic and interdisciplinary approaches to analyzing newswriting processes. Key questions are: What are the main issues and methods? Where has the field come from and where does it seem to be heading? How can the pragmatics of news production be related to other disciplines? What added value does that bring to journalism/media studies – and to their related professional fields? I will then present the research questions, methods, findings, and interpretations of a concrete example of linguistic research into newswriting. The ethnographic "idee suisse" project investigated text production in three Swiss television newsrooms as a situated activity and related it to psychobiography, social settings, and cultural resources – to individual, organizational, and political empowerments and constraints. The resulting data corpus includes documents and interviews that focus on the social remit the broadcasting company has to fulfill and on its management's willingness to do so. However, the most important part of the corpus comprises a large body of data from tracing natural text production processes: video recordings of newsroom conferences and workplace conversations as well as keystroke loggings of writing processes in the newsroom. Drawing on these data, I will identify the repertoires of visualization and captioning strategies and routines of journalists and cutters. The interplay of policies, norms, critical situations, and emergent practices in professional collaboration at the interface of verbal and visual text production will be reconstructed and discussed.

Phuong Dzung Pho

Authorial stance in research articles from two disciplines

[contribution to the panel *Subjectivity in discourse*, organized by Baumgarten Nicole]

Writing a paper that is acceptable for publication in a scholarly journal is a challenge to novice writers, especially for non-native speakers. Previous research has pointed out that one of the factors that contribute to non-native writers' papers being rejected is lack of authorial voice (e.g. Flowerdew, 2001) . Although there have been a number of studies on the interpersonal aspect of the research article, these studies tend to focus on only one or two expressions of authorial stance, such as hedging (e.g. Hyland, 1998) or personal pronouns (e.g. Vassileva, 1998) . Within the research article genre, studies on authorial stance tend to focus mainly on the abstract only. It is however important to investigate the expression of authorial stance in the whole article, not just the abstract. Furthermore, the possibility that authorial stance might differ across moves (i.e. textual functions) has not been fully explored. Yet, as pointed out by Reilly, Zamora and McGivern (2005, p. 192) , "the communicative purpose of a text dictates its characteristic features, including indices of stance". This study thus aims at examining a range of linguistic realizations of authorial stance across the moves in all the sections of the research article, from the abstract through to the conclusion of the paper. A corpus of 40 research articles in applied linguistics and educational technology was tagged for moves and parsed for various linguistic features to investigate how authorial stance is expressed in each move and whether there are any differences in these expressions across moves and disciplines. The linguistic features examined include self-reference words, voice, modal auxiliaries and semi-modal verbs, epistemic and attitudinal stance adjectives, adverbs and nouns, reporting verbs and that-complement clauses. The analysis shows that linguistic realizations of authorial stance vary more across moves than across disciplines. The findings of the study have some pedagogical implications for academic writing courses for graduate students in general and for students from non-English backgrounds in particular.

Karola Pitsch

On the interplay of grammar, interaction and space. How tour guides orient to and make visitors move in space

[contribution to the panel *Participants on the move. Language and interaction in changing environments*, organized by Pitsch Karola]

Over the last years, research in Interactional Linguistics (Couper-Kuhlen and Selting 2001) has demonstrated that traditional conceptualizations of grammar (based on written language) are only partly able to describe the syntactical structure of language as it is used in discourse (Auer 2000; Deppermann 2006). On the one hand, participants – when building turns – orient to the syntactical structures of the language being used (Kindt 1994). On the other hand a range of interactional constraints influence on and shape the concrete turn design which, often, cannot be handled with conventional grammatical models. For example, conversation analytic research has brought to light that and how the construction of a sentence/unit emerges in the unfolding course of the interaction and changes step by step with regard to the attention of the recipient(s) (Goodwin 1995). While current grammar theories begin to take into consideration this processual, emergent nature of grammar (e.g. "on-line syntax, Auer 2000), multimodal aspects of interaction are currently not taken into consideration. In our paper we will begin to address the "intersection of grammar and interaction" (Schegloff 1996) from a multimodal perspective focusing particularly on the interplay of the participants' orientation in space and the emergent nature of turn construction. For this we will examine video-recordings from museum tourguides and estate agents presenting exhibits/apartments to visitors/clients. In such settings, tourguides/estate agents are

faced with the practical task of not only delivering their talk to (a group of) recipients, but also – in doing this – to make the participants physically move from one object to another, to make them orient to (specific features of) an object and to adjust their talk to the participants' changing orientation and spatial arrangement. With a conversation analytic perspective, we will analyse in close detail how verbal language, body orientation, head movement, gaze, gestures etc. are used in concert with each other as communicational resources to fulfill the tasks described. We will show how (a) the surface structure of turns at talk – incl. pauses, hesitations, restarts, reformulations, (re)shaping of syntactical constructions etc. – is configured by the unfolding course of the interaction with regard to the participants' orientation in space and (b) how participants use their own bodily behaviour and orientation in space in order to re-orient others. Based on this empirical work, we will argue for a situated and multimodal 'grammar-in-interaction' that is sensitive to the momentarily unfolding course of the interaction, taking into consideration the unfolding character of interactionally relevant resources (such as verbal language, bodily conduct), orientation in space and participation.

Sieglinde Pommer

Contextual analysis in legal translation

[contribution to the panel *Contextual analyses in translation studies*, organized by Vandepitte Sonia]

Legal translation represents a very interesting arena for interdisciplinary research in translation studies. Translating law can be defined as a mix of strategies to produce new meanings and ways in which systems of national legal meanings become negotiable in and across legal cultures.

Although "Law in Context" is a well-known motto for Law-and-Society scholarship, the idea could benefit from closer examination on a methodological level. When translating legal texts, the analysis of context represents a particularly complex challenge due to the asymmetry of legal systems and the resulting inconsistency in categorizations and classifications between the different branches and fields of law, the diverging conceptualizations of legal actors and sources of law as well as the special quality of inter-textual relations.

This presentation aims at investigating more closely how contextual analysis works in legal translation and how it differs from other translations. Which are the units of analysis from which the law starts? What working definition does the law employ for the central type of "pragmatic meaning" its investigation wants to reveal? Do they distinguish between different types of pragmatic meanings? Distinguishing between the jurisdictional context and the institutional, situational, and the local context of social constraints, we discuss in how far the institutional character of law influences the translatorial decisions and what aspects of legal contexts and which key contextual influences define the cognitive environment of the legal translator.

Context suggests a universal and unifying construct for conceptualizing the wider social, cultural, political and economic determinants. Within the broader concept of context, legal culture constitutes a crucial component. Considering the relevance of legal pluralism, we investigate how comparative legal analysis relates to comparative contextual analysis as methodology for comparative research. How can it provide important insights for legal translation with regard to identifying crucial categories determining differences in legal cultural contexts? In how far contextual interrogation must precede any serious analysis of similarity and difference in the field of law?

Considering the specific characteristics of legal languages, we discuss how the legal languages involved in the translation have an impact on the pragmaticmethod chosen and in how far the directionality of a language pair plays a role in the choice of the method? Evaluating the implications of the gap between law on paper and law in reality, this contribution furthermore examines the role of socio-historic context for legal traditions and questions whether dynamic contextual analysis is apt to capture contextual change in the field of law and with which tools.

Describing the considerable overlap between pragmatics and sociolinguistics, which both share an interest in linguistic meaning as determined by usage in a speech community, we claim that there is a principle called "fidelity to context" and we explore how contexts may be transcended by invoking general purposes. Investigating context, structure, and diversity in legal translation analysis, this presentation aims at clarifying how law studies the context systematically, what variety of methods it uses, what their specific advantages are as opposed to general contextual approaches, and whether any translation principles can be generalized.

Gabriela Prego-Vázquez

Code-switching and frame manipulation in professional discourse

[contribution to the panel *Sociolinguistic and pragmatic aspects of institutional discourse: Service encounters in multilingual and multicultural contexts.*, organized by Rojo Luisa Martín]

This paper analyses the role of code-switching in professional discourse (Codó, 2003; Codó, 2006; Domínguez Seco, 2004; Pan, 2000; Schau et alii, 2007; Torras & Gafaranga, 2002) in a corpus of 80 recorded interviews between employees of a Galician partly-state owned water utility company and customers from a multi-method approach. Drawing on the Ethnography of Communication, Conversation Analysis, Interactional

Sociolinguistics, Critical Discourse Analysis and Critical Sociolinguistics (Heller, 1999, 2001, 2002, 2003) or Critical Ethnography (Blommaert et al 2001, 2003), instances of code-switching are subjected to socio-discursive, sequential and critical analyzes to understand the role it plays as a strategic resource to control the interaction in professional discourse.
The findings reveal that employees use the conversational function of code-switching, that is, "personalization versus objectivization", to mask interactional asymmetries between the participants. Specifically, switches from Spanish to Galician indexing "personal' and 'didactic footings" emerge in the course of depersonalized, 'objective' professional discourse. The paper discusses the sociodiscursive role of code-switching in reproducing new ways in which power is exercised over its citizens, namely conversationalization (Fairclough, 1997) and motherese (Wodak, 1996) in a professional discourse setting.

John Rae, Penny Stribling, and Aleksandar Aksentijevic

Autistic children's production of melodic vocalizations in interaction

[contribution to the panel *Interactional Approaches to Communication Disorders*, organized by Wilkinson Ray]
Children with autism spectrum disorders (ASDs) display a range of deficits in language and social interaction. These commonly include impairments in prosody, notably 'flatness', that is, lack of pitch variation. For example, it has been reported that teenagers with autism differ from their peers in their perception and use of prosodic stress (Paul, Augustyn, Klin & Volkmar, 2005). Their study examined high-functioning speakers who possess a good lexicon and have little detectable semantic impairment. By contrast, the present study examines vocalizations produced by individuals with autism, more severe intellectual impairments and little functional speech. Conversation Analytic research into another population with limited speech, namely persons with acquired aphasias, has shown how lexical and non-lexical vocalizations may be produced with melodic contours that can be used as an interactional resource (e.g. Goodwin, 1995). We describe vocalizations produced by children with ASDs in response to environmental events, in particular actions of caregivers, and identify forms of melodic vocalizations produced by participants.
The data were drawn from four hours of video recordings collected during a project investigating behavioural responses to music. The participants with ASDs comprise of a young woman aged eighteen ("Helen"), and a young man aged sixteen ("Josh") interacting with carers in a specialist residential school in Southern England. Occasionally, both participants produce melodic vocalizations. We identify two interactional environments in which these are produced: (a) in response to another's actions (b) choral production in the contexts of songs. Whilst Josh's melodic vocalizations frequently have no apparent relationship to social events, on occasion he produces them in response to other's actions, a practice that has also been observed in relation to echoic vocalizations (Wootton, 1999). For example, when his carer asked him to stand, he produced a loud melodic vocalization (that sounds like a protest) before complying with the instruction. His carer often mirrors his vocalizations. While usually he is not responsive to such vocalisations, we show that Josh is capable of copying them, and is capable of bringing his gaze to his carer as he does so. Helen commonly joins in the vocal production of songs and lesson-closing announcements. Whilst such vocalizations have a verbal component; it is not clear that Helen understands this verbal meaning. Nevertheless Helen's ability to join in with songs shows a capacity to respond to and produce melodic vocalizations.
Whilst some children with ASDs may experience difficulty in the production of prosody variation, the analysis shows that some individuals with autism display a capacity for responding to, and producing, melodic vocalizations. This capacity may be used to encourage and support vocal interactions in this severely communication-impaired population.

David Randall, and Morten Petterson

The organizational production of timely interventions

[contribution to the panel *Talk in emergency work: calls for help and response dispatch*, organized by Cromdal Jakob]
In this paper, we discuss the way in which a broadly 'interaction analytic' framework can identify factors which provide for dependability and trust in the setting of emergency services work. Using observation and video analysis we show how, in a number of contexts, knowledge work is visibly and accountably produced, and moreover produced in a context where interactional features are occasioned by the need for timely intervention. That is, we will suggest that interaction itself is not the topic. Occasioned interaction in a context where pressures of timeliness and accuracy are visibly oriented to, is. We do this through a comparison of work in different countries, notably England and Sweden (in the latter case, in a number of different centres). We focus on work undertaken by operatives in a period of rapid technical and organizational change. Specifically, what was envisaged was a move to support for call distribution, or sometimes centre-to-centre cooperation. The value of the studies we discuss arguably lies in the applicability of findings to a situation where further technical and organizational changes are likely, notably with the putative affordances of Web 2.0 and most notably with the

possibility that taxonomic, folksonomic and ontologically- based systems are likely to be trialled.

Jarno Raukko

Exonyms as socio-pragmatic indicators of contact, politics, and exotism

[contribution to the panel *Socio-onomastics as pragmatics*, organized by Östman Jan-Ola]

The translation of proper names can reveal historical contacts between languages and cultures. If we take names of European cities in different European languages, for example, the rule of the thumb is that target languages have usually translated names of cities with a sufficient significance to the target culture, producing *exonyms*. In many cases, the process involves *familiarization*: a name perceived exotic is changed in order to make it look or sound more familiar. Thus, languages such as Italian and German each have their own names for major cities in Italy and Germany (e.g., *Napoli - Neapel*, *Venezia - Venedig*, *Colonia – Köln*, *Monaco (di Baviera) – München*), but there are no Italian or German exonyms for e.g. the present Turkish capital *Ankara* or the present Finnish capital *Helsinki*. There are numerous exceptions to this rule of the thumb, naturally.

A careful comparative investigation (see e.g. Raukko 2007) takes into account that the individual characteristics of languages as well as the ”compatibility” of languages also play a role in the emergence of exonyms. For starters, attention is paid to both phonology and orthography. The shape of exonyms varies, and the different typologies within the range of exonyms may be relevant in deciding whether a particular exonym is in fact a sign of contacts and closeness. Obvious examples of intruding factors include the use of different alphabets (and hence the necessity of transliteration), but also the linguistic rules of a language (e.g., obligatory suffixes in Lithuanian) and the matching of phonotactics (e.g. Italian having a different phonotactic system from French, German, and English) have their effects. Sometimes orthography is changed in order to achieve phonological similarity. Exonyms can also be borrowed through mediator languages, so that the use of exonyms like *Bukarest* and *Lissabon* (in Finnish) may tell more about the significance of German as a mediator than the historical ties between Finland, Portugal, and Romania. A similar case in Maori is investigated by Matthews and Päll (2007).

When we attempt to examine the field of exonyms, we must also look at other features in the social and political context. There has been an international official tendency to recommend language users to reduce the number of exonyms, for instance. Thus, if *Beijing* has totally replaced traditional exonyms (e.g., *Peking, Pekin*) in some languages, this does not mean that the city has lost its cultural significance to target cultures in the recent decades. In the case of former (non-Russian) Soviet Union, Yugoslav, Sri Lankan, Indian, and Burmese/Myanmar names, for instance, the target language users might even need a crash course on the recent history of these areas in order to be able to make such naming choices that would suit their political opinions.

The study of exonyms is often not very far from the more general fields of borrowing and adaptation: how a language takes in and relates to new foreign items. Just recently I saw for the first time that a Finnish supermarket had decided to advertize a recipe for the Russian (but fairly familiar and popular in Finland as well) gastronomical item *blini*: parallel to the usual *blinit*, the recipe offered the (curious) title *linnit*, where the form would adapt to Finnish phonotactic rules and make the name of the course sound like a type of Finnish food. The linguist can remain observing which option wins the competition in time: if *blinit* stays the primary term, it may show that a touch of exoticism is more important in names of food than a sound of familiarity, even if the course stayed popular and important to Finnish food culture. Similarly, the times may have altered in the treatment of foreign place names. Even if many Europeans would nowadays (or soon in the future) feel *Bangkok* or *Phuket* as their second homes, it is likely that possible emerging exonyms (such as **Pangkokki* and **Puketti* in Finnish) would only remain spoken-language nicknames and not be introduced as official new forms.

The paper also summarizes the results of an enquiry into language users" opinions on exonym vs. endonym use. One type of questions speculates on future usage: e.g., if Charles were to become the next king of the UK, should his Finnish name be *Charles* or *Kaarle*? What would the consequences be in regard to cultural familiarity and foreignness? Similarly, opinions are prompted about cases where two naming options pertain or could pertain: what the socio-pragmatic values of each option are.

Jonathon Reinhardt

Politeness, power, and directives in academic discourse: Corpus-based insights from learner English

[contribution to the panel *Im/politeness across Englishes*, organized by Haugh Michael]

In a world of increasing globalization, the number of international graduate students has increased dramatically at major research universities around the world. In the United States for example, international graduate student enrollment has increased an average of 38% every 5 years for the last 50 years, from just over 12,000 in 1955 to nearly 260,000 today (Open Doors, 2006). Many of these students also act as teaching assistants for instructors of large lectures, and interact with undergraduates in office hours or tutoring sessions. For intercultural pragmatic and linguistic reasons, miscommunication and misunderstanding may occur when these students assume their international teaching assistant (ITA) roles, as they are themselves students of English.

In response, this project explores the nature of directive language usage by learners and expert speakers of English in office hours contexts, to inform ITA preparation and advanced English pedagogy, corpus-based pragmatics and politeness research, and the understanding of English as an International Language. Using a social-functional framework, a series of analyses were conducted on data from a learner corpus of directive language produced by pre-service ITAs participating in office hour role plays and expert data from a genre-comparable subcorpus of office hours in MICASE, the Michigan Corpus of Academic Spoken English (Simpson et al., 2002). These included: 1) a grounded analysis to identify directive constructions, 2) a corpus-based register analysis to compare learner and expert use, and 3) a genre analysis of the contextual features and text-based moves of office hours. The project also included analyses not reported here of individual usage, which considered learner background and history, and the implementation and evaluation of a corpus-informed unit of pragmatic instruction.

The first, grounded analysis resulted in a social-functional model of directive construction use in academic discourse, based on pragmatic speech act, functional linguistic, politeness, and intercultural communication theories. This model proposes a negotiation space where the force of a directive construction reflects the stance of the director/speaker vis->0-vis power, operating on three interdependent planes: choice (dependence-independence), involvement (exclusion-inclusion), and objectivity (implicit-explicit). When conceptualized as a space transected by three axes, X, Y, and Z, the independence-inclusion-explicit corner would represent heteroglossia and equal, reciprocal distribution of symbolic power, while the dependence-exclusion-implicit corner would represent monoglossia and unequal, one-way distribution. Using this model, the second, corpus-based analysis shows that compared to expert speakers, the ITAs used fewer inclusion and independence appeals towards students, and used preferred constructions more frequently and from a smaller repertoire, often relying on multi-functional constructions like 'you can'. The third, genre analysis examined expert speaker office hours sessions and proposes a series of mandatory and optional moves centered on framing techniques and an expanded notion of 'construction' that considers the unequal distribution of power in academic discourse.

Subsequent analyses are examining directives usage in other academic and non-academic contexts, where power is distributed equally and unequally, and where participants are learners, experts, native, and non-native speakers of English.

Marc Relieu

Instructional sequences of street crossing for the visually impaired and the formation of a practically accountable audible order

[contribution to the panel *Participants on the move. Language and interaction in changing environments*, organized by Pitsch Karola]

The long-standing interest in the video analysis of interaction and context has been almost exclusively devoted to the study of how visual features of participants' conduct (Kendon, 1990) contribute to multimodal configurations (Goodwin, 2000) and the organization of talk (Goodwin, 1981; Heath, 1986; Schegloff, 1984). In this paper, we address a domain in which participants orient to audible, moving features of urban settings and interact together without the help of vision: orientation and locomotion lessons for the visually impaired (Psathas, 1989 ; Relieu, 1999). Using audio-visual recordings of street-crossing lessons, we consider how participants configure their bodily orientations, organize their mutual spatial positioning (Kendon, 1990) and orient to the timing and trajectories of motor vehicles in the parallel-street traffic. The paper focuses on instructional sequences in and through which participants (1) initiate a reconfiguration of their location and bodily arrangements (2) orient to the sounds that make accountable the ongoing trajectories of various categories of motor vehicles and (3) simulate, then initiate a "safe" street crossing. It will be investigated how embodied, instructed practices discriminate reliable motor vehicles from others, turn noises into audible affordances (Gibson, 1977) and finally constitute the urban environment as an ordered setting.

Johanna Rendle-Short

Children understanding talk-in-interaction in the Australian Aboriginal community of Yakanarra

[contribution to the panel *Talk-in-interaction in (Australian) Indigenous Communities*, organized by Rendle-Short Johanna]

Very little research, to date, has focussed on the way in which people within Indigenous communities manage interaction, and even less research has focussed on how Australian Aboriginal children manage interaction. Most of the previous studies have focussed on the different conversational style of Aboriginal people, although more recently Mushin and Gardner have carried out detailed interactional analysis of overlap (Gardner and Mushin, 2007) and silence (Mushin and Gardner, in press) in the talk of women from a Garrawa community in the Gulf Country. In their most recent paper Mushin and Gardner (in press) highlighted the importance of

analysing ordinary (non-institutional) Aboriginal talk that occurs between speakers when no non-Aboriginal person is present in order to understand more clearly how interaction is managed in Australian Aboriginal talk-in-interaction.
This paper focuses on two aspects of talk from 2 young children from the Indigenous community of Yakanarra, near Tennant Creek. The children were videoed as part of the Australian Research Council funded Aboriginal Child Language Acquisition (ACLA) project which is interested in the input children receive in multilingual environments that include a traditional language, a contact variety of English and code-mixing between languages and speech styles. The data under analysis occurs on the verandah as the children play with, and talk about, a large number of toys and props provided by the researcher in order to elicit talk. The first aspect of analysis focuses on the ability of the children to understand the role of adjacency pairs and the need to provide a second pair part (SPP), and also the need to pursue a response if a SPP is not produced. The second aspect of analysis shows how the children monitor the adult conversation that is occurring in the same interactional space. It shows how the children (and adults) frequently choose to make a contribution to their own conversation at a point at which a turn is complete, in other words at a transition relevance place (TRP), in the adult conversation. So although the adults and the children are, on the whole, having separate conversations, both children and adults tend to integrate the timing of their talk in such a way as to fit in with the other conversation that is occurring within the same interactional space. The analysis makes a contribution to our understanding of how children manage interaction and, in particular, how Aboriginal children manage interaction.

Nadine Rentel

Subjectivity in academic discourse: A cross-linguistic comparison of the author's presence in French, Italian and German research articles in linguistics

[contribution to the panel *Subjectivity in discourse*, organized by Baumgarten Nicole]
Academic discourse, in its written as well as in its oral realisation, is characterised by textual norms and conventions that are closely related to different languages and cultures. These textual norms influence, for example, the structure of a text, strategies of argumentation, the degree of subjectivity/the author's linguistic presence in the text and the choice of linguistic means to express different speech acts.
In academic discourse we have to deal (as for every kind of communication) with the social and linguistic interaction between the author and the reader/hearer of a text. In contrast to what one can still find in the literature about academic discourse, academic texts (oral and written ones) do not only aim at presenting research results as an absolute and objective truth, but there is always a responsible author behind each text. The linguistic manifestation of this presence, the expression of subjectivity (for example feelings, attitudes towards the opinion of other authors, judgements about the methods and research results of other members of the scientific community) vary strongly in different languages.
The linguistic elements in a text the refer to the author behind it are generally calles "metalingual" or "metatextual". Those linguistic means that are used with the aim of improving the interaction between the author and the reader of a text go beyond the purely linguistic content of a text. Metalingual structures can, for example, guide the reader and help him to interpret the propositional content of a text.
In the last decade, academic discourse, and especially the linguistic manifestation of the authorial stance, has been the subject of many studies. Nevertheless, in most studies, English has been analysed as the lingua franca of academic discourse. In contrastive studies, English appears as one of the central languages. There are not many studies that compare more than two languages, and Romance languages, especially Italian, have not yet been analysed in depth. The aim of the present study is to cetagorise the linguistic structures (on the lexical and grammatical level) that express subjectivity in French, Italian and German research articles in linguistics and to search for intercultural differences on the one hand and for similarities and therefore universals for the expression of subjectivity on the other.
Based on an empirical analysis of 20 linguistic research articles in the three languages, the study defines central evaluative speech acts of this text type containing the expression of subjectivity (evaluating the relevance of the study, the approaches and results of other authors, judging the own research results) and categorises their linguistic realisation.

Alice Rouse

Gender, gesture and simultaneous speech - a multi-modal investigation

[contribution to the panel *Gesture, cognition and social action*, organized by Tabensky Alexis]
How are different modes of communication combined and co-ordinated by speakers and listeners to generate meaning in face-to-face interaction? This question was addressed in a recent case study, which compared the patterns of multi-modal interaction between Australian adolescent girls and boys in two single gender groups. The focus of the investigation was overlapping speech during informal conversation between friends, in a social setting. The communicative modes observed were speech, posture, head movement, gaze, gesture, proxemics

and layout. The results revealed interesting similarities and differences in how and when communicative modes were combined and co-ordinated by speakers and listeners in the two groups. This presentation will focus on the way in which two of these communicative modes, speech and gesture, were combined by participants in each of the groups to generate meaning and achieve social and communicative objectives. Gesture was understood, for the purposes of this study, to refer to arm and hand movement that occur with speech during face-to-face interaction. Key findings regarding gesture were that gesture frequency at simultaneous speech was the same for boys and girls, but the type of gestures and their pragmatic uses differed between the two groups; the boys most commonly used deictic (ie pointing) gesture, whereas the girls favoured metaphoric (ie representational) gesture; at the same time, the boys' gestures most often accompanied questions, whereas the girls' gestures accompanied positive comments. Finally, speech and gesture synchronised to form a clear communicative unit, for both groups. When utterances were repeated, the accompanying gesture was also repeated. When utterances were repeated with the utterance partly changed, the gesture accompanying the changed words was also changed.

Josef Ruppenhofer, and Laura A. Michaelis

A constructional account of genre-based argument omissions

[contribution to the panel *Pragmatics in constructions and frames*, organized by Ohara Kyoko]

In discussions of null complement phenomena, pragmatics has been invoked primarily in discussions of the recoverability of omitted arguments (Fillmore 1986) and of the communicative felicity of various constructional omissions, such as the experiential perfect (Goldberg 2006). In this paper, we discuss omission types that are pragmatic in the sense of being specific to particular genres of English. They are, as exemplified in the attested tokens (1-4), instructional imperatives (Culy 1996, Bender 1999), labelese, diary style (Haegeman 1990) and match reports (Ruppenhofer 2004):

1. Sweet Lassi Ingredients: 1 Serving Plain yogurt- 1 cup Sugar- 2 tablespoons Ice Cubes- 4 Method: Blend all the ingredients in an electric blender. Serve 0 cold.
2. 0 Contains alcohol.
3. ...; 0 read Michelet; 0 wrote to Desmond about his poetess; **L.** out at Fabians; 0 played gramophone; ...
4. He hammered 0 wide of Gary Walsh's exposed net.

We will show that while these contexts share some traits, they also differ in idiosyncratic ways that pose challenges to grammatical theory. All four genres are focused on particular referents: the ingredients of the recipe, the author of the diary, the contents of the container bearing the label, or the ball as the object of play. This contrasts with lexically licensed definite omissions, where the omitted referent can be anything that meets the predicate's selectional restrictions and is accessible in the discourse. Also, all of these genre-constructions allow omissions that would not be possible in other genres: compare (5) to (1) above.

5. *And then I served 0 cold.

Further, the omissions occurring in these four genres do not seem to be based on strictly local considerations of topicality. As (3) shows with the reference to person “L”, other referents can intervene between co-referent omissions of the discourse topic. There are, however, also important differences between the genre-specific omissions. For instance, while instructional imperatives and match reports allow for the omission of objects, diary style and labelese allow only for the omission of subjects:

6. 0 wonder why my neighbor hates *(me) so.
7. Storing in dark room keeps *(contents) fresh.

A further difference is that while in diary style the discourse topic can be omitted with any predicate, the other genres disfavor omission in the case of predicates that denote actions outside of the event sequences typically described in the genre. For instance, we have not found attested omissions like (8) in soccer match reports, in contrast to canonical cases like (4) above.

8. Before I took that free kick I kissed *(the ball) for luck.

The four genre-based omissions also interact differently with specific syntactic constructions. For instance, while the zero subjects of diary style can be predicated over by depictives, the omitted objects in match reports cannot (*He kicked off *(the ball) still wet*). Taken together, the evidence supports the view that these omission types are distinct phenomena. Moreover, their grammatical treatment poses various interrelated representational problems. For one, context needs to be referenced in some form. Further, in contradistinction to Kay's (Ms.) treatment of lexically licensed omissions, it seems desirable for labelese, diary style, and instructional imperatives not to constrain omissibility of the relevant arguments in the lexical entries of the predicators at issue. In line with this, we provide constructional analyses of the genre-based omissions in which we provide for the override of lexical valence information by constructions.

Jolanta Rytel

Functions of argumentation in preschoolers' narrative discourse

[contribution to the panel *Argumentative strategies in children's discourse*, organized by Shiro Martha]

Narrative discourse and argumentative discourse seem to be basically distinct phenomena, but they are frequently combined. Narrating is recounting events, while arguing is to convince somebody about the possibility of accepting or rejecting the position taken on a particular matter. The definitions of argumentation imply that disagreement is at the base of all argumentative efforts. In this presentation we challenge this opinion. Focusing on argumentative sequences occurring in two types of situation: one where disagreement between the discourse participants occurs, and another in undisputed, non-conflict situations, where none of the discourse participants is opposed to the speaker's position.

We investigate argumentation which takes place in the process of co-constructing narrative texts at preschool age: 162 Polish speaking children between ages four and seven . Of these, 108 children recounted a film ("The Pear story") to peer listeners. Fifty-four children played the role of listeners who could ask questions when they did not understand what had been said. The children who participated in the study as the co-narrators (two children in the role of co-narrators) constructed together a text for their peers (one child who did not see the film in the role of listener). The material used in our analysis consisted of 93 narrative texts. A total of 4463 utterances produced by children in the roles of narrators and listeners were analyzed.

The narrative text co-constructed in the interaction can be analyzed on a textual (semantic) level, analyzing the content introduced by discourse participants, and on a pragmatic (interactive) level, focusing on who introduces the information, and on when and how the particular content is introduced. Narratives are treated as the product of speakers' and listeners' common discourse, in which not only do discourse participants realize their narrative goals (constructing a story), but they also negotiate their own roles. Co-constructing a story is a collaborative process in which participants must appoint roles, and also negotiate, accept and co-ordinate their own interpretations of what has happened. This leads to a situation, where argumentation can relate to the semantic aspects of the constructed text, as well as to the interactive side of the discourse. The findings show that argumentation in non-conflict situations is connected mostly to the story content (the semantic level) and refers mainly to the mental processes or states attributed to the hero of the story. In the conflict situation, however, it deals with story telling processes (the pragmatic level) and the narrator is the entity which is most frequently argued about. We can conclude, thus that each type of situation leads to different argumentative functions.

Scott Saft

Pronouns, self, and interaction in Hawaiian, Japanese, and English

[contribution to the panel *Emancipatory Pragmatics: The Search for Cultural Parameters in Interactional Discourse*, organized by Saft Scott]

Research on pronouns has at times made direct connections between pronoun usage and the presentation of self. In comparisons between Japanese and English, for example, it has been suggested that the tendency in Japanese either to select pronouns according to the social positions of the speakers and recipients or to drop pronouns altogether correlates with a 'relational' self that places group desires over the individual. In contrast, the inability to drop pronouns in English, especially first person pronouns such as 'I' and 'we', has been said to be indicative of the value placed on the expression of the individual self in English speaking societies (Kashima and Kashima 1999, Kondo 1990, Yamada 1997). Such a connection, however, raises questions about a language such as Hawaiian, which rarely drops pronouns but which is said to have a hierarchical social organization that values group needs over individual ones (Thernstrom, Orlov, and Handlin 1980, Young 1980). How, then, might the usage of pronouns in Hawaiian interaction inform our understanding of the relationship between the self and interaction? Can a Hawaiian conception of self be fit into a relational-individualistic dichotomy? Or, do we have to reconsider such a dichotomy in order to include other forms of social organization? This presentation addresses these questions by using excerpts of naturally occurring data from three languages, Hawaiian, Japanese, and English. The data for English and Japanese are taken from videotapes of first language speakers engaging in a task in which they construct a story in pairs based on a set of pictures. The Hawaiian data come from a set of audiotapes originally made in an attempt to document the language of native speakers. Focusing especially on the usage of first-person pronouns (singular and plural), the analysis does note that English speakers tend to include more pronouns than Japanese speakers. However, at the same time, it is found that Japanese speakers may still express individual desires while dropping pronouns and English speakers may orient to group wants while making numerous direct references to the individual self. Moreover, analysis of Hawaiian shows that speakers employ two separate first person plural pronouns, an inclusive (kākou) and exclusive (mākou) 'we'. The analysis further demonstrates that the inclusive 'we' is frequently employed by speakers to emphasize a sense of community on the part of Hawaiian speakers. It serves, in other words, as a linguistic resource for, among other actions, emphasizing the importance of the group over the individual. Based on the analysis, this presentation suggests a need to reconsider the relational-individualistic dichotomy of the self that

has been used to emphasize differences between western (such as the United States) and eastern societies (such as Japan). In order to understand the range of ways that people can express the self in interaction in different cultures, the presentation explores the possibility of conceiving of the self as a set of parameters that can account for how self-presentation varies across cultures and possibly even across interactional situations.

Srikant Sarangi

Self-other trajectories of decision making in genetic counselling

[contribution to the panel *Decision-making in healthcare encounters*, organized by Cordella Marisa]

Decision-making trajectories are a central feature of the genetic counselling process, ranging from reasons for undergoing genetic tests to disclosing one's genetic status following test results. The familial basis of genetic conditions impacts on self-other relations, although different genetic conditions involve different configurations of family members as far as at-risk status is concerned. For genetic counsellors, it becomes imperative to elicit and assess the reasons that underlie clients' decision-making and the extent to which clients' accounts align with the perspectives of other family members. Interactionally, the perspectives of other family members are managed differently depending on whether or not they are co-present in the clinic.

Based on audio-recorded data from genetic counselling sessions covering a range of genetic conditions, I identify two types of 'others' – *family others* and *general others* – which runs parallel to notions of individual vs. population scenarios. Using extended data extracts, I then illustrate how counsellors and clients differentially draw on 'others' perspectives' in their persuasional endeavour. Of particular relevance are the strategic ways in which genetic counsellors incorporate in to their accounts what other people might or might not do in a given circumstance. This is indicative of the absence of clear decisional reasoning, while recognising the need for legitimising one's decisions at the present moment. The analytic focus of this paper is on the rhetorical and pragmatic dimensions of other-oriented articulations in the accomplishment of decision-making trajectories vis-à-vis future uncertainty.

Shinji Sato, and Miyuki Fukai

Fostering multimodal literacy: Japanese language learners' podcast project

[contribution to the panel *Multimodal literacy in Japanese: Theory, Practice, and Application to Language Education*, organized by Okamoto Noriko]

Recently research on literacy demonstrates that language is not the only means for representation and communication. Researchers claim that state representation and communication is multimodal: people always utilize other modes such as gesture, speech, image, color, and music as well as language (New London Group 1996, Kress 2003). This suggests that language teachers need a much broader view of literacy than what it has portrayed by traditional language-based approaches. Coupled with the fact that technologies such as blog and podcast have made it easier for foreign language educators to incorporate multimodal texts into the classroom, it is imperative that foreign language teachers foster not only learner's "linguistic competence" but also multimodal literacy.

This paper examines a podcast project involving beginning-level Japanese students and shows how the podcast project that aimed to help learners use Japanese for self-expression and creativity with awareness of their audience may also enable to foster learner's multimodal literacy. In this podcast project, first, learners discuss what makes a good podcast, set standards for evaluation, and compose scripts. After audio- or video-recording the first draft, learners comment on each other's podcasts. Based on the comments that they received, learners revise scripts, produce the final product in audio or video. The learners' final products were broadcasted on both iTunes and blogs. Finally the learners evaluate their own and peers' podcasts. In this study, both first and final products as well as learners' comments for their peers are analyzed in order to show 1) how learners became aware of multimodal texts and 2) how they utilized multimodal texts in their podcasts.

The data supports that this project has a potential to foster metacognitive awareness and strategies for developing multimodal literacy practices. In this activity students engaged in not only producing texts but also revising texts based on the comments that they received from their peers. For example, a group whose topic was their school neighborhood restaurants changed the format from audio into video after receiving comments from their peers. Another group created a music video as their podcast, singing their original song in Japanese about a college student life. After receiving comments stating that they would like to not only hear but also see the lyrics, the group decided to add subtitles on their video. These revision processes show that this podcast project provided learners with the opportunity to discuss on different types of modality and their "effective" usage in the process of making and revising their work. The data also shows that learners paid close attention to not only traditional four language skills (writing, speaking, listening, and reading) but also "viewing" as well as gesture, speech, image, color, and music for their podcasts. In the presentation, we will show examples of learners' podcasts and discuss the analysis of both a variety of learners' podcasts and the learners' revision process.

Akira Satoh, and Yuuki Arita

Performing identity through constructed dialogue in small stories of cross-cultural contact

[contribution to the panel *Semiosis, Identities and Narratives in Cross/Multicultural Settings*, organized by Satoh Akira]

This paper will investigate how identity is performed with the use of constructed dialogue in conversational narratives during cross-cultural contact. This study shows the way a Taiwanese person and a Japanese person not only convey the points of the stories (Labov, 1972), dramatize them and involve listeners (Tannen, 1989), but [] also engage in practices of distinction, denaturalization, and adequation (Bucholtz and Hall 2004) to position themselves via the voices of Japanese and Brazilian acquaintances. Relating a small story (Bamberg 2004, Georgakopoulou 2006, 2007, Bamberg & Georgakopoulou 2008) about her command of Japanese, a woman from Taiwan reports what her Japanese acquaintance told her, i.e., her Japanese sounds like Vivian Hsu, a Taiwanese actress/singer who speaks Japanese with a foreign accent. When she heard this she was shocked, because she had not only studied Japanese in Taiwan but also lived in Japan for several years as a graduate student majoring in teaching Japanese as a foreign language. While as an element of the narrative the quotation functions as a point of narrative (or internal evaluation), it also shows that the acquaintance positioned her as a foreigner who speaks 'strange Japanese.' Here, the quotation differentiated her Japanese from authentic Japanese and destabilized her identity as a competent speaker of Japanese. By telling about the story of the acquaintance's positioning of her with constructed dialogues, the woman from Taiwan tries to encourage her Japanese interlocutor to simultaneously evaluate her narrative and to position her as a competent speaker of Japanese. The quotation then triggers the denial by her interlocutor (the Japanese speaker), who tries to save the Taiwanese person from embarrassment. A few minutes later, when the Japanese interlocutor talks about her recent telephone conversation with her Brazilian acquaintance, a 'subject' of her research, she repeatedly quotes the phrases he uses that indicate care for her, such as "How are you?," "Since I didn't hear from you I thought you might be sick," "Please come and see us again," and "What's your plan for winter break?" By demonstrating his treatment of her as someone on an equal footing, she expresses his positioning of her as a friend. At the same time, she shows that she has successfully built a friendship with her Brazilian 'subject'. That is, her quotations indicate her dual position as a friend and as a researcher. Meanwhile, quoting her own replies such as "I'll be in a study," the Japanese researcher makes her story into a drama and involves her conversational partner (the Taiwanese woman), who then quickly supplies the line "I'll be studying." By constructing an utterance in the role of the Japanese researcher, the Taiwanese woman aligns herself with the Japanese researcher, who is studying in the same graduate school.

Kyoko Satoh

Conversation of young females from the perspective of Japanese sociocultural norms

[contribution to the panel *Identities crossing gender/sexuality in multicultural/multilingual settings: Negotiating ideologies of women's'/men's' language*, organized by Maree Claire]

As recent research has suggested, real language practices of both Japanese women and men cannot be captured simply through the eyes of their respective speech styles. However, we are not completely free from the language constraints that are imposed on both women and men. Neither are we unaware of the significance of the femininity or masculinity implied by certain words or ways of speaking. Actually we can detect the peculiar features of languages used by women/men in casual conversations. We consciously draw on the resources of women's/men's language to induce certain effects. We are also obliged to utilize such resources to ensure reasonable behavior in certain situations. In other words, we are cognizant of the dominant discourses of the stereotypical language used by Japanese women/men and the femininity and masculinity inherent in that language.

This study observes casual conversations among Japanese university students from the following three perspectives: 1) how they manage their conversations utilizing dominant discourses characterized by feminine, masculine, and binary gender differences, 2) how they negotiate their norms, and 3) what remains and what is resisted.

In particular, this paper focuses on how they deal with conversation topics in terms of the following aspects: 1) how they introduce a new topic, 2) how they pick up or do not pick up a newly introduced topic by other participants and 3) how they assess the comments of the other participants. It is often pointed out that male conversations are often of competitive nature while the female ones are of corporative nature (Coates 1996 and 2003; Tannen 1991 and 2001 etc.). Unlike those studies, this paper reveals that both female and male students are not uniformly cooperative or competitive. More specifically, through the detailed analysis of conversational data this paper demonstrates the moment when they switch between a competitive style and a cooperative style in the same conversation to enjoy their conversation and maintain good relationships.

Claudia Scharioth, and Konstanze Jungbluth

Self-presentation and adaptation in institutional discourse. The use of linguistic "start off-signals" in German and French introductory rounds of university seminars

[contribution to the panel *Subjectivity in discourse*, organized by Baumgarten Nicole]

The following paper deals with self-presentation and adaptation, concentrating specifically on how participants in German and French university seminars introduce themselves. Of particular interest here is whether people adopt the sentence structure and choice of words from previous speakers.

Linguistic theories, especially conversational analysis and pragmatics, model the rules and structures of presentation groups (Henne/ Rehbock 2001; Sacks/ Schegloff/ Jefferson 1974; Adamzik 2001). Language in institutionalized settings is further analyzed in this paper using the pattern of action developed by Ehlich and Rehbein (Ehlich/ Rehbein 1983). Moreover, the phenomenon of language adaptation is explained in terms of a social psychological process based on sociological theories (Giles/ Coupland/ Coupland 1991; Platt/ Weber 1984). Accordingly, this is an interdisciplinary and cross-linguistic study comparing practices in two cultures which uses the example of one specific interaction – students introducing themselves to fellow seminar participants and the teacher/lecturer – to shed light on the phenomena of self-presentation and adaptation.

The paper focuses on the use of linguistic "start off-signals", with which each speaker starts introducing him- or herself. Typical start-off signals in German are "ja" (yes), "also" (well), "ehm", "hallo" (hello) and "eh" or "bonjour" (hello) in French. Before speakers express the content of their introduction - such as "My name is Tom and I'm studying Linguistics in my third year" - such start-off signals can convey personal feelings and attitudes. On the one hand, these pragmatic structures can express insecurity, on the other hand their use can express informality and as such establish contact to the other participants and the lecturer.

Additionally, the use of particular start-off signals can underline the fact that speakers strongly adjust to the speech of those around them (see Convergence in Accommodation Theory, Giles/ Coupland/ Coupland 1991). Academic discourse supports the important role of listening, i.e. the role of the listener. (Street Jr./ Brady/ Putman 1983; Stutterheim/ Kohlmann 1998). The linguistic analysis of different start-off signals in introductory rounds can therefore reveal the speaker's subjective perspective in institutional discourse.

To investigate this linguistic reasoning my presentation will concentrate on an empirical analysis of ten recordings of presentation groups in Germany (Berlin and Frankfurt/ Oder) and nine recordings in France (Lyon, Paris and Caen), i.e. it is a cross-linguistic comparison, using a qualitative and hermeneutic methodology (Genesee/ Bourhis 1982). As such the purpose of this paper is to show the differences and similarities of the use of start-off signals in German and French introductory rounds. By considering examples in German and French this paper attempts to find common aspects of the expression of subjectivity in these twodifferent languages.

Klaus P. Schneider

"Exactly, yes, that's right": Sequential features of listener activities in small talk

[contribution to the panel *Listener activities*, organized by Norrick Neal R.]

Recent research in variational pragmatics has shown that pragmatic variation occurs not only across languages, but also across varieties of the same language (cf. Schneider & Barron 2008). Against this background, the aim of the present paper is to study listener activities across three national L1 varieties of English, viz. English English, Irish English and American English. The focus of the analysis will be placed on verbal listener responses, and more particularly on their communicative functions, formal realizations and constraints on their combinability. These phenomena are examined in longer stretches of phatic discourse, and the findings compared to previous studies adopting alternative formal-functional approaches (cf., e.g., O'Keeffe & Adolphs 2008). The data for the present investigation are taken from ICE-GB, ICE-Ireland and the Santa Barbara Corpus of Spoken American English. Additional material is taken from the Marburg Small Talk Corpus (Schneider 1988), the Irish Retail Data (Barron 2002). Experimental evidence is also considered (cf. Schneider 2008).

Eva Schultze-Berndt, and Martina Faller

"The dog is sniffing the rock, as you and I can see." The Jaminjung first person dual inclusive pronoun as a deictic evidential strategy

[contribution to the panel *Tense, Aspect, Modality and Evidentiality in Discourse — Australian languages*, organized by Dench Alan]

In Jaminjung, a Non-Pama-Nyungan language of the Western Mindi group, the absolutive form of the first person dual inclusive ('12du') pronominal mindi has a curious function in addition to its use as an emphatic free S or O pronoun. Cliticized to the inflecting verb, it appears in contexts such as those illustrated in examples (1) to (3). Not only are speaker and addressee not core participants in these examples, but they are also not involved as adversely affected participants (another func:=tion fulfilled by absolutive pronominal clitics in Jaminjung) or as beneficiaries (encoded by oblique pronominal clitics). (1) wirib-ni wagurra nguya-nguyang gan-angga-m=mindi dog-ERG rock RDP-sniff 3sg>3sg-get/handle-PRS=12du 'the dog is sniffing the rock (as you and I

can see)' (from a Frog Story narrative) (2) majani guyawud ga-gba=mindi maybe hungry 3sg-be.PST=12du gani-mindi-ya=mindi ngabulu gujarding 3sg>3sg-eat-PRS=12du milk/breast mother 'maybe it was hungry; it sucks (its) mother"s milk/teats' (comment on a suckling puppy, visible to both speaker and addressee) (3) mayadan gan-angga-m=mindi bark 3sg>3sg-get/handle-PRS=12du 'is taking bark off' (speaker and addressee are watching a video showing a woman cutting bark off a tree with an axe) Available data suggest that the clitic is only used (but is not obligatory) if speaker and addressee(s) share direct evidence, usually visual evidence, of an event which is either ongoing at speaking time, or the results of which are witnessed at speaking time. Consequently, its use is almost always correlated with present tense, although exceptions do occur (as in the first line of example (2)). The clitic in this function is relatively frequent; for example, in the Frog Story narrative of 425 intonation units from which example (1) is taken, it occurs 27 times (speaker and addressee were both looking at the picture book). To our knowledge, a phenomenon like this has not been discussed in the literature on evidentials so far. A possible exception is the use of a 1sg pronoun as an explicit marker of information obtained by direct visual observation in addition to a dedicated evidential marker in the Tibeto-Burman language Qiang (LaPolla 2003: 69f.). While Jaminjung does not have a fully-fledged grammaticalized evidential system, the clitic can be described as an evidential strategy in the sense of Aikhenvald (2003). We will argue that its highly specific function of indicating shared direct evidence results from its original meaning of a speaker and addressee deictic, combined with a temporal deictic component (the requirement that the time of the event constituting the direct evidence overlap with speech time). We will also examine the contexts in which the clitic occurs in terms of TAM categories, information structure, and discourse function. Aikhenvald, Alexandra Y., 2003. Evidentiality in typological perspective.

Margret Selting

The verbal and vocal signalling of affectivity in storytelling in telephone conversation – some case studies

[contribution to the panel *Affectivity in conversational storytelling*, organized by Couper-Kuhlen Elizabeth]
In my paper, I will present some case studies of storytelling with affect displays in telephone conversations. The data come from a corpus of everyday private telephone conversations between close friends in colloquial German. I will analyse in detail the verbal and vocal display and handling of affectivity by both storyteller and story recipient. In particular, I will look at the following kinds of resources: -the verbal and segmental display: lexico-semantic, syntactic, phonetic-phonological, stylistic, rhetorical resources; -the prosodic and suprasegmental vocal display: resources from the realms of prosody and voice quality. As in my corpus of telephone conversations participants still do not communicative via a video line, non-verbal facial, gestural and postural cues can be ignored for the data at hand. It will be shown that the display of affectivity is organized in orderly ways in sequences of storytelling in conversation. I will try to reconstruct (a) how segmental and prosodic cues are deployed in co-occurrence in order to make affectivity in general and specific affects in particular interpretable for the recipient and (b) how in turn the recipient reponds and takes up the displayed affect by her/himself displaying matching, but not the same, kinds of affects. As a result, affectivity is shown to be managed by teller and recipient in storytelling sequences in conversation, involving both the reporting of affects from the story world as well as the negotiation of in-situ affects in the here-and-now of the storytelling situation.

Gunter Senft

The Trobriand Islanders' ideology of competition and cooperation in the make -an anthropological-linguistic case study in the times of globalization

[contribution to the panel *Language contact, language change, and ideological beliefs in indigenous languages in the Pan-Pacific*, organized by Ohara Yumiko]
Competition is one of the most typical and characteristic features of the Trobriand Islanders' culture and society. It permeates all areas of the Trobriand Islanders' life. However, in the dialectics of Trobriand society, competition is always based on cooperation between competitors and their supporters. This paper documents and analyzes a speech in which a man in his late thirties transmits his version of the Trobriand ideology of competition and cooperation to a group of schoolchildren in the village centre of Tauwema on Kaile'una Island. The speech documents this ideology in the make; moreover, it also reveals that this ideology is already influenced by radiations of present processes of globalization, radiations which by now have reached villages as remote as Tauwema.

Gunter Senft

Landscape terms and place names in the Trobriand Islands – the Kaile'una subset

[contribution to the panel *Socio-onomastics as pragmatics*, organized by Östman Jan-Ola]
After a brief introduction to the topic the paper first gives an overview of Kilivila landscape terms and then

presents the list of names for villages, wells, island points, reef-channels and gardens on Kaile'una Island, one of the Trobriand Islands in the Milne Bay Province of Papua New Guinea. The data on the meaning of the place names presented were gathered in 2004 with six male consultants (between the age of 36 and 64 years) living in the village Tauwema on Kaile'una Island. Thus, the list of place names is quite possibly not the complete sample, but it is reasonably representative of the types of Kilivila place names. After discussing the meaning of these terms the paper presents a first attempt to typologically classify and categorize the place names. The paper ends with a critical discussion of the landscape terms and the proposed typology for place names.

Janet S. Shibamoto Smith

Honorifics, "politeness," and power in Japanese political debate

[contribution to the panel *Negotiating Linguistic Politeness in Japanese Interaction: A Critical Examination of Honorifics*, organized by Minegishi Cook Haruko]

The proposed paper analyzes the use of honorific forms (keigo) in televised Japanese public political debates. Data are six hour-long taped episodes of the Sunday debate show, Nichiyō Tōron. This show weekly features representatives of the main political parties in Japan discussing current issues under the direction of a moderator. In addition, I provide a comparison with two episodes of the same debate show featuring non-politicians (e.g., academics, journalists, psychologists), in order to elucidate some of the features of honorific use specific to political performance. Each airing of the show involves five - six participants, who respond to the moderator and to each other. My analysis for this paper is restricted to the male participants (n= 20); although women do appear in several of the episodes, they are too few in number to provide an adequate basis for developing an honorific profile of the "political woman" at this time. The central focus of the paper is a detailed analysis of a subset of interactions determined to be particularly illustrative of how a powerful political performance is achieved through the use of honorific forms as a strategy of condescension (Bourdieu 1999) rather than a strategy of politeness. A close discourse analysis of the actual speech data observed within particular interactions provides a clear picture of how speakers negotiate politeness to interlocutors while simultaneously striving to enhance their own status by negating the interlocutor's points and arguing their own party's points. Although the debate participants are not, in these cases, necessarily striving to be polite to each other, they are constrained by the conditions of public debate to seem to be striving toward that end. At the same time, such public debates are performances to a viewing public whose good opinion of their party's policies the debaters hope to obtain and this necessitates overt argumentation against their interlocutors" positions. The discourse analysis is interpreted against a background "profile" of each speaker-interlocutor and topical context. Profiles are developed by coding the data in Atlas.ti@. Coding for the individual portraits includes age, party affiliation (in-power, out-of-powermajor, out-of-powerminor), role in party; this is cross-referenced with counterpart information about the addressee(s) of the utterances containing honorifics. The second coding group provides a road map to the topics covered in each airing and a cross-episode grouping of like topics. This background allows the detailed analyses of each honorific use or non-use to be interpreted in the context of individual speakers' global patterns of honorific use across party power divides, age differences, or status-within-party differences, and topic. Honorifics are seen in these data to serve as a multiply indexical set of forms, strategically used simultaneously to serve several different ends, rather than a static set of forms linked solely to politeness, as they have generally been treated in politeness theory (Brown and Levinson 1978) or the counterpart theory of wakimae "social convention" (Ide 2006).

Yuka Shigemitsu

A comparative study of sequence patterns in conversation: English and Japanese

[contribution to the panel *Rapport Development Strategies in Japanese Conversation: why does intercultural communication succeed or fail?*, organized by Murata Yasumi]

The purpose of the current study is to show that sequence patterns in ordinary conversations are culturally based. The goal of ordinary conversations is information exchanges as well as rapport building. According to Sacks (1992), English has chaining rules and a lot of devices to continue conversations, for example, adjacency pair, jokes, address terms, appositive, "eh" things, 'well', 'you know', or appositive question. When Shigemitsu focused on 'pause' in conversations in multicultural settings (2008a, b), it is found that English native speakers try to fill pauses during the conversation whereas Japanese native speakers do not mind filling pauses by saying something. English native speakers and Japanese native speakers should have different perspective on talking and filling pauses.

This study compares how each turn is continued in English conversations and Japanese conversations in mono-cultural setting. The video taped data are three Japanese conversations by Japanese native speakers and three English conversations by English native speakers. Very different sequencing patterns are found: English speakers tend to add information, reform what they said, expand the previous utterances by giving more details and give their opinion and short responses more often than Japanese speakers. They exchange opinions and have

question-answer adjacency pairs. They are distributed through the conversations. On the other hand, Japanese speakers tend to give minimal responses, repeat the previous speakers' utterance, co-construct the previous speaker's fragments and laugh together. There are also acts of adding and expanding information as well as minimal responses which are typical Japanese style to continue conversations.
Based on these findings, it is also claimed that when focusing on rapport building, English native speakers and Japanese speakers use different devices to keep conversations to continue. English native speakers use the verbal devices to other participants. However, Japanese native speakers use meta-messages and meta-pragmatics to show rapport. It is confirmed when analyzing three participants-conversations, it is found that more than two of the Japanese participants react together to the previous speaker's utterances. Moreover, both of them react in a similar way. They sometimes use the same minimal responses or sometimes they laugh together. This fact emphasizes that there must be some organizing rules in Japanese conversation. The reaction given by Japanese participants do not have any content of information and such common reactive actions will create rapport among participants.
The result of this research will contribute to raise people's awareness towards multilingual societies in which adjustments to different cultural norms are required. If there were any misunderstandings between native and non-native speakers in a language in the setting of intercultural communication, different practice of sequence patterns might be influential keys for successful or unsuccessful conversation in intercultural communication.

Michi Shiina

Vocatives in trial texts: Early Modern English period

[contribution to the panel *Historical Pragmatics: Socio-Cultural Motivations of Language Change*, organized by Okada Onodera Noriko]
I am interested in the use of vocatives in dialogues in a variety of texts in the Early Modern English period, and furthermore investigate what socio-cultural variables influence the choice of an appropriate vocative form in certain context. In the past several years I have been looking at vocatives in drama texts which are constructed texts, and now I move on to look at vocatives in trial texts, that is, texts supposed to record authentic dialogues. This is a preliminary report on my research into how socio-cultural factors such as activity roles and social rank influence the use of vocative in Early Modern English dialogues. By comparing these two different text types, I hope to shed some light on the features which cannot be found otherwise.
The overall aim of my present research project is to grasp the linguistic features or characteristics of vocatives used in trial texts. My research questions are as follows: Question 1: What vocative forms are used in trial texts? (a) Are there any distinctive distribution patterns? (b) Are there any differences of similarities in the use of vocative between drama and trial texts? Question 2: Which socio-cultural variables influence vocative choice?
Theoretically, I draw on politeness theory by Brown and Levinson (1987), studies of address terms since Brown and Gilman (1960), a corpus-based approach practiced by researches at Helsinki University, e.g. Raumolin-Brunberg (1996), and Leech's (1999) study of vocatives in Present-day English.
The source material used is drawn from the Socio-Pragmatic Corpus, which is part of the computerised Corpus of English Dialogues 1560-1760 compiled by Merja Kyto and Jonathan Culpeper. The trial section of the Socio-Pragmatic Corpus consists of about 104,000 words extracted from 15 trial texts.
Compared with Present Day English, in which vocatives are leveled and interlocutors have no other choice than the first name as a vocative, Early Modern English spoken data show a variety of vocative forms and their frequency seems higher than today. I assume that the interlocutors in that period were class-conscious and their use of vocatives may be a reflection of their socio-cultural consciousness. I also would like to deal with editing problems and authenticity of trial texts. By looking at data in the past, I hope to shed some light on the linguistic features of vocatives which are no longer discernable under the appearance ot this classless or democratic English-speaking society today.

Mika Shindo

Constructional change accompanying increase of modal intensification: A cross-linguistic study of visual adjectives

[contribution to the panel *Pragmatics in constructions and frames*, organized by Ohara Kyoko]
This presentation focuses on the English adjective ***clear*** and its corresponding Japanese word ***akiraka***, and examines the interaction between their constructional changes and semantic-pragmatic changes; both shifts from their original visual meanings to acquire pragmatic meanings as modalized intensifiers. These changing processes are accompanied by constructional change within or beyond the NP and category shifts from attributive adjective to adverbially functioning word. These observations on form-meaning pairings are based on Croft's Construction Grammar in typological perspective (Croft 2001): "categories are derived from the construction(s) in which they appear," (p. 4) "[t]he term 'meaning' is intended to represent all of the

CONVENTIONALIZED aspects of a construction's function, … (including even) properties of the discourse in which the utterance is found … and of the pragmatic situation of the interlocutors …" (p. 19)
Diachronic semantic changes of *clear*range froma visual etymology "bright" (OED) through "transparent" or "beautiful" (Chaucer) to "understandable" or "innocent" (Shakespeare). (Shindo 2008) In Present-Day English, *clear* frequently functions as an intensifier (e.g. "This strike was a *clear* failure.") that conveys the speaker/writer's evaluation of the reliability of the proposition (subjectification, Traugott and Dasher 2002), different from describing the nouns they apply to (e.g. *clear* water, *clear* explanation). *Clear* subjectively invokes alternatives (e.g. *total/complete/relative/a kind of/small failure*), sets a non-logical, pragmatic scale, and ranks the following noun at a comparatively high point on that scale.
This subjectification is accompanied by changes of "word order options and category shift in the premodifying string." (Adamson 2000) The intensifier *clear* predominantly appears in the left-most position in the collection of adjective *clear* co-occurring with other adjectives in the same noun phrase; when another adjective precedes *clear*, *clear* does not function as an intensifier, and the preceding adjective is a VALUE (speaker-oriented, subjective) adjective (e.g. *good, nice*, *fine, really, lovely*, *certain, further*).
Akiraka also exhibits constructional change accompanying increase of pragmatic meanings, but with greater morphosyntactic differentiation beyond the NP. *Akiraka* is a *keiyou-doushi* (na-adjective) that changes its inflectional affix according to its modifying word (e.g. *–na*: modifying noun, adjectival; *-ni*: modifying verb, adverbial; *–da*: ending form), and actually functions as both adjective and adverb. *Akiraka* etymologically describes concrete situations "bright" or "open with no obstruction" (Old Jp.), and changed to various meanings such as "bright," "apparently/truly," "openly/publicly," and "cheerful," (Late Old Jp.) and converged to "perceptible," and "understandable" (Early Modern and Modern Jp.). In Present Day Jp., *akiraka* predominantly means "obvious(ly)" that expresses epistemic modality showing the speaker/writer's commitment to the truth of the proposition. These semantic changes occur with chronological shifts of its function: decrease of adjectival (attributive) function, and increase of ending (predicative) function with *koto* (*that*) clause and then increase of adverbial function. In this adverbial function, *akiraka* also shows a shift to sentence adverb occupying the clause-initial position.
These cross-linguistic observations suggest that pragmatic meanings influence construction and category. This presentation could contribute to further discussion about how pragmatic information is incorporated in the processes of language change.

Ruth Singer

A re-analysis of the meaning of an irrealis TAM suffix in Mawng

[contribution to the panel *Tense, Aspect, Modality and Evidentiality in Discourse — Australian languages*,
In this paper I present a revised account of one of two "irrealis" TAM verbal suffixes in the Australian language Mawng. I previously described the irrealis 2 suffix as having imperative or counterfactual meaning, when not used to express negative polarity in combination with the preverbal negative particle *marrik* (Singer 2006, 2003). However this description omits a number of other possible interpretations of the suffix and fails to identify the underlying meaning of the suffix. In addition to imperative use in combination with second person subject agreement, the irrealis 2 suffix has a hortative meaning in combination with a first person plural subject agreement, e.g. *arr-urtpi-na* [1pl.in-hurry-IRR2] "let"s hurry".
Hortatives and imperatives are often expressed by the same morpheme. However the irrealis 2 suffix can also express that an event is desired by the speaker when a verb has third person subject agreement. For example, when giving her opinion of how a card should be placed in a game, a speaker said *Nakapa ja kurnpirripirri kapa yurakanyi* "The crocodile (card) goes first, over there". This sentence contains one verb, *y-uraka-nyi* [3MA-go.first-IRR2], which has the crocodile card as subject and was interpreted by the hearer as a command about where to put the crocodile card. Thus the irrealis 2 TAM suffix on a verb with third person subject agreement can indicate that the event is desired by the speaker, just as it does when the verb has a first or second person subject. Rather than simply encoding an imperative and/or hortative, the irrealis 2 is able to express that an event is desired by the speaker regardless of the person of the subject of the verb that denotes the event.
The previously described "counterfactual" use of the irrealis 2 is also an interpretation of the suffix as indicating desire but this use can extend to the desire of those other than the speaker. This use does not actually indicate that an event is "unexpected" as the term counterfactual implies but instead that the event denoted by the verb is desired by the speaker or the subject but did not occur so is better described as "frustrative" (Sparing-Chavez 2003). The extension of the irrealis 2 TAM suffix to a purposive complement clause marker is unsurprising if it is analysed as basically relating to desire.

Keun Young Sliedrecht

''Multiple'' formulations in two institutional settings

[contribution to the panel *Occasioned semantics: Systematic approaches to formulation in conversation*, organized by Bilmes Jack]

As Drew (2003: 294) has mentioned, comparative analysis of an interactional phenomenon in different institutional settings is necessary in order to find out whether characteristics of this phenomenon are inherent to the setting they are used in or that it is generic to talk-in-interaction. In this paper I will compare formulations in two different institutional settings, namely: police interrogations and journalistic interviews. The data, collected as part of a larger study, consist of 20 police interrogations and 20 journalistic interviews. Specifically, I will discuss the interactional and sequential organization of formulations in situations in which various formulations of the same utterance are given ; the phenomenon of 'multiple' formulations. The research question is:

What are the similarities and differences of the interactional and sequential organization of 'multiple' formulations in police interrogations and in journalistic interviews?

In the first place, analysis of this phenomenon in these two settings demonstrates that in both settings IRs use 'multiple' formulations to work progressively towards confirmation of more explicit versions of the preceding responses of IEs. In a series of successive formulations, IRs reformulate their interpretation of IEs' answer in each formulation more explicitly till IEs confirm the most explicit version. For example: the first formulation in a series of multiple formulations in a police interrogation is *"so you saw him grabbing those things''*, and after confirmation of this formulation by IE the following formulation is *"so you mean that he steals''*. I will demonstrate that there are several similarities between the use of 'multiple' formulations in police interrogations and in journalistic interviews.

In the second place, comparative analysis of 'multiple' formulations shows that formulations are organized differently, due to the specific characteristics of respectively police interrogations and journalistic interviews. In a journalistic interview the interactional and sequential organization of 'multiple' formulations is related to the journalistic goal of information gathering and publication of the information. Whereas, in a police interrogation the organization of 'multiple' formulation s is related to the institutional task of the police officer to write the record during the interrogation

In short: comparative analysis of 'multiple' formulations in these institutional settings demonstrates how the characteristics of the specific settings influence the interpretation of formulations and conversely, that formulations contribute to the establishment of the specific institutions. Although the institutional goals of the police officer and the journalist are different, the way they use the 'multiple' formulations to elicit responses seems to be comparable in different ways.

Tereza Spilioti

Managing closings and face in text-messaging

[contribution to the panel *(Im)politeness in Computer-mediated Communication (CMC)*, organized by Graham Sage Lambert]

Critical moments in interaction, like the end of a conversational encounter, involve risks for the face of the interactants, as they are about to leave the current participation framework and the associated roles (cf. Goffman 1967). As suggested in the literature (Goffman 1967; Eckert & McConnell-Ginet 2003), such strains on interaction can be alleviated by means of ritual forms of talk (e.g. farewells and other parting formulae) in which participants engage towards the ending of a conversation. This paper is aimed at exploring how the participants' face needs impact upon the management of closing moves in text-messaging (or SMS). The study focuses on empirical data collected from three young peer-groups in Athens , Greece . These case-studies follow an ethnographic perspective and concern the recording of temporally-ordered sequences of SMS-interactions, together with participant observation and informal interviews.

As pointed out in Computer-Mediated Communication research, the use of new technologies for communication has made participants undertake a juggling act of combining norms and expectations from traditional genres with the exigencies of a new communication setting (cf. Danet 2001). Rather than presupposing closing sections as a normative characteristic of text-messages, this article will investigate (a) whether participants consider appropriate the use of closings and (b) what types of closing moves are deployed in the specific texts (e.g. parting formulae, affective expressions), together with their co-occurrence with graphemic elements, such as emoticons and punctuation.

It will be shown that the use of closings in text-messaging is interconnected with the relational work (cf. Locher & Watts 2005) that the specific participants achieve by means of this medium. I will argue that closings are employed as a means for negotiating the frame of "perpetual contact" that has been argued to be at play in mobile communication (cf. Katz & Aakhus 2002). In particular, the absence of closing sections in individual texts signals the maintenance of an open channel for communication which provides the participants with perpetual possibilities for making contact (cf. Schegloff 's "incipient state of talk"). However, closings do occur in order to mark the closure of an interactional episode, which, in my case-studies, coincides with the end of a day's activities.

In addition to the relational work of managing the channel for contact, closings are found to be strategically deployed in text-messages which, according to Brown & Levinson's (1987) politeness theory, include face-threatening acts (FTAs). In the context of a communicative frame oriented to "perpetual contact", rejecting an invitation (or a summons) for interaction represents the FTA par excellence. The analysis of messages serving such communicative purposes reveals the mitigating effect of closings upon the strain imposed on the interactants' face.

This study follows a politeness perspective in the analysis of closings in SMS. However, the focus of analysis is not only on their deployment as mitigating strategies, but also on the relational work that closing moves achieve in the specific context. Although previous studies (e.g. Waldvogel 2007) have discussed closings in association with people's relational practices in online environments (for instance, in workplace email), there is still ample scope for research on the use of closing formulae in peer-groups who sustain close friendships through a web of mediated and face-to-face interactions. This paper will demonstrate how the management of closings in text-messaging contributes to the maintenance of an interactional frame oriented to "perpetual contact". This frame of "perpetual contact" will be shown to be paramount for the participants' construction of social roles and identities. Following Spencer-Oatey's (2007) claim that face and identity are inter-related, it will be argued that the strategic use of closings contributes not only to face management but also to the construction of aspects of their in-group identity as close friends who share a long and dense interactional history.

Bernd Spillner

Linguistic, intercultural and semiotic contrasts of obituaries

[contribution to the panel *Contrastive media analysis – approaches to linguistic and cultural aspects of text types*, organized by Luginbühl Martin]

The paper starts with short definitions of ʻText typeʻ and ʻContrastive textologyʻ. ʻText Typeʻ (ʻTextsorteʻ, ʻgenreʻ, ʻdiscourse typeʻ) is defined by linguistic and pragmatic means, especially by conventions in lexical choice, phraseology, text structure, typography etc. Among other methods of ʻContrastive Textologyʻ (multilingual comparison of translated texts, contrasting texts and adaption in the target language, comparison of texts in equivalent communicational situations, analysis of parallel text corpora, etc.) contrasting text types has been proven to be the most effective approach. The possibilities of pragmatic contrasts will be demonstrated on the basis of obituaries from more than 30 different languages/countries/cultures. ʻObituariesʻ may be defined as texts published in print media (news papers) informing about the recent death of a friend, family members, colleagues etc. There are different ways of informing about death and funerals. Nevertheless printed obituaries in newspapers are customary in many countries. In addition to information about death and obsequies, obituaries may express communicative functions such as solidarity, social reputation and even advertising. The text type is characterized by verbal style (frequency of kinship terms, euphemisms, names and nick names, religious metaphors etc.), typography, text structure etc. In recent years there has been a growing tendency to introduce non-verbal textual elements (visual symbols, photos, emblems). Besides few internationalization tendencies, e.g. borrowing of some visual elements, most obituaries show a wide range of national, religious and even regional differences. Even if the text type is a very traditional one (theme, verbal conventions, typographic presentation, text structure etc.), a lot of innovations have been taken place in recent years on the non-verbal level. The contrastive analysis of such text types reveals strong intercultural differences.

Jiranthara Srioutai

Semantic representation of expressions with past-time reference: Evidence from English–Thai and Thai–English translation

[contribution to the panel *Salient Meanings*, organized by Jaszczolt Katarzyna M.]

It can be observed that tenses in English may have nonliteral temporal interpretations. For example, the past tense in (1) , spoken to a stranger riding in the same elevator at the moment of speaking, marks a polite request; the present tense in (2) is its narrative present use, where it refers to past eventualities; while the present tense in (3) refers to an eventuality in the future, and the modal 'will' (see Enç 1996), which may express futurity, is found in (4), which conveys an eventuality at the time of speaking.

(1) Which floor did you want?
(2) I'm sitting on the verandah when up comes Joe and says …
(3) Mary goes to the opera tomorrow night.
(4) Mary will be in the opera now.

This being the case, it has been proposed that grammatical tenses may not actually tell time, i.e. past, present, or future, but can be seen as modality, a category indicating degrees of certainty of a proposition (Matthews 1997: 228). Modality in turn has been proposed to be represented by the acceptability operator ACC in the frameworks of Grice's (2001) Equivocality Thesis and Jaszczolt's (2003, 2005) Default Semantics. The reanalysis of tenses as modal markers can be done not only in English but also in such tenseless languages as Thai (e.g. Srioutai

2006).
The paper explores certain Thai and English expressions with past-time reference in translations into and from the two languages to see if they can all be represented by ACC. The objects of the study are /dây/, /l ɛ’ ɛ w/, and /khəəy/ in Thai and the simple past, the epistemic necessity past, the epistemic possibility past, and the past of narration in English. So-called past temporal expressions in Thai /dây/, /l ɛ’ ɛ w/, and /khəəy/ may occur before or after a verb and may combine with verbs from all aspectual classes. The Thai and English data consist of sentences taken from two celebrated novels /s i i ph ɛ’ɛ ndin/ (*Four Reigns*) and *Harry Potter and the Order of the Phoenix*, and are compared with their translations in the other language. From the data, it is suggested that the representation of the expressions with past-time reference by ACC is highly plausible. This in turn shows that their encoded meanings relate to modality rather than temporality and that their temporal interpretations are only their default, salient meanings, which are typically taken to be what the speaker means but sometimes do not arise.

Lesley Stirling

Tense and aspect shifts in Kala Lagaw Ya oral narratives

[contribution to the panel *Tense, Aspect, Modality and Evidentiality in Discourse — Australian languages*, organized by Dench Alan]
Kala Lagaw Ya (KLY) is the language of the Western Torres Strait islands, with two main dialects centred around Saibai Island and Mabuiag Island. It exhibits complex tense-aspect marking involving both metrical tense distinctions and aspectual distinctions, and the extent of dialectal difference in the semantics and pragmatics of tense-aspect marking remains an open question (e.g. cf. Bani & Klokeid 1971 on Mabuiag and Kennedy (1985) on Saibai).
This paper describes the systems in each dialect and investigates the discourse-semantics of tense-aspect marking in a corpus of 19 oral narratives, building on previous work on reference and episodic structure in these narratives (Kim, Stirling & Evans 2001, Stirling 2008).
Unsurprisingly, the resources of the ‘metrical tense system’ are not exploited in narrative texts, which exhibit a restricted range of ‘narrative’ past tense marking including the Remote Past Perfective, a Remote Past Imperfective, and Non-Future tense. The Remote Past Perfective functions as the default framing tense, with the more immediate Non-Future form and the Remote Past Imperfective tending to be used in ‘peak episodes’ (Labov & Waletzky’s (1967: 34) narrative ‘highpoints’, characterised by extensive ‘evaluative’ marking; Stirling (2008) found that instances of ‘double reference’, i.e. appositional reference to participants, also clustered in these peak episodes). An example is given in (1), showing a switch from Remote Past to Non-Future across two clauses.

(1) Ii+0 nan warsamay+dhin pawpa.
Ii+ERG 3sfACC steal+RPP to_leeward
Ii stole her westward.
Kaypun Puti nadh nan dan puydha+n.
At_leeward Puti 3sfERG 3sfACC eye pluck+NF
There behind, at Puti, she picks her eyes out.

However, the correlation between peak episodes and choice of non-remote perfective tense-aspect is not complete. In particular, the use of non-remote perfective tense-aspect is more widespread.
This paper will consider the pattern of tense-aspect shifts in KLY narratives in detail, teasing out the extent to which it reflects the marking of distinctions in aspectual meaning and the extent to which it can be explained by discourse-pragmatic considerations.

Anne Storey, Tse Lai Kun, and Chan Lap Ki

Discourse of clinical training

[contribution to the panel *Language, medicine and culture: Researching healthcare discourse in multilingual and multicultural contexts*, organized by Zayts Olga]
The authors report preliminary findings of a study of interaction in clinical training sessions in a teaching hospital in Hong Kong, specifically in bedside teaching and problem-based learning sessions. The first part of the report describes the discoursal features of bedside teaching, which includes two discourse events - a student-patient interview and a clincial teaching session. The authors analyse the move sequences of the second event and explain the significance of the sequences in terms of the linguistic, institutional, and educational contexts of clinical training in Hong Kong. The second part of the report shows the mapping of the discourse in a final year problem-based learning tutorial, and analyses the themes and patterns that emerge from this.

Maria Stubbe, and Kevin Dew

“Shall I say about 60?” The (re)construction and reification of diagnostic information in

health encounters

[contribution to the panel *Decision-making in healthcare encounters*, organized by Cordella Marisa]

This paper explores how health professionals manipulate what information is selected, what continues to be attended to, and how information gets (re-)interpreted over time as health professionals co-construct a patient's medical case history. This is one theme emerging from a New Zealand study which has been tracking patient-health professional communication across complete cases or 'episodes of care' from the point of referral by a GP through the secondary care system. A range of methodological approaches has been taken in the analysis of the data but there is a strong focus on the micro-analysis of video interaction data in combination with inter-textual comparisons and ethnographic data including clinical records and interviews. Our particular focus here is on the discursive strategies routinely used by health professionals to 'translate' or 'reconstruct' the often vague descriptions of symptoms and other information provided by patients into clinically relevant diagnostic cues and categories.

Maria Stubbe

Unanswered questions about affectivity in storytelling

[contribution to the panel *Affectivity in conversational storytelling*, organized by Couper-Kuhlen Elizabeth]

This contribution will address substantive and methodological issues in the study of affectivity in storytelling. The discussion will be open to all members of the panel and the audience.

Hao Sun

A shift in service representatives' discursive patterns

[contribution to the panel *Chinese Discourse and Interaction: Theory and Practice*, organized by Pan Yuling]

With an aim to explore the intersection of context, culture and discourse from a diachronic perspective, this study examines telephone interactions between service (or business) representatives (SR) and customers. Focusing on representatives' discursive patterns, it compares data collected recently with similar telephone calls obtained a decade ago (see Sun 1998, 2004, 2008).

The significance of this study lies in the following: First, very little research has been conducted to systematically investigate telephone interactions across times in spite of the fact that telephone interaction constitutes an increasingly important part of our lives and that telephone conversation has been studied in several languages (e.g. Luke & Pavlidou, 2002). Secondly, language change is typically examined at the levels of phonology, semantics and syntax, yet it is important to examine changes at the discourse level and within communicative events as well, for neglecting such important dimensions of interactions will leaves gaps in our knowledge and understanding of reality and the relationship between language use and its context. In addition, this study also intends to explore the interaction of language and globalization, an issue that has received increasing scholarly attention (e.g. Coulmas, 2005; Lee, 2006). It is against such background that the current study is undertaken.

This study draws on several important notions for the situated analysis including frame (Bateson 1972; Goffman 1974), ideational and interpersonal meanings of language (Halliday 1971), communicative events (Hymes 1972; Saville-Troike 1989) and metapragmatics (e.g. Mey 1993). The data of this study consists of recorded naturally occurring telephone calls in Chinese between business or service representatives and customers. A similar set of data collected from a decade ago will be used for basis of comparison across times.

In this presentation, the researcher first identifies and describes observed changes in the representatives' speech patterns, which indicate a shift in framing, a notion originally proposed by Bateson (1972), or in ways of speaking in the communicative event. The presenter then focuses on the meanings of such a shift at different levels: lexical, structural and discourse. The author will also discuss possible economic and sociocultural factors that have contributed to the observed changes.

Preliminary findings of this study suggest that changes have been observed in telephone interactions in several cases, particularly for calls involving employees from large scale enterprises/services. Specifically, scripted and more elaborate routine opening and closing as well as new linguistic formulations have been observed in several calls, and this is very different from the patterns observed a decade ago. Other changes include representatives' key(tone), their initiatives in checking customers' needs and the interactional options provided during the interaction. Comparing the discursive patterns manifested in the data obtained a decade apart, salient differences are found.

The author will also demonstrate how cultural norms continue to play an important role in the shaping and reshaping of discursive practices against the background of the socioeconomic changes and globalization. Such intersection of discourse, context and culture results in a unique linguistic/pragmatic feature as a solution to address the problem of recipient identification (see e.g. Pan, Scollon and Scollon 2002; Sun, 1998) in such interactional contexts.

The presenter proposes that the forces of the change need to be examined from both directions (top and bottom)

although most of the changes observed in the data seem to be enforced from the top. Additional sources of information will be included such as web postings by individuals on telephone etiquette to enrich the background information about the historical and sociocultural context.

Ryoko Suzuki

Interactional profile of causal kara-clause in Japanese conversation: Because 'main' clause is there or is not there

[contribution to the panel *Clause combining in discourse: the interplay between structure and pragmatics*, organized by Ewing Michael]

In Japanese conversation, the clauses typically considered to be the dependent clauses ending with the markers of subordination frequently occur without any main clause following them. Those clauses are called "Suspended Clauses" by Ohori (1995, 2000). The clauses are "incomplete" in the sense of grammar books, but the interlocutors have no problem interpreting them and keeping the conversation going. A constructed example of canonical cause-main clause sequence is given in (1), and in (2B), a *kara*-clause occurs by itself without any clear 'main' clause. There is no 'main' clause following the *kara*-clause, but a typical interpretation of (2B) would be a refusal as indicated in the translation, according to Ohori:

(1) *tsukareteru kara ikanai*. '(I)'m tired, so I won't go.'
tired-STATIVE KARA go-NEG

(2) A: *kyoo hima*? 'Are you free today?
today free
B: *Ee, demo tsukareteru kara*. 'Yes, but (I)'m tired, so… [I can't make it].'
Yes but tired-STATIVE-KARA (Ohori 1995:210)

(2B) is not considered a 'main' clause in prescriptive grammar, but is not functionally subordinate either, and there is a growing interest in clauses with subordinate markers that are not accompanied by any main clause.

This study approaches causal clause ending with the marker *kara* 'because', from an interactional point of view. The data comes from video and audio-recordings of multi-party casual conversations among friends.

In my data, many *kara*-clauses have so-called 'main' clauses that can be semantically associated with them with varying degree of explicitness, so *kara*-clauses are not technically 'suspended' in those cases: The first group of *kara*-clauses show a tight semantic-syntactic-prosodic relationship between the *kara* and 'main' clauses since the 'main' and *kara*-clauses are right next to each other, and syntactically, they would be perfectly grammatical if the clause order were inverted; The second group of *kara*- clauses do not have quite as well-integrated syntactic 'main' clauses, but ones which are somewhat semantically related. Furthermore, some 'main' clause precedes *kara*- clauses in many cases, so we do not always find the canonical order of clauses, as shown in (1).

Interactionally, after the speaker presents his or her assessment on something, or gives a suggestion, proposal, or description of somebody's action, s/he continues on with a *kara*-clause justifying his/her statement. The 'main' clause and *kara*-clause are not always produced by the same speaker: there are cases of quite elaborate collaboration between participants.

When a speaker uses a *kara*-clause without any explicit main clause, often with a final prosody, the recipients ask clarification questions or give continuer backchannels, facilitating the speaker's further explanation, or supply a related or supporting piece of information, trying to fill the gap of suspendedness.

This study shows that *kara*-clauses with final intonation in natural conversation are not as frequently suspended as we would expect. The morphosyntactic and prosodic features realized in *kara*-clauses have interactional motivations.

Polly Szatrowski

Compliments to the chef: Food assessments in Japanese conversation

[contribution to the panel *Experiencing food through language and the body in Japanese and English*, organized by Szatrowski Polly]

In this paper I analyze how food assessments are constructed using verbal and nonverbal behavior in Japanese conversations among people eating food prepared on television cooking shows. Although there has been a wealth of research on compliments and their responses (Pomerantz 1975, 1978, 1984; Brown & Levinson 1987; Manes & Wolfson 1980; Kumatoridani 1989; Kodama 1996; Maruyama 1996; Ohno 2005, 2007), with the exception of Akiyama's (2003) study of the use of onomatopoeia to describe food texture, there has been little research on Japanese food assessments. In this paper I will investigate 1) how participants interact with one another and the food they are eating to assess the food and compliment the chef, and 2) how they use verbal and nonverbal behavior to co-construct their assessments.

Research on evaluation (Labov 1972) and involvement (Chafe 1982, Tannen 1984, 1987) has focused on topic, pacing, narrative strategies and a variety of linguistic and paralinguistic devices. C. Goodwin's (1986) and C. Goodwin & M. Goodwin's (1987) research on assessments shows how speakers use verbal and nonverbal

behavior to create "congruent understanding". Assessment is not limited to the "assessment signal," i.e., specific segmental unit such as the adjective "beautiful," but emerges through the "assessment activity" as the speaker monitors recipients' reactions and redesigns his/her assessment over time. M. Goodwin & C. Goodwin (2001) also demonstrate how emotion is an embodied performance, involving intonation, gesture, body posture and timing.

At the end of each cooking show, a panel of 4-5 food assessors tasted and commented on several dishes prepared by the guest cook. Immediate responses to the food included lengthened syllabic nasals (*N:::.* or *N::::::N*. 'Mmmm') and exclamations (*Waa* 'Wow') similar to Goffman's (1981) response cries, and intensifiers (*metya metya* 'wildly', *sugoi* 'very'). These were combined with positive evaluations of the taste (*Oisii* '(It's) delicious', *Subarasii* '(It's) wonderful'), smell (*Kaori ga tamarimasen* 'The smell is overwhelming') and texture with onomotopoeic words (*huwa huwa* 'fluffy', *syaki syaki site iru* 'crispy'). Participants also commented on the food preparation and specific ingredients, how well certain ingredients went together, the appropriateness for the season, and the unusualness of the food (*Hutuu no pooku no mise ni wa nai* '(They don't have this) in a regular pork restaurant'). They also made comparisons with other foods (*Zyagaimo no yatu daikonmoti ni nite masu ne* 'The potato thing is like radish rice cake'), indicated that negative preconceptions had been overturned (*Huruutu poku nai desu yo ne* '(It's) not fruity, is it'), and suggested ways to eat the food.

Nonverbal behavior included clapping, noodle slurping noises, holding and using various eating utensils, pointing with the index finger to the food, or referencing the food by simply putting it into one's mouth. It was also common for several participants to co-construct assessments by overlapping and adding congruent assessments to a previous participant's comment.

This research contributes to research on assessments and compliments related to food and the growing body of research on the embodied performance of emotion/assessment in situated interaction.

Alexis Tabensky

How the palm up hand is used in oral presentations

[contribution to the panel *Gesture, cognition and social action*, organized by Tabensky Alexis]

Among the recognized hand shapes that speakers use for pragmatic purposes, the "Palm Up Open Hand" gesture has been consistently associated with the act of offering or giving (Muller 2004). To perform these moves, the open hand with the palm oriented upwards may be extended into the space in front of the speaker or directed towards the interlocutor (Kendon 2004). It has also been proposed that gestures of this sort are mainly interactive and "specialized for dialogue", as opposed to the gestures that display in some ways the semantic content of speech (Bavelas et al 1992, 1995). In my paper I discuss the use of some forms of the "palm up family of gestures" (Kendon 2004) found in oral presentations given by learners of French. It may seem paradoxical that these gestures, specialized for dialogue, occur in expository discourse, if one considers that this is often described as a monologue rather than a dialogue. The multimodal approach I adopt will reveal however that this dichotomy is insufficient to account for the speech event involved.

The corpus consists of twelve video recorded oral presentations given by intermediate and advanced learners of French. Ten of these twelve speakers used the Palm Up Open Hand gesture - some extensively, others occasionally - to introduce or explain content to the audience (one of the speakers did not gesture at all, the other was restrained by the notes he held in his hand). When content was presented following a structured analytical line of thought, the Palm Up gesture was more frequent and occurred at points relevant to the text structure and cohesion. Although individual varieties of the gesture were observed, these results suggest that a generic form, a "presentational gesture" (Tabensky 2008) could be a distinctive feature of expository oral discourse. Moreover, because there is evidence that the Palm Up gesture family is fairly widespread across European languages (English, Spanish, Italian and French), its use by Australian learners of French in this context may result from a gestural transfer rather than from the acquisition of the L2 gesture patterns. I will address this issue and complete the study with analysis of data from oral presentations given by learners of German and Greek.

Akira Takada

Imagined pathways: Co-constructing ecological knowledge in navigation practices among the San of the central Kalahari Desert

[contribution to the panel *Participants on the move. Language and interaction in changing environments*, organized by Pitsch Karola]

This presentation aims to deconstruct "culture" into the spatial and temporal organization of interactions. Using multimodal analysis of videotaped interactions (cf., Goodwin, 2002), the author explores how a variety of semiotic resources construe the specific context under which the actions of a given speech community became possible in the changing environment.

The G|ui and G||ana, two groups of San, have made extensive use of the central part of the Kalahari Desert.

Since they were relocated outside their previous living area, however, their rich ecological knowledge has not served them well. Even in this situation, they still show a keen perception regarding the ground conditions, for avoiding obstacles as well as for assessing animal signs, as illustrated in the following excerpt. Before this excerpt, Khou called the author's attention to the cast of springhare. He started to tell how and where the springhare moved. He then noted that the spoors were old and further developed the story while walking.

Excerpt 1

1 Khou: = (1) [*ae:*]*abe ama tshao ama* (2) [*kx'oo*]
=[Yeah] he dug him, and [ate] him.

2 Txam: [*ue*]*-xo xa ae tsam =an |gebi-be xo-zi*
[Every] thing, yeah, jackals will eat anything

3 Khou: *abe |okka* (3) (0.9) *au ora =goo-be |gaa-zi* [*||goo*]
Perhaps he (0.9) was facing the opposite way, ((when)) [the springhare] was eating grasses

4 Maxo: [*|gebi-m thaira ka abe ee-m xa kx'oo*]
[Since the jackal was hungry, he ate it.]

(1) Khou began to walk again.
(2) Khou brought his right hand around his belly.
(3) Khou brought his right hand around his belly, again, and then swung his hand.

Focus of the story shifted from the springhare onto the jackal. Khou described the particular circumstances that pertained when the jackal ate the springhare (line 1). The last part of Khou's utterance was overlapped by Txam's utterance, which offered a more general behavioral pattern of jackal (line 2). Following this Khou resumed his account (line 3). He imagined further details of circumstances at which the jackal attacked the springhare. The detailed description suggests that the story neared its climax. Hearers also anticipated that. Overlapping with the end of the turn, this time Maxo gave a summary of the story (line 4).

Here the participants are motivated to arrive at a mutual understanding using a particular form of interactive storytelling. This activity took place according to their distinctive participation framework. For example, in response to the author's question, the main storyteller Khou not merely continued the story but recounted and elaborated his ecological knowledge using acute observations about animal signs and his lively imagination. Txam and Maxo showed their alignment to utterances given by Khou and thereby tried to establish co-tellership with Khou. The presence of outsiders like the author encourages the G|ui/G||ana to formulate their knowledge more explicitly. In these ways, their ecological knowledge becomes 'known' to the participants.

Sachiko Takagi

Representations of nationalism in newspaper articles

[contribution to the panel *The Olympics and nationalism through the media: A cross-cultural perspective*, organized by Kanda Yasuko]

The present study aims to clarify the representation of the nationalism of the Chinese people in English newspaper articles regarding the Beijing Olympics. This is mainly accomplished by analyzing the coverage of its opening ceremony. Using Critical Discourse Analysis (CDA, hereinafter), which attempts to explain the ideologiesrealized in a particular text, we examine the articles in terms of discursive practice. That is, we analyze the "text as they are embedded within, and relate to, social conditions of production and consumption."(Richardson 2007: 39)

First, the linguistic analysis focuses on words like "proud" and "honored" found in the direct quotations of ordinary people including an athlete's family and shows that their nationalism of admiring and glorifying their country rather than their praises for Chinese athletes' endeavors is highlighted. Second, in terms of "discourses," which is one of the elements of Fairclough's order of discourse , we notice political discourse in many parts of the articles. A quote by a resident of Urumqui, the capital of northwest China's Xinjiang Uygur Autonomous Region—in which he expresses his pleasure and honor in welcoming people from various parts of the world— and the description of Tibetan Buddhism monks holding a special prayer ceremony for the Olympics show the discursive practice of sweeping away the doubt and anxiety expressed by the international community about the Chinese government's policies on ethnic minorities and human rights. These are political messages based on the represented nationalism of China 's peripheral people.

The CDA approach to newspaper articles enables us to observe the naturalization of the ideology that the opening ceremony was widely and greatly supported by the Chinese public and that it is their symbol of peace and prosperity, although the press in some other countries report differently. This approach also includes the examination of social situations, which affect the production of such articles. Here, we see the discourse that asserts Chinese power and legitimacy being constructed.

Kimie Takahashi

Gender, desire and linguistic capital in international tourism

[contribution to the panel *Language learning, multilingualism and social inclusion*, organized by Piller Ingrid]

International tourism occupies a very 'special place' in the hearts of thousands of young women in Japan. Be it a flight attendant for Japan Airlines, a tour-guide in New York, or a receptionist at the Sydney Hyatt, a tourism-related career signifies tremendous glamour and is closely linked with a much admired linguistic identity – being bilingual in Japanese and English. For the last few decades, Australia has attracted a large number of young Japanese women, arriving initially on either student or working holiday visas, and often becoming employed in tourism-related industries, with varying ideas, hopes and dreams about careers. This paper is about their linguistic, social and gendered experience as tourism workers, an issue that remains unexplored in the fields of sociolinguistics and tourism. I aim to explore the relationship between gender and the role of language learning and proficiency in the Australian tourism industry, and illuminate how such relationships may contribute to Japanese women's experiences of social inclusion/exclusion in workplaces and beyond. To do so, I will begin with examining the feminisation of desires for three key social practices - language learning, travelling and careers in tourism. What language and gender ideologies underlie such desires and how are they constructed, promoted and/or linked? What are the ways in which the Japanese women can succeed or be constrained when transforming their linguistic capital into other forms of capital in the workplace as well as in wider Australian society? What roles do their gender and linguistic identities play in terms of their career advancement or further international mobility? I aim to provide some insights into these questions.

The data for this paper come from two sources – a longitudinal ethnography of language desire (Piller & Takahashi, 2006; Takahashi, forthcoming) and an ongoing multi-site ethnography of tourism between Japan and Australia (directed by Ingrid Piller and funded by a Macquarie University Research Development Grant). In order to capture the objects in motion, i.e. discourse, gender and desire, I draw on three types of data: (1) in-depth interviews with several Japanese women, (2) participant observation in tourism-related sites, and (3) media texts, including websites, women's magazines and blogs. Three main findings will be discussed: (1) travel to the Centre English speaking countries is promoted as the most authentic way of learning English, and as social capital for self-transformation; (2) a career in tourism is glorified as an international occupation for young Japanese women in that it becomes the incentive for, the means to, and the goal of acquiring English, and (3) bilingualism in the tourism industry is differentially rewarded - Japanese women's success in transferring their linguistic capital into other forms of capital and vice versa requires constant negotiation and reinvention of their identities.

Makiko Takekuro

Humor in the use of Japanese honorifics

[contribution to the panel *Do the Japanese have a sense of humor?*, organized by Kitazume Sachiko]

In this paper, I examine humor in the use of Japanese honorifics in social interaction. I attempt to shed new lights on Japanese honorifics, by setting humorous effects in relief. Then, concerning the question, "Do the Japanese have a sense of humor," which will be explored in the panel, this paper will provide a piece of evidence that speakers of Japanese utilize various linguistic resources including seemingly non-humorous ones such as honorifics, in order to express their sense of humor.

In Japanese interaction, honorifics, "grammatically encoded expressions of respect," are considered to be used in formal situations or among people who are socially distant regarding age and rank, whereas humor is considered to be used in relatively relaxed, informal situations and among people who are familiar with each other. Japanese honorifics and humor appear to be observed in complementary situations, however, they can overlap and co-occur. When humor is expressed through the use of honorifics, it provides some meaningful effects to social interaction. This paper presents cases in which speakers in peer-group conversations use respectful forms to describe themselves after their interlocutors use respectful forms to refer to them. These participants' "self-raising honorifics" are "prescriptively incorrect" because one is not supposed to raise but lower the self in Japanese pragmatics. However, in sequences of honorific use, self-raising honorifics are sometimes introduced. The use of self-raising honorifics is not intended to encourage deference to the speaker. Rather, in sequences of honorific use, it helps to diminish referentially encoded deference through their "incorrect" use, while augmenting the effects of humor and social affinities. The "correct" use of honorifics can be considered secondary. The speaker's use of self-respectful forms conveys the speaker's playful attitudes and functions to increase social bonds between the participants. The point of using self-raising honorifics in conversational sequences is to create humor, thereby increasing feelings of connectedness among participants.

The use of self-respectful forms is indicative of good relationships among participants. Without that, the speakers would not risk using self-respectful forms. Without the other participants' understanding of the speakers' sense of humor, their use of respectful forms would not be effective. Their use of self-respectful forms not only conveys humor but also confirms their good relations with other participants, while the addressee's understanding of the speakers' good will helps to increase the solidarity between them. In this sense, the use of self-respectful forms creates a new frame in their social relationship and brings participants to a higher level of friendship. This effect of humor is derived from the on-going social relationship and constantly frames interactions and social relationships among participants.

Miyuki Tani

The orientations of language in literary works: Japanese novels and their English translations

[contribution to the panel *Is English result-oriented and Japanese process-oriented?: Empirical analyses of "fashions of speaking"*, organized by Tani Miyuki]

The main purpose of this presentation is to explore how the English "result-orientation" and Japanese "process-orientation" appear in literary works through comparison of Japanese novels and their translations. Citing a well-known phrase from a Japanese novel, *Snow Country* written by Yasunari Kawabata, Ikegami (2000) pointed out that a mirror correspondence cannot be seen in the original text and its translation and concluded that this is due to the construal tendencies of English speakers and Japanese speakers. In this connection, in his statement on the difficulties in translation, Seidensticker (1962), who translated *Snow Country* into English, admits that providing perfect equivalents in translation is impossible for the most part because of the differences in language structures and cultural climates. From this argument, it can be assumed that comparing novels and their translations is one of the effective ways to illuminate "Fashions of Speaking" for the languages involved.

The observation in this study is based on rethinking aspectual systems grammaticalized or constructionalized in both the Japanese and English languages. According to Slobin (1996: 91), "[d]istinctions of aspect […] can only be learned through language and have no other use except to be expressed in language [and, t]hey are not categories of thought in general, but categories of thinking for speaking." The reason for focusing on the aspectual system in this study is that it can be considered relevant to "Fashions of Speaking" due to aspect distinctions that reflect subconscious attitudes toward situations subject to be designated in the both languages. Also, when certain concepts are grammaticalized or constructionalized, it means that they are fundamental concepts to the language in question. This study is, thus, intended to present further evidence of "result-orientation" and "process-orientation."

Hongyin Tao

Lexicon in interaction: The cases of epistemic markers in Mandarin Chinese

[contribution to the panel *Chinese Discourse and Interaction: Theory and Practice*, organized by Pan Yuling]

The adverbs haoxiang 'seem' and sihu 'appear' are usually treated as rhetorical devices in the construction of metaphorical expressions. In this study I use natural conversation data to show that haoxiang and sihu are often used as a means of expressing the speaker's epistemic stance. Epistemic stance refers to the speaker's degrees of certainty and commitment with regard to the proposition or knowledge being expressed. In the cases of haoxiang and sihu, they usually indicate the speakers lack of commitment and certainty toward the message being expressed; in other words, they function like a distancing strategy.

A close analysis of the usage patterns of haoxiang and sihu reveals that the contexts under which they are used often involve an assessment or evaluation of some sort, and by using the distancing stance markers the speaker makes a qualified statement that may otherwise be perceived negatively. In terms of structural features, haoxiang- and sihu-related expressions, though they differ in certain areas, often correlate with first person pronouns as the subject, private verbs (juede 'feel, think', ganjue 'feel', and so forth) as well as hesitation markers (e.g. jiushi 'that is'), all indicating the subjective nature of such expressions. This study thus shows that a better understanding of lexical items such adverbs needs a social interactive perspective and to be based on natural discourse data.

Hongyin Tao, and Zuoyan Song

Causal clause sequences in Chinese discourse

[contribution to the panel *Clause combining in discourse: the interplay between structure and pragmatics*, organized by Ewing Michael]

Causal clauses introduced by yinwei in Chinese can have either an initial position or a final position with regard to the main clause. While traditional grammars have treated the initial sequence as the default form, numerous discourse-based studies have shown just the opposite. However, few have attempted to explain why both sequence orders exist and why they have skewed distribution patterns across discourse registers. In this paper we use a telephone conversation corpus and a written Chinese corpus as data and provide a comprehensive analysis of the usage patterns. Our main findings are that final and initial causal clause sequences are ostensibly two different linguistic constructions, functioning as an interactional device and an information-sharing device, respectively. Quantitative distributional disparities are seen as a function of the discourse utilities of the linguistic devices in question and the communicative demands of different registers. From a cross-linguistic perspective, our findings raise questions about the ways in which universal and language-specific properties of clause sequencing can be better understood.

Naohiro Tatara

Metaphors and preferred rhetorical styles in English and Japanese news discourse

[contribution to the panel *Is English result-oriented and Japanese process-oriented?: Empirical analyses of "fashions of speaking"*, organized by Tani Miyuki]

The main purpose of this presentation is, through the analysis of metaphors and other language devices used in reporting news stories, to present the view that the rhetorical styles of English and Japanese media discourse are culturally motivated and characterized as result-oriented and process-oriented, respectively.

Bell (1991) compares the discourse structure of news stories in English with the narrative structure of personal experience analyzed by Labov & Waletzky (1967) and Labov(1972) and illuminates the structural differences observed in these two genres. Based on Bell (1991), Tatara (2007) compares the rhetorical styles of news stories reporting sports events in English and Japanese newspaper and concludes that the characteristics of the result orientation and process orientation appear in the sports news stories in English and Japanese, respectively. Tatara (2008) also analyzes the sports news stories focusing on what are considered or construed in news stories as the reasons or causes that lead to the final result of the game based on Inoue (1995), which analyzes the newspaper discourse reporting baseball games in The United States and Japan. In this presentation, I will analyze various metaphorical expressions and other language items used to report sport events and express opinions in media discourse. This analysis will reveal how events are differently construed and encoded in English and Japanese, and reinforce the characteristics of English result-orientation and Japanese process-orientation.

Helen Tebble

Subjectivity in the discourse of depressed and non-depressed patients

[contribution to the panel *Subjectivity in discourse*, organized by Baumgarten Nicole]

The mood state of depression can be described and understood by linguistic analysis of the subjective experience of those who suffer depression and by generalising the findings from such descriptions. This paper reports on a study of the discourse semantics of acute care patients who were diagnosed as mildly or moderately depressed and of a control group of acute care patients who were deemed not to be depressed. In total there were nearly 50 adult native speakers of English interviewed, each for approximately 30 minutes. All patients prior to the research interview were diagnosed by one psychiatrist as being depressed or not. They were subsequently interviewed by a second psychiatrist unaware of the outcome of the diagnosis who asked each patient to describe what illness had caused them to be in hospital and how it made them feel. The interviews were audio-recorded and transcribed using a modified version of conversation analysis techniques (Tebble, 1992).

Apart from establishing the generic structure of the discourse that provided a comparable data set, the discourse was subjected mainly to Appraisal analysis, e.g., Martin and Rose (2003) and Martin and White (2005). The discourse semantic category of attitude and its subcategories of affect, judgement and appreciation together with the systems of graduation were most revealing about the subjective state of depression especially when contrasted to the subjective responses of patients in the control group who were just as physically ill but who were not depressed. The system of judgement with its discourse semantic categories of social esteem and social sanction were more prominent and negative than the discourse semantic categories of affect in the depressed patients' discourse. This research builds upon the categories of Fine (2006) and will make a linguistic contribution to the description of the psychiatric categories of depression in the DSMIV which will enable nursing and medical staff to more readily identify the subjective language of depressed patients and act to assist them.

Maryanne Theobald

"Well now I'm upset": Making relevant a code of conduct

[contribution to the panel *The interactional practices of children in institutional contexts*, organized by Danby Susan]

There is much still to learn about how young children's membership shapes their everyday activities in the school playground. This paper investigates how children, aged four to six years, account for their everyday social interactions in the playground. A small group of girls were video-recorded as they participated in a pretend game of "school". A videorecorded excerpt of this interaction was shown to the girls who commented on what was happening. This conversation was audio-recorded. Using conversation analysis and membership categorisation analysis, this paper explicates their conversation. Despite their discontent and complaining about playing the game of "school", the girls' actions showed their continued orientation to the particular rules of the game of "no going away" and 'no telling". By making relevant these rules, jointly constructed by the girls during the interview, they managed each other's continued participation within two *arenas of action* (Speier, 1973) the "pretend", as a player in a pretend game of "school"; and the "real", as a classroom member in a group. Through inferences to explicit and implicit "codes of conduct", the moral obligations were invoked as the

girls attempted to socially exclude, or build alliances with others and enforce their own social position. As well, the shared history that the children re-constructed acts as a thread that weaves through the interactions during the interview. With implications for present and future relationships, the girls oriented to this history as an interactional resource for accounting for their actions in the pretend game. This paper uncovers how children both participate in, and shape, their everyday social worlds through talk and interaction and the consequences a taken-for-granted activity such as playing "school" has for their social position in the group.

Nadine Thielemann

Doing out-group by doing in-group in Russian and Ukrainian women's conflict style

[contribution to the panel *'Othering' in Various Languages and Cultures: Linguistic Tools of Alienation*, organized by A'Beckett Ludmilla]

The paper aims to show how rhetorical argumentation techniques typical of Russian and Ukrainian women's high involvement conflict style draw on the construction of in- and out-group on different levels of conversational interaction. A conversational (conflict) style is conceived as resulting from the orientation to an underlying face-work strategy (cf. Tannen 1984). Brown/Levinson's (1987) framework is thereby built up further by considering not only hearer's faces but also speaker's faces (cf. O'Driscoll 1996, Wood/Kroger 1994, Muntigl/Turnbull 1998). The face-work strategy that pragmatically constrains the analysed women's conflict style can be described in the following terms: positive face wants are generally higher valued than negative face wants, speaker's own (positive) face wants are higher valued than interlocutors' (positive and negative) face wants and finally threats to interlocutor's face wants are rhetorically exploited.

Positive face wants are connected with solidarity and speakers' needs to be included or appreciated, therefore the construction of common ground plays an important role in *positive politeness* (Brown/Levinson 1987: 102). Within the context of the high involvement conflict style in-group strategies can furthermore be employed in an offensive way that can even lead to the opponent's exclusion – speakers do out-group by doing in-group and *vice-versa*. The following rhetorical techniques make use of in-group strategies that apply on different levels of argumentative interaction: the content level, the level of formulation and the interactional level:

Arguments are presented as commonly known by:

- rhetorical presuppositions: using inclusive 'we' speakers mark an argument as known and shared by the interlocutors (cf. Rees-Miller 2000: 1095, Martins Meireles 2002: 90f).
- 'competitive use of particles' (Kienpointner 2003): The epistemic particle *zhe* marks an argument as 'ought to be know' and 'neglected' by the opponent (cf. Parrott 1990). Speakers make authoritative allusions to shared knowledge which the opponent is blamed to have neglected (McCoy 2001: 97).

Speakers do in-group on the content level by backing their claims with *social topoi* (cf. Knoblauch 2000, Quasthoff 1978, 1985) common myths or narrations presenting themselves as members of a culturally, socially or historically defined wider community (cf. Johnstone 1989: 149f).

Speakers do in-group by doing out-group on the level of interaction:

- The analysed women's conflict style uses humorous attacks to reject not only the opponent's position but also to attack his/her (positive) face. By collectively laughing at or teasing an opponent they do in-group because collective laughter is based on shared knowledge and values by excluding the opponent exposed to public laughter and partially excluded from interaction (cf. Hay 2000).
- cumulative arguing: Several speakers argue together against a single opponent by quickly forwarding argumentative turns with overlap or no gap starts one after another, supporting each other (in-group) so that the opponent is partially excluded from interaction, not being able to take a turn (out-group) (cf. Schwitalla 1996: 324-330).

Sandra A. Thompson, and Elizabeth Couper-Kuhlen

Conditionality and clause combining as a resource for complaining and criticizing

[contribution to the panel *Clause combining in discourse: the interplay between structure and pragmatics*, organized by Ewing Michael]

A widely-studied type of clause complex is the 'conditional' (Quirk et al. 1985, Thompson et al. 2007). In conversation, speakers draw on conditional clause complexes as well as other linguistic resources to do alternative-world creation (Dancygier & Sweetser 2005). In studying the kinds of interactional work that speakers do with conditionality, we find that one of the frequent environments for evoking imaginative alternative worlds (as opposed to predictive alternative worlds) is in making complaints and criticisms (Drew & Curl to appear, Edwards 2005).

For instance, hypothetical lexico-syntax can be used to strengthen complaints about a non-present party:

(1) Game Night

Abbie: My mother just- (.) spa:zes "bout holidays, (.) *Complaint*
and my dad"s going to Norway.

[lines omitted]
Abbie: my mom"s gonna have to deal with the whole holiday
thing all by herself which is kind of ( )
Maur: Well that"s why she"s spazing out. *Proffered account*
Abbie: Well, no, **she would spaz out if he was here too**. (.) *Renewed complaint*
She just spazes.

In extract (1), Abbie is talking about her mother's tendency to 'spaz out' (i.e., get upset) at holiday time. When it becomes clear in subsequent talk that Abbie's mother is going to have to handle the upcoming holiday alone because Abbie's father will be in Norway, Maureen proposes this as an account for why the mother may be getting upset. But Abbie renews her prior complaint about her mother, and ups its ante by drawing on an imaginative conditional clause complex to evoke an alternative world in which her father is at home and her mother still gets upset. In doing so, she strengthens her complaint by extending the circumstances under which the complainable behavior occurs to other possible worlds.

Counterfactual lexico-syntax can also be mobilized in the service of complaining, as, e.g., in (2), to renew a complaint in the pursuit of a congruent response:

(2) Holt (X) Christmas 1.1.1

Mum: She wz so wicked to Lou:isa. *Co-complaint*
(0.6)
Les: Mm hhm hm *Minimal response*
Mum: All those years ago. *Cont'd co-complaint*
Les: Yes *Minimal response*
(.)
Les: O[↑ka:y love] *Pre-closing*
Mum: [(A : : s u]sual.) **If Louisa had (know:n) she wouldn"t "ve uh (0.5) carted Missiz Field abou:t like she did (.) all the time.** *Pursuit of response*

Extract (2) shows Mum co-complaining about Leslie's mother-in-law, Mrs. Field, who Mum says was 'so wicked' to her friend Louisa. When Leslie provides only minimal responses and moves to close the call, Mum pursues a more congruent response by drawing on a canonical counterfactual clause complex to e voke an alternative past world in which Louisa knew how unappreciated she was and refused to 'cart' Mrs. Field about. This counter-to-fact world serves to heighten the negative presentation of Mrs Field as not only 'wicked' but ungrateful.

In linking imaginative lexico-grammatical resources and complaining/criticizing actions in conversation, our paper aims to provide a new perspective on the way in which grammatical form and social action mutually reinforce each other.

Halima Touré

Barack Obama's speech on race

[contribution to the panel *Violating the Script: How Dare Barak Hussein Obama and Hillary Rodam Clinton Run for the Democratic Presidential Nomination at the Same Time!*, organized by Coleman Charles]

Obama's speech does not overtly confront or discuss actual race issues, yet it signified a breakthrough in contemporary United States public discourse. It mirrors the schizophrenic nature of submerged conversations about race in the United States—the public and private discourse shaped by the context and subtext of race. Coming from a potential candidate for president, the topic was front-page, prime-time news. By giving a prepared speech, Obama the public personality appears to have violated the script on public political discourse that tacitly states, "Don't play the race card." He also appears to have violated the script on public aggrieved-Black-male discourse that tacitly states, "Tell it like it is!" How segments of the U.S. population (the "spoken to") identify Obama, and how Obama (the "speaker") identifies himself constitute powerful factors that determine the content and character of the discourse and its perception by the speaker and the spoken to.

This presentation examines elements of the Obama speech in the historical and contemporary context of race in the United States, the identity politics of United States culture, and the functions of (public) discourse. It uses media coverage to highlight the speech's reception by the public and the perception of its impact on the racial climate in the United States.

Richard Trappl

Intercultural terminology and its political contexts:

[contribution to the panel *Intercultural (mis-)communication*, organized by Kryk-Kastovsky Barbara]

Chinese counterpart "hexie". The partial controversy in Western media and in public discourse around the Olympic Games in China 2008 offers several examples how different connotations in China versus in the

"West" may lead to misunderstandings or even to aggression between nations, cultures and individuals. The paper investigates into central terms of intercultural communication in the English vs. Chinese manifestation, such as "culture" (wenhua) itself, "diversity" (duoyangxing), "context" (shangxiawen), "structure" (jiegou), "regionalism" (difangxing), and several others. The Chinese terms are analysed from various perspectives, based on relevant encyclopaedia (such as Zhongguo Baike quanshu) as well as from their present day usage in Chinese media and their contextualization. This offers a range of interpretative approaches towards the English "equivalent" that proves to be not at all as "equivalent" as dictionaries suggest. The study may contribute towards a more subtle political usage in intercultural and inter-national discourse between China and the "West". It is part of a project in progress within the "Chinese – European Cultural Dialogue". Methodologically the paper is primarily based on original Chinese sources that will be translated the first time into a Western language.

Catherine Travis, and Timothy Jowan Curnow

Clause-combining in Spanish cleft constructions

[contribution to the panel *Clause combining in discourse: the interplay between structure and pragmatics*, organized by Ewing Michael]

Colombian Spanish conversation makes widespread use of two cleft constructions: the pseudocleft, comprising a clausal subject in the form of *lo que V* 'that which V' and a main clause with the copula *ser*, as in (1); and 'emphatic *es*', involving the copula verb *ser* alone, as in (2).

(1) Lo que quiero, es una Ford Explorer. 'What I want is a Ford Explorer.'

(2) Son es contrabandistas. Literally, 'They are is smugglers.'

Based on analysis of approximately 100 tokens of each of these constructions in conversational Colombian Spanish we argue that the two construction types meet different discourse and interactional needs, and, associated with this, that for different reasons neither construction consists of subordinate+main clauses (as they are traditionally analyzed).

The pseudocleft is typically understood as a biclausal construction, consisting of a *lo que* subordinate clause and a focus main clause; this is very similar to the traditional analysis of such constructions in English. However, work on American English conversation (Hopper 2001; Hopper and Thompson 2008) has proposed that these constructions cannot be considered biclausal: the 'subordinate' clause is most commonly a formulaic lexical chunk, usually with the verbs *do, happen* or *say*, and the 'main' clause is often not a clause at all. Something very similar is observed in our Spanish data. The 'subordinate' clause consists primarily of three formulaic units *lo que pasa* ('the thing is'), *lo que digo* 'what I say', as in (3), and *lo que quiero* 'what I want', as in (1). These fixed forms tend to be prosodically independent from the material they introduce; they may introduce a clause that occurs without the complementizer *que*; and what follows often comprises something other than a single clause. Based on this patterning, we propose that *lo que* clause serves as a largely formulaic chunk to express the speaker's stance towards the upcoming discourse, and thus the pseudocleft is primarily an intersubjective device.

(3) Pero, lo que yo digo, para Alcalá,.. Alcalá,.. no es vender, una pizzita. Es vender, .. la porción de pizzitas.
'But, what I say, for Alcalá [name of bar], .. Alcalá, it wouldn't be to sell, one pizza. It would be to sell a portion of pizza.'

The 'emphatic *es*' construction has been interpreted as a pseudocleft without *lo que* (e.g. Bosque 1999; Sedano 1990), but research has shown that the two constructions pattern in different ways (Curnow and Travis 2004). While the pseudocleft rarely plays any kind of focalizing role in our data, in the emphatic *es* construction, the primary role of *es* is as a focalizing particle to highlight the immediately following material (highlighting which itself often has interactional implications). In terms of its structure, an 'emphatic *es*' utterance contain two finite verbs, but evidence from clitic-climbing and negation shows that such utterances are mono-clausal.

This research demonstrates that the traditional interpretation of pseudoclefts and related constructions as consisting of two neat separate clauses fails to take account of the way forms emerge in spontaneous interaction, and that a fuller understanding can be achieved through consideration of the use of these forms in the broader discourse context in which they occur.

Theodora Tseliga, and Jo Angouri

"What the shit is this all about!!!????" A study of impoliteness strategies in two online fora

[contribution to the panel *(Im)politeness in Computer-mediated Communication (CMC)*, organized by Graham Sage Lambert]

This paper reports on an ongoing project on the study of intentional impoliteness as *perceived* by the participants and *manifested*/marked on discourse in the asynchronous CMC context. We focus on interactions

where disagreement occurs and we investigate how participants respond to perceived face attacks. As suggested by relevant research (e.g. Bousfield & Locher, 2008) face -attacks constitute impoliteness strategies when interpreted by the hearer/addressee (and intended by the speaker/addresser) to be deliberately offensive. Face attacks are dynamic in nature as they often trigger a response (impolite or not) which in its turn may provoke a subsequent response and so on. At the same time, as Spencer-Oatey indicates [im]politeness "is a contextual judgment'' (2005:97) and hence the situational and discourse context determines the interpretation of any utterance. Accordingly, this paper focuses on occurrences of 'impolite talk' and examines the context bound nature of discourse styles and communicative strategies adopted by the speakers in order to deliberately 'do impoliteness'. In line with recent research we pay special attention to the discourse context of the interaction where dispute occurs but we also analyse how impoliteness is lexicalized in relation to the inherent characteristics of the CMC context.

Further to the latter, the exigencies as well as restrictions of the electronic medium of communication have been examined in relation to emergent contexts in which the participants produce novel or adjust their discourse. However, a typified linguistic configuration of the electronic language in online fora cannot and should not be aimed at, since the situational constraints vary and interact with the users' discourse styles, communicative purposes and perceptions of appropriate language use/norms in each case. In other words, "ascribing linguistic choices solely to the effect of the medium, whilst overlooking the rest of the dynamically formed context of discourse activities, can obscure and oversimplify issues" (Georgakopoulou, fc).

Specifically, this paper draws on a sample of data from two academic online discussion fora, addressing two overarching *Communities of Practice* (namely students and professional academics). 200 posts are collected from interactions where disagreement is (explicitly) marked. Special attention is paid to the use of interactional discourse particles in framing occurrences of disagreement and at a micro level to the use of spelling and punctuation. Our preliminary findings show that (im)politeness is firmly embedded in the micro (discourse) and macro (social) context. Specifically the impoliteness strategies employed by the interactants are contingent on factors such as the overall purpose of communication, the topic of the forum, the relationship between participants and the dynamic personal and group identities which the interactants call upon in any given situation. We close this paper by providing a model that attempts to capture the dynamic nature of the impoliteness strategies used in the CMC discourse context.

Sanae Tsuda

Interpersonal functions of desu/masu and ne/yo in Japanese conversations

[contribution to the panel *Rapport Development Strategies in Japanese Conversation: why does intercultural communication succeed or fail?*, organized by Murata Yasumi]

This paper shows how Japanese native speakers choose their speech levels and sentence final particles to show deference or closeness. By analyzing conversations among people who meet for the first time, it observes how the Japanese speakers choose their speech levels, *desu/masu* or the plain form, and how they use the sentence final particles *ne* or *yo*. The data used for the analysis are conversations of two or three male Japanese speakers. Each conversation lasts for approximately 30 minutes.

Japanese speakers generally use *desu*/*masu* forms to show deference in formal social situations (Mizutani 1986). However, they switch their speech levels even when they are speaking to the same persons: they sometimes use *desu/masu* to show interpersonal distance and the plain form to indicate closeness (Ikuta, 1983). Sentence final particles *ne* and *yo* show 'affective stance toward the addressee(s) (Cook 1998).' *Yo* is called an information marker and is used when the speaker conveys information, warns something or assures what he/she says. *Ne* is a confirmation marker and is used to show agreement or confirmation (Maynard 1993, Tomita, 2007).

The present analysis shows that the Japanese speakers do not shift *desu/masu* forms completely to the plain form in the 30 minute conversation when they first meet. As their conversation proceeds, they start showing their friendliness or closeness by using the plain form or contracted pronunciation of *desu/masu* forms occasionally. In one conversation in which the participants seem to have information about each other's age since their wives are close friends, the older person uses the plain form several times toward the end of their conversation but the younger person keeps speaking with *desu/masu* forms. Their uses of sentence particles *ne/yo* clearly mark their status differences in the conversation. The older person plays the role of information supplier and *yo* is predominantly used by him. At the same time, he also uses *ne*, which softens his statement or seeks agreement from the younger person. None of them shift their *desu/masu* style completely to the plain form, but they sometimes use contracted *desu/masu* forms, which sounds more casual than non-contracted forms. The results show that Japanese speakers use speech level shift, and sentence particles *ne/yo* to adjust their interpersonal distance to show deference or build rapport. The analysis also illustrates that the status difference is important to Japanese native speakers.

Umit Deniz Turan, and Deniz Zeyrek

Corrective and concessive connectives in Turkish discourse context

[contribution to the panel *Context and contexts: parts meet whole?*, organized by Fetzer Anita]

This paper illustrates how discourse context, i.e. common ground shared by discourse participants and information packaging interact with the use of corrective and concessive connectives in Turkish. The connectives under investigation include t *ersine* 'to the contrary'*, aksine* 'to the contrary'*, aksi halde,* 'otherwise'*, bununla birlikte* 'in spite of/although'*,* etc.

According to Stalnaker (1999:67) the most important element of context is the (presumed) common knowledge between the participants of a discourse, the common ground. The common ground of a discourse is the set of propositions that the participants in that discourse mutually assume to be taken for granted. The context set in the common ground consists of only true propositions.

A participant takes into consideration what is already familiar in the context set and what new information she is to contribute to the ongoing discourse. She further packages the information linguistically for the addressee to process the utterances with ease as the discourse unfolds. In the information structure of utterances, the partition of old and new information roughly maps onto presupposition and assertion, respectively. Information in the common ground is presupposed; while information new to the addressee is asserted. Assertions update the common ground. If the utterance is accepted by the participants, the proposition conveyed is added to the common ground. The context set can also be updated by removing a false proposition.

An analysis of connectives in the METU Turkish corpus show that corrective connectives are used to remove some propositions from the shared context and then to update the context with a new assertion that is in contrast with the previous one.

In cases of our corrective connectives, the previous utterance/s is/are already in the common ground. This shared information is denied through obligatory negation, rejecting some contextually salient old information or a common belief that is presumed to be held by the addressee in the preceding utterance . Then this rejected information is contrasted with the new information conveyed by the assertion. Denial requires some information given in the prior discourse or commonly believed information, which is presumed to be false. That is why the corrected clause is always presupposed, while the contrasting utterance is asserted. In sum, the presupposed information is removed from the common ground and the common ground is updated by its correction.

In the case of concessive clauses, however, both utterances update the common ground, whereby both propositions are accepted to be true. Nevertheless, one proposition is more important or central to the issue in the ongoing discourse, i.e. it is foregrounded.

We elaborate on this line of thinking by providing a quantitative and qualitative corpus analysis of corrective and concessive connectives in the METU-Turkish corpus. We also show that there are differences between connectives with similar meanings and between connectives that are lexically related such as *aksine* 'to the contrary' and *aksi takdirde* 'otherwise'.

Tom Van Hout, and Ellen Van Praet

Buy or sell? The role of consumption and authorship in financial news writing

[contribution to the panel *Collaborative news writing: A discursive perspective on news production*, organized by Perrin Daniel]

This paper looks at the interplay of communication modes from an ethnographic perspective by presenting a case study which documents the role of news consumption and authorship in news writing. Our data are drawn from fieldwork at the home office of a freelance financial journalist who covers the stock markets for a quality daily newspaper in Belgium. He writes feature articles, op-ed pieces and, of interest here, newspaper fillers known as *buy/sell advice*. These short, personal finance articles provide investor advice on which shares to buy or sell (and why). Crucially, our data show how the journalist sources , writes and reflects on this type of financial news. Crucially, we show how he conceals his authorial presence by consistently displacing responsibility for assertions made ('sell these shares') onto the financial analysts he quotes or sources. We conclude that this form of passive news production relies wholly on the journalist's available desktop sources, i.e. the financial newsletters to which he subscribes.

Ellen Van Praet, and Tom Van Hout

Competence on display: Negotiating status during editorial meetings

[contribution to the panel *Collaborative news writing: A discursive perspective on news production*, organized by Perrin Daniel]

Newsroom editorial meetings provide rich arenas for displaying competence, reinforcing professional authority and negotiating status. Drawing on ethnographic data collected at a business newsroom in Belgium, we analyze transcripts of editorial meetings and show how and why a particular register permeates the observed interaction. Crucially, our data illustrate how senior business reporters a) analyze, interpret, and examine competing

accounts in order to argue for their own version of the reported events, b) account for the people and facts from which these events are drawn and c) curtail attitudinal language in an attempt to uphold an ethos of objectivity and neutrality. In conclusion, we argue that these discursive strategies enact professional identities which are constructed collaboratively – i.e. in the gaze of others – and which prefigure the actual writing process.

Jasper Vandenberghe

New Spanish conquistadores? Newspaper articles and press releases on Spanish foreign investments in Argentina.

[contribution to the panel *Collaborative news writing: A discursive perspective on news production*, organized by Perrin Daniel]

With this paper we aim to examine the contribution that an ethnographical approach can make to broadening the scope of a corpus-based textual analysis by answering the following questions: How can the results of the textual analysis benefit from this additional point of view? Can an ethnographical approach improve the results of the textual analysis? How can an ethnographical approach improve the results of the textual analysis? What will be left out if no ethnographical approach is added to the textual analysis?

This paper reports on an ongoing PhD project which investigates the intercultural representation of Spain in Latin-American media. Since the middle of the nineties, Spanish multinationals such as *Repsol-YPF* have made big and eye-catching investments taking over several foreign companies, especially in Latin America. This economic and financial expansion has caused serious damage to the image of Spain in the area. Our analysis focuses on the case of *Repsol-YPF* in Argentina. In the PhD project, we examine how the media refer to the Spanish origin of the multinationals and if and how they refer to the different aspects of the overall image of Spain. In addition, we investigate if and how these multinationals use their press releases to anticipate or react to the way they are projected in the Latin-American (written) media (the Argentinean media in particular).

Even though the foundation of this investigation consists of a corpus-based textual analysis of print media, we do not want to limit the study to this particular point of view. We believe that broadening the scope from the traditional media text analysis to the entire process and practice of news production provides valuable insights for the researcher. This is why we think it is useful to add the component of the press releases to the project. However, this approach would still limit the study to the area of corpus-based textual analysis. In order to get a clear view of the practices and ideas developed by the Argentinean journalists as well as by the Spanish employees of *Repsol's* Department of Communication, we aim to include an ethnographical perspective to shed light on the real life practices and ideas developed within the two environments: the Argentinean press and the Department of Communication of a Spanish multinational. In order to avoid being flooded by textual data, we limit our research of the Argentinean press to the two most important Argentinean newspapers *La Nación* and *El Clarón*.

Daniela Veronesi

Body and space at talk: Reconsidering participation in academic lectures

[contribution to the panel *Participants on the move. Language and interaction in changing environments*, organized by Pitsch Karola]

Linguistic research on academic communication in pedagogical settings, traditionally focussing on the characteristics of teacher talk (Flowerdew 1994, Hornero, Luzón & Murillo 2006 and other studies originated from the MICASE and BASE corpora [1]), has only recently started to examine how non-verbal resources are made relevant in such settings (see Roth & Lawless 2002, Crawford Camiciottoli 2004, Veronesi 2007).

Furthermore, while CA-oriented investigations on pedagogical events like seminars and tutorials have not failed to examine how *all* participants coordinate with each other in the unfolding interaction (Anderson & Piazza 2005, Waring 2002, among others), the analysis of academic lectures has been mainly concerned with monologic talk on the one hand, and students' lecture comprehension on the other, studied by means of interviews and written protocols (see Jung 2006).

Against this background, the study presented here tries to reconsider academic lectures from an interactional and multimodal perspective (Goodwin 2000, Schmitt 2007, De Stefani 2007). By examining extracts taken from a collection of video-recordings, it is looked at how participation in the classroom is negotiated by (standing) lecturers and (sitting) students, *via* the resources that are potentially at their disposal: verbal activity, gaze, gestures, body posture, object manipulation, moving and positioning in space, as they relate to the turn-taking system at work in such setting and to participants' orientation towards each other and towards communicative moves. The emergence of dialogical episodes within lecturers' extended turns is thus analyzed, showing how such interactional spaces are jointly constructed and how the alternation of question-answer-phases and lecturers' monologic talk-phases is accomplished in time and space.

Jean-Christophe Verstraete

TAM shifts and narrative structure in Umpithamu

[contribution to the panel *Tense, Aspect, Modality and Evidentiality in Discourse — Australian languages*, organized by Dench Alan]

In this paper, I will argue that switches to non-past TAM categories can take on discourse functions in Umpithamu narratives (Paman, Cape York Peninsula), both in narrative micro-structure, as a marker of episode boundaries, and in narrative macro-structure, as a marker of the turning point of the narrative. The evidence will be based on a corpus of 30 Umpithamu narratives, and a comparison with uses of TAM markers in non-narrative discourse.

The verb in Umpithamu shows a basic distinction between five TAM suffixes: PAST, PRESENT, POTENTIAL, COUNTERFACTUAL, and IMPERATIVE. When looking at non-narrative data, their functions can be described straightforwardly in terms of temporal and modal meanings. PAST and PRESENT suffixes have mainly temporal meanings, taking care of past and non-past time reference, while POTENTIAL, COUNTERFACTUAL and IMPERATIVE suffixes have mainly modal meanings, taking care of the negotiation of potential, could-have-been, and desired situations.

When looking at narrative data, however, an analysis in terms of tense and mood is insufficient. The function of TAM suffixes in narrative obviously subsumes meanings observed in non-narrative contexts, but their distribution suggests an additional function at the level of discourse structure. The default TAM marker in Umpithamu narratives is PAST. Within this context, non-past TAM is rare, but not distributed randomly: switches co-occur with marking of reported speech (a framing clause and/or framing intonation), they cluster at the edges of episodes, and do so more frequently around the turning point of the narrative.

This suggests that switches to non-past TAM can take on discourse functions, marking off episodes and indicating the narrative's turning point. A similar function has already been observed for reported speech in general (e.g. McGregor 2004: 288-291 for Australian languages, and Labov 1972:372–73 more generally). On the basis of Umpithamu data, I will argue that this observation can be refined in terms of the TAM values found in these contexts: it is specific types of TAM values that lead to discourse-level functions for reported speech, and the semantics of these values can explain why it can take on these functions.

In general, reported speech switches the perspective, from the narrator to one of the characters described in the narrative. Not all perspective-shifts are necessarily episode-defining, however. What is specific to reported PRESENT-, POTENTIAL- and IMPERATIVE marked clauses is that they contribute to narrative progress, because they index characters' intentions about subsequent activities. PRESENT-marked reported clauses (along with non-verbal clauses) typically mark new information with relevance to subsequent activity (e.g. *Yaathantyi yenu alu wunangka* "There's a carpetsnake up there", introducing a new episode describing the removal of the snake). POTENTIAL- or IMPERATIVE-marked reported clauses, on the other hand, typically deal with the negotiation of future activity (e.g. *Yoompil inu* "You stop", introducing a new episode with another participant taking over). In this sense, speech reporting and TAM values combine to drive narrative progress, with the narrator switching to a character's perspective on subsequent activity in order to introduce new episodes.

Maria Vidberg

Orienting oneself as a Swedish speaker in Helsinki

[contribution to the panel *Socio-onomastics as pragmatics*, organized by Östman Jan-Ola]

Helsinki (Swe. Helsingfors) is a bilingual city where six percent of the inhabitants are Swedish-speaking. My study focuses on how the Swedish-speaking inhabitants use Swedish and Finnish place names when they speak Swedish. I will be looking primarily at the Swedish names, but when Finnish names occur, I will also investigate what functions they have and in what situations they are used.

My main aim is to investigate how Swedish-speaking name users talk about places in relation to other places and how they refer to them in order to, e.g., give directions from one place to another. In other words, what places are important enough for name users to use as a starting point when they orient themselves to their surroundings? And what attitudes are communicated when using one name (e.g., a Finnish, a Swedish, an unofficial name) rather than another.

My data consist of group interviews of informants between 25 and 70 years of age, who have lived in Helsingfors for varied periods of time. I have used a questionnaire as the basis of the interviews, with questions on, e.g., how the informants have experienced living in Helsingfors and how well they think they know the city. The data cover a total of 7.5 hours of discussions. They contain a large number of descriptions of places given by the informants as they are talking about a place from the point of view of its location, e.g., close, opposite to, or within another place, as in these examples: *nära Braheplan* 'near the Brahe ground', *mittemot Tavastia* 'opposite Tavastia [a rock club]' or *vid Hagnäs torg* 'by the Hagnäs Market Place'. The informants may also take streets as their points of departure, as in these examples: *i ändan av Alpgatan* 'at the end of the Alp Street' or *i hörnet av Tredje linjen och Castrénsgatan* 'at the corner of the Third Line [street name] and the Castrén

Street' or buildings and their function: *samma hus som Botta* 'the house where Botta [a restaurant] is' or *i det där huset var pressan har bott* 'in the house where the president used to live'. Finnish names also occur, as in the example *nere vid det här Ympyrätalo* 'down by this Round House', where *Ympyrätalo* is Finnish. The informants also use appellatives that can be interpreted as proper nouns (cf. *via parken*/*via Parken* 'through the park/ through the Park'), depending on the context. The distribution of what types of descriptions go with what context or purpose is looked at in detail.

Patricia von Münchow

Expected emotions towards the child in French, German and US-American parental guidebooks

[contribution to the panel *Experiencing, Expressing, Expecting and Using Emotions: Cross-Cultural Discourse Studies in Six Languages*, organized by Claudel Chantal]

This paper deals with the representations of the emotions parents will have towards their child according to parental guidebooks. Within the theoretical framework of comparative discourse linguistics several French, German and US-American parental guidebooks were examined in order to bring about these representations. Comparative discourse linguistics deals with descriptive and interpretative comparison of discourse genres in two or more different ethno-linguistic communities. The original corpus was established in 2004 and mainly consists of three French and three German recent books which were among the best-selling titles at the time. French authors use discursive categories such as designations and characterizations in order to show the child as being "a little miracle" or "a bundle of joy" and the activity consisting in taking care of the child as "a wonderful adventure" for the parents, even if the child can sometimes be aggressive or even cruel. The child's discourse or discourse about the child is reported in direct speech, as an aesthetic object. In some cases, the mother's feelings are described by an omniscient author as being universal. In other cases, the author who seems to be less sure of the mother's feelings uses argumentative sequences in order to convince her to "enjoy" her child. Authors confront the mother's expectations, which they think are influenced by her concerns about being capable of taking care of the child, to reality as they predict it, i.e. a competent mother whose worries are superfluous. Some German authors portray the child as being "a joy", whose behavior is never genuinely negative, unless it is influenced by parents' egoism. These authors don't describe the mother's situation in detail. Others characterize the child as being wonderful, but they also use designations such as "torturer", "siren", "piranha", in order to describe the mother's situation as being difficult and exhausting. The semantic field of criminal justice and of high competition sports are used. These authors also confront the mother's expectations, which they see as being excessively positive, because they are influenced by linguistic, discursive and iconic stereotypes on motherhood, to reality, which they see as being chaotic. They use argumentative sequences in order to convince the mother not to feel guilty about not being as competent as the stereotypes tend to portray her. By arguing against maternal guilt these authors create a more or less explicit interdiscursive relationship with the above-mentioned texts in which parents – and mothers in particular – are constantly accused of egoism. After having shown a series of discursive procedures through which these representations are constructed, a causal relationship with cultural and institutional facts will be presented. Finally, an analysis of three parental guidebooks by US authors will be confronted to the results of the initial Franco-German comparison.

Rachelle Waksler

Super, uber, so, and totally: Over-the-top intensifiers as subjectivity markers in colloquial discourse

[contribution to the panel *Subjectivity in discourse*, organized by Baumgarten Nicole]

This paper examines the intensifiers 'super,' 'uber,' 'so,' and 'totally' in their roles as subjectivity markers in colloquial English, as exemplified in (1-4):

1) The crowd at 222 is **super** random.

2) Not only was the **uber**-knowledgeable old salesman nice and funny but he actually cared and got excited about this being my first hat.

3) Maybe it"s just those **uber** hot Lesbians ... I"m so giving up men for them.

4) OMG!! I was **totally** gonna marry Joe McIntyre when I was 10.

Though these four intensifiers are not unique in signifying a high degree of the salient properties of their targets, they differ from similar intensifiers (e.g., 'very,' 'too,' 'really,' 'completely') in their expression of subjectivity. The aim of this study is to characterize the set of intensifiers which serve as subjectivity markers, and to posit distinguishing properties for members of the set. I argue that the intensifiers {super, uber, so, totally} are used in colloquial discourse to position the target on a scale compared with intersubjectively understood expectations and to mark varying degrees of the speaker's attitude towards and/or involvement with the target. Furthermore, I propose that 'super' and 'uber' differ in locus of subjectivity: 'super' highlights the speaker's attitude toward the target constituent, while 'uber' focuses the subjectivity on the speaker him/herself, in connection with the target.

Results of the study are integrated with previous research on the colloquial subjectivity marker 'all' (Waksler 2001) and the intensifier function of the expression 'and everything!' (Overstreet & Yule 2002) to introduce a general typology of characteristics for over-the-top intensifiers as subjectivity markers.
The investigation also uncovers an unexpected and peculiar property of a subset of the intensifiers: predicate valence-changing. For example, the target VPs in (3) and (4) would otherwise be bivalent predicates (i.e., either true or false), but the intensifiers 'so' and 'totally' render the predicates multivalent. Valence-changing allows the intensifier to signal the speaker's subjective placement of a target constituent, even one which is normally bivalent, onto a continuum of values.

Michael Walsh

Some neo-Gricean maxims for Aboriginal Australia

[contribution to the panel *Talk-in-interaction in (Australian) Indigenous Communities*, organized by Rendle-Short Johanna]
I will claim in this paper that the specificities of Australian Aboriginal culture and society provide some challenges for the basic Gricean framework. Based on longterm fieldwork in Aboriginal Australia as well drawing on observations of other scholars I wish to propose some neo-Gricean Maxims for Aboriginal Australia. After Grice proposed 4 maxims: Quantity, Quality, Relevance and Manner, a number of commentators have made attempts to modify these foundational principles. In particular Levinson (1987) has proposed the Q and I principles. Levinson's Q-principle is basically Grice's Maxim of Quantity while the I-Principle connects with the Maxim of Manner. A little read but highly insightful discussion of interactional practices in Aboriginal Australia is already available in Murray Garde's PhD thesis (2002). In that account he draws on the insights of Levinson and demonstrates that we need something that I will refer to as a Maxim of Intentional Vagueness in Aboriginal interaction. In this paper I want to build on the substantial foundation provided by Garde and add some proposals of my own. One of these is the Maxim of Autonomy whereby the "rule" is: Speak for yourself; do not speak for others. This and other maxims more specific to Aboriginal contexts derive from my own tentative theory of Aboriginal interaction (e.g. Walsh 1994, 1997). These include the Maxim of Epistemic Discretion: speak of what you know, unless: your age is inappropriate; your gender is inappropriate; there are others who should speak instead Such neo-Gricean maxims reflect the cultural distance between Aboriginal and other societies. In particular the fundamental importance of kin in Aboriginal social interaction poses problems for some key features for the Maxim of manner: Avoid obscurity of expression; Avoid ambiguity; Be brief. To be brief: it is more appropriate pragmatically in personal reference to give the impression – from a non-Aboriginal perspective – that one is obscure in expression, ambiguous and long-winded. Similar issues arise in relation to Aboriginal management of knowledge. This brief account is a first step towards setting out some fundamental differences in interactional practice but ultimately I would seek to accommodate culture-specific practices in Aboriginal Australia with more general patterns of conversational interaction.

Yoshikazu Watanabe

Stutterers' identity negotiation through narrative discourse

[contribution to the panel *Semiosis, Identities and Narratives in Cross/Multicultural Settings*, organized by Satoh Akira]
Introduction:
Broadly speaking, there are two major approaches to stuttering research: 1) quantitative analyses of "speech phenomena," i.e., disfluencies, which are often easily observable (audible), and thus quantifiable, and 2) qualitative analyses of stuttering as it affects the emotional/interpersonal aspects, that is, aspects of stuttering that are not easily quantifiable, of the person who stutters. This study focuses on the latter aspect of stuttering with a particular focus on how those who stutter and their nonstutteirng spouses index their identities vis-à-vis stuttering.
Rationale for the study:
Goffman (1963) calls stuttering a stigmatizing speech condition and claims that a speech impediment is a "discreditable" feature in that others will not know about the disability until the speaker begins to talk, for which reason, "coming-out as a stutterer" is a common but stressful experience for many stutterers. Lack of understanding about the true nature of stuttering on the part of the general public triggers feelings of despair and disappointment: i.e., the belief that disfluencies are nothing more than a reflection of the speaker's nervousness or lack of confidence. In addition to social pressures for fluent speech, the stutterer has to deal with conflicting social- interactional and physical realities such as the fluctuating severity of stuttering, lack of definitive cause or cure, and a solidarity-power dialectic among stutteres and with their nonstuttering spouses among many other social-interactional realities. With these complex factors in mind, this study attempts to describe how stuttering and nonstuttering spouses negotiate their respective identities as they introduce multiple aspects of social and

interactional lives in their stories and argumentation.
Date and methodology:
For the purpose of conducting sociolinguistic discourse analysis, conversational data were obtained from people who stutter and their nonstuttering spouses. The corpus consists of video/audio tapes conversations with 11 dyads of stutterer-nonstutterer couples and the researcher. Each conversation lasted approximately an hour, in which the three interactants talked about stuttering as well as about topics not related to stuttering. After the conversations were transcribed, narrative portions were extracted for further analysis using sociolinguistic concepts such as face, politeness, stigma, solidarity, and power.
Results:
Stuttering interactants index their stuttering in terms of severity levels, legitimacy of stuttering, social handicap, ownership of the disability, etc. For example, the fluctuating nature of stuttering severity within an individual as well as among stutterers is used as an indexical tool to position the speaker in relation to his/her more or less fluent self, as well as to others with more or less severe stuttering. The social handicap that the stutterer is faced with also plays a part in indexing the speaker in terms of fulfillment of social and spousal/family/professional responsibilities. Nonstuttering spouses, on the other hand, also index their stuttering spouses' identity in terms of such factors as spousal division of labor, their spouse's social status as affected by their spouse's stuttering, and their gesture of care and concern for the stutter.

Sophia Waters

"It's rude to VP": The cultural semantics of rudeness

[contribution to the panel *Im/politeness across Englishes*, organized by Haugh Michael]
Recent years have seen increasing attention given to impoliteness studies (Culpeper, 1996; Culpeper, Bousfield, & Wichmann, 2003; Kienpointer, 1997; Meier, 1995), but oddly enough, a detailed semantic analysis of the English word *rude* is still needed. This is a keyword revealing much about socially accepted ways of behaving in Anglo society and it lacksprecise translation equivalents in many languages (cf. Fox, 2004; Wierzbicka, 1997). *Rude* is impressionistically more "basic", and according to corpus data, more frequent and more collocationally productive than apparently similar words such as *impolite*. It is the primary ethno-descriptor in this domain in Australian English. What does it mean when someone describes a certain behaviour as *rude*, as in for example, *It's rude to point. It's rude to stare. It's rude to interrupt. It's rude to ask a lady her age*? This paper provides a detailed lexical semantic analysis of *rude* in a set of collocational and constructional frames. At its heart is an explication for the formula *It's rude to* VP, framed in the simple universal primes of the Natural Semantic Metalanguage (NSM) developed over the past three and a half decades by Wierzbicka (1996, 2006) and colleagues (Goddard & Wierzbicka, 2002; Peeters, 2006). The argumentation is supported by corpus material on Australian English, naturalistic observation and examples from the World Wide Web.
The main elements of the explication can be summarised as follows: it is taken for granted that it is bad to do certain things when other people are around (i.e. 'people know that it is bad if someone does some things when they are with other people'), that doing such things has the potential to cause offence (i.e. 'if someone does something like this when they are with other people, these other people can feel something bad because of it'), that it is more or less expected that the behaviour described by the VP fits the bill and that this knowledge is shared (i.e. 'people can know this') and that this sort of behaviour runs the risk that people witnessing it will think something negative about the person (i.e. 'if someone does something like this, people can think something bad about this someone'). The basic idea behind this explication will be extended to other lexico-grammatical frames such as interpersonal *rude*: *rude* + N (e.g. *a rude person*, *a rude customer*) and the collocations *rude word*, *rude finger*, *rude gesture*, *rude behaviour*.
From a cross cultural point of view, it is notable that what qualifies as *rude* is not based on a model of the refined behaviour of a better "class" of people, such as the nobility or the well-educated, as for example with French *mal élevé* [lit. badly raised] or Polish *cham* [lit. boor]. Brown and Levinson's (1987 [1978]) Politeness Theory provides a generalised model of "politeness", but without acknowledging the cultural specificity of *rudeness*.

Ann Weatherall, and Maria Stubbe

Affiliation during complaint calls in institutional talk

[contribution to the panel *Affectivity in conversational storytelling*, organized by Couper-Kuhlen Elizabeth]
This study examines the management of affiliation during institutional telephone interactions involving complaints about electricity and gas companies made by consumers to an independent dispute resolution service in New Zealand. An important concern for the conciliator call-taker is to negotiate the right 'empathetic' balance with the caller. The institution aims for a personal, helpful approach when handling calls; conciliator call-takers thus provide their first name in call openings, and the same conciliator will typically follow a complaint case through the dispute resolution process. Callers vary in their levels of understanding about the

business of the institution. Some mistakenly assume the service is consumer advocacy. In reality, the institution is an independent body that works both with the consumer *and* the utility companies to resolve disputes. The organisation is aware that callers expect understanding and appreciation of their complaint. It is also cognisant, however, that companies have criticised the organisation, claiming it supports the interests of the consumer, which is counter to its constitutional status as an independent body. In sum, the interactional context examined is one where the conciliator call-takers have a delicate balance to maintain. They must display understanding and appreciation of the caller's problem while diagnosing whether or not it is a legitimate complain-able, and, if so, providing advice about ways forward to resolve it.

The focus of the present research was calls where the complaint was presented using a narrative. Conversation Analysis was used to investigate the interactional management of affiliation, which is one aspect of what may be construed as 'empathy'. Initial observations reported here relate to the resources used by call-takers for displaying affiliation or disaffiliation. Providing or pursuing a response to the story during its telling is one site for the management of affiliation, in particular, the form and placement of response tokens during the turn construction unit (TCU) by TCU unfolding of the story: if a response token is not forthcoming the storyteller can (and frequently does) pursue one. Another resource is the conciliator call-taker's displayed understanding at the completion of the narrative presentation of the complaint, and the teller's acceptance of it (or not). Analysis of candidate examples of the joint accomplishment of 'empathy' as managed through the production and/or pursuit of response tokens during the storytelling, and evaluations at story completion will be presented.

Matylda Weidner

Nonconformist cases in Polish institutional culture

[contribution to the panel *Intercultural (mis-)communication*, organized by Kryk-Kastovsky Barbara]

Hofstede (1980: 25) defines culture "as the collective programming of the mind which distinguishes the members of one human group from another". Building on this definition, the institutional culture of health communication in patient-doctor interaction is integrated in a particular social order, which is experienced and reproduced by the interactants belonging either to the patient-group or the physician-group. Given the fact that both patients and doctors enter the consultation with a different set of beliefs and explanatory models stemming from different worlds (cf. for example Mishler's "voice of medicine" and "voice of lifeworld"), it is no wonder that the participants' ways of conceptualizing reality clash. The organizational culture of medical interview has been traditionally based on a clear division of labor, expressed through and enacted in standard institutional roles. Accordingly, following Denvir's (2006: 3) apt formulation, "physicians are entitled and obligated to seek information from patients about their symptoms and health-related behaviors in order to produce accurate diagnoses, propose appropriate treatment options, or to create/update medical records.", whereas "patients are entitled and obligated to speak about the physical experience of their own symptoms and to report on their own health-related behaviors.". Such a non-confrontational distribution of roles should account for smooth communication. It's interesting to see, however, what happens when participants move away from their traditionally ascribed cultural belonging.

The main idea underpinning this presentation is to show nonconformist cases of patient-doctor interaction, which stretch beyond the institutionally acculturated models of health communication practice. Moreover, given the fact that my study is grounded in a Polish institutional context, it bridges the gap in cross-cultural research on communication and interaction skills, bringing in new empirical materials. Based on the analysis of audiotaped consultations between patients and doctors in the Polish public healthcare sector, I demonstrate how patient's active participation in the medical interview, manifested through topic initiation, might re-orient the still traditional perception of patient-doctor interaction in Poland.

I believe that, even though differences in patients' and doctors' cultural assumptions will not cease to occur, they do not necessarily have to be detrimental for the communicative outcomes. Instead of viewing institutional culture as a rigid community of practice and unquestionably confirming to acculturated rules guiding patient-doctor interaction, participants may want to go beyond their institutional roles and contexts of interpretation. By this token, major discrepancies between patient's expectations and doctor's explanatory models can be eliminated, thus contributing to a more efficient and satisfactory health management.

Anna Wierzbicka

Cultural key words and cultural scripts: Unrecognized "Anglo" assumptions as a source of miscommunication and cross-cultural failure

[contribution to the panel *Intercultural (mis-)communication*, organized by Kryk-Kastovsky Barbara]

The experience of immigrants and other people who live transcultural lives (cf. Besemeres and Wierzbicka eds. 2007) confirms that different societies and lingua-cultures have different tacit norms for interpersonal communication; and that such differences matter a great deal in many people's lives. Every lingua-culture inherits, and transmits, historically and culturally-shaped ways of thinking. This applies to English-speaking

societies no less than to any other. Given the massive scale of past and on-going immigration to English-speaking countries as well as the growing domination of English in the global world it is particularly important to recognize that English, too, is saturated with historically-transmitted cultural assumptions. Of course, "English" is not monolithic; there are now many different "Englishes" in the world, and different varieties carry with the different cultural traditions. However, the "Englishes of the inner circle" (Kachru 1985), that is, those which are the historical bases of the English (Crystal 2003) and which are now increasingly dominating the world as a first-ever global lingua franca, are not culturally neutral either. On the contrary, they share a historically-shaped core. This common core is linked with what can be called, for convenience, 'Anglo culture', and to emphasize the cultural underpinnings of the "Englishes of the inner circle" it is convenient to call them 'Anglo English'.

It is this 'Anglo English' which underlies "international English" and which often tends to be mistaken for some kinds of culture-neutral medium of communication. As a result, 'Anglo English', which greatly facilitates cross-cultural communication in today's world, is also a major source of miscommunication and cross-cultural failure.

"The future of the Earth depends on cross-cultural communication", Deborah Tannen said in 1986. Nearly a quarter of a century later, one could say, more specifically, that the future of the Earth depends on intercultural communication carried out, and through, international English. The success of this enterprise requires that English should no longer be viewed as a culturally neutral medium of communication, but rather, that the hidden cultural assumptions which permeate it be laid bare and brought to the attention of all users of English (whether native speakers or otherwise).

But to be effective, any explanations of the hidden assumptions embedded in Anglo English must not themselves be framed in 'Anglo English' (which would only perpetuate the problem). Rather, they need to be framed in a reduced mini-English, based on concepts shared by English with other languages. Such a mini-English is available in "NSM English", with its mini-vocabulary of sixty or so empirically discovered universal concepts such as 'do' and 'happen', 'people', 'someone' and 'something', 'say', 'want', 'know', and 'good' and 'bad'. (Goddard and Wierzbicka eds. 2002; NSM Homepage). As the NSM Homepage indicates, this "NSM English" has already been applied, very extensively, to intercultural pragmatics.

This paper will illustrate the NSM approach to intercultural pragmatics and cross-cultural communication with new material and new analyses. It will draw on testimonies of bilingual experience as well as on semantic analysis of certain key words of English which underlie 'Anglo'-specific types of discourse and provide focal points for Anglo/English values and norms, and which might be an obstacle in intercultural communication. Among those key words are 'common sense', 'being sensible', 'being brief (concise)', 'commitment' and 'personal space', on which this talk will focus.

Ray Wilkinson

Formulating actions and events with limited linguistic resources: Direct reported speech and enactment in agrammatic aphasic talk

[contribution to the panel *Interactional Approaches to Communication Disorders*, organized by Wilkinson Ray]

In this talk a conversation analytic approach is used to investigate the form and use of enactment by speakers with agrammatic aphasia in talk-in-interaction. Enactment here refers to the employment by participants of direct reported speech and/or non-vocal behaviour such as the use of gesture/body movement to iconically depict some aspects of reported scenes or events. The enactment of these speakers is notable in terms of the distinctive grammatical practices within which it is regularly produced (e.g. without any reporting verb such as 'say') and a reliance on kinesic enactment and simple lexical forms produced as 'seconds' i.e. reactions or second pair part responses such as 'oh', 'no' and 'oh no'. It is argued that enactment and other instances of iconicity within interaction produced by these speakers are examples of interactional methods which assist them in formulating actions and events in talk using the limited lexical and grammatical resources at their disposal. Wider resonances of these findings in relation to types of language use other than aphasia will also be discussed.

Cheryl N. Williams, Charles Coleman, Jon Yasin, and Halima Toure

"How dare Barak Obama and Hilary Clinton seek the democratic nomination at the same time?"

[contribution to the panel *Violating the Script: How Dare Barak Hussein Obama and Hillary Rodam Clinton Run for the Democratic Presidential Nomination at the Same Time!*, organized by Coleman Charles]

Racialized language behaviors: Covers the range of overt and covert racist language with an emphasis on covert language practices

Aversive Racism: The deflection of racist ideology into seemingly non-racialized tangential terms

Assumptive language: The emphasis here is on oppositional assumptions by different groups, such as with those behind the reactions of some African Americans and some European Americans to Reverend Jeremiah Wright's so-called anti-American sermon

Scripted language: Expectable language uses resulting from historically shaped practices; schema theory is another way of framing this.
Playing the Race Card: Use of language to appeal to or to be dismissive of our scripted racialized language behaviors
Up from Slavery Metaphor: A racialized metaphor suggesting the Blacks should stop complaining about the legacy of slavery and victimization in favor of just working hard.

Vera Williams Tetteh

Narrating hybrid lives: Glimpses of L2 acquisition for African resettlement in rural/regional Australia

[contribution to the panel *Language learning, multilingualism and social inclusion*, organized by Piller Ingrid]
Using life stories collected through in-depth interviews and observations of African immigrants in a rural/regional location in Australia, this paper explores how L2 learning impacts on their settlement and inclusion in that setting.
A socially inclusive society provides conditions in which all its people feel accepted and valued. It is a society in which people are able to live with dignity and are able to participate in all facets of that society.
Australia 's initial Euro-centric immigration intake has opened up in the last quarter of the twentieth century, to accept a wider intake of immigrants and refugees from non-European backgrounds including Africa.
In the last decade, new African entrants are being settled in rural/regional areas. Although most of these adult settlers are fluent in many African languages, some are being introduced to English for the first time. The Adult Migrant English Program (AMEP) provides English language tuition for these new learners.
Questions addressed are: 1) how have these adult English language learners acquired the target language of settlement to build individual lives, and collective communities in this context? 2) How have they transferred linguistic capital into social capital for full participation in mainstream rural/regional Australia and the broader society? 3) What are some policy implications that can be derived from their experiences?
This paper takes a discourse-historical approach, presenting settlement narratives and constructions of lives from the researched perspective. Linguistic data are mapped on to social issues, to illuminate the complex dynamics of language learning, the socialization process and the settlement of people of African backgrounds in a rural/regional context. Emergent measures and implications for the social inclusion of minority groups in mainstream Australian discourse are also highlighted.

Irmengard Wohlfahrt

Belonging and identities: Elderly immigrants in New Zealand

[contribution to the panel *Multimodal Discourse Analysis: Investigating Rhythms in Identity Construction*, organized by Norris Sigrid]
This paper takes a multimodal discourse approach to investigate videotaped narratives of an elderly German speaker who migrated to New Zealand , following her son. The data is a sample from a larger study examining migration of German speakers to New Zealand and the resulting identity construction over several generations of migrants.
Migration is a life-changing event. Many migrants experience a rhythm of approach and avoidance, oscillating, I would claim, between appreciation of the conditions and disapproval. Migration deeply impacts on people's sense of belonging and identity and requires intense personal and social identity renegotiation. Ward (2000) claims, referring to immigrant elders in the US , that they might be confronted by quadruple jeopardy, facing even more difficulties than poor females of color. Despite this, some elderly individuals make the decision to migrate, following their children. In this paper, I analyze extracts of multimodal interactions in which such an elderly woman talks about her migration and life in New Zealand .
When considering that " the exploration of various ways in which belonging is lived and experienced often resembles a journey into the semiotics of images, gestures and practices" (Skrbiš, Baldassar, & Poynting, 2007: 262), Norris' (2004) framework of multimodal interaction analysis (MIA) gives new insight into how people construct their identities in everyday life in a new country. It allows for a more holistic analysis of their lived migration experiences, including the rhythms evident in their narration.
According to van Leeuwen (2005), a monorhythmic approach following an external clock is dominant in Western semiotic and social time, while in polyrhythm each person follows their own internal clock. Norris (2008) claims that the degrees to which external and internal time are experienced can be identified by analyzing the communicative modes used in interaction; and studying the internal time of interlocutors when studying interactions in clock time is necessary for an in-depth study of multimodal discourse. Rhythm and time therefore are two constructs taken into consideration here, both in analysis of the interactions under investigation, and in relation to the participant's specific rhythms of engagement and disengagement with events, people and culture.

David Wood

Effects of focused instruction of formulaic sequences on fluent expression in second language narratives

[contribution to the panel *Formulaic language and idiomaticity in high-level L2 production*, organized by Erman Britt]

While knowledge of what constitutes fluent speech has developed over the past several decades, it is still unclear how language teachers can facilitate its acquisition by second language learners. Fluency is generally accepted as being a function of temporal variables of speech such as rate of speaking and the number of words or syllables uttered between hesitations (see Wood, 2001 for a review). A considerable amount of evidence exists that formulaic sequences, multi-word phenomena such as collocations, idioms, phrasal verbs and so on, play a role in the production of fluent speech (see eg.Wray, 2002, Wood, 2006). The present study is an investigation into the results of focused instruction in formulaic sequences and fluency on the fluency of a Japanese learner in spontaneous narratives in English. Results indicate a relationship among the instruction, the fluency of the learner speech samples, and the use of formulaic sequences.

Doreen Wu, and Fan Ling

Global schemas and local variation in Chinese broadcast talk

[contribution to the panel *Chinese Discourse and Interaction: Theory and Practice*, organized by Pan Yuling]

In recent years, the concept of 'glocalization' has been receiving more attention and discussion in the globalization literature of media communication (e.g., Lee, 2003; Wu, 2008a, 2008b). Alternative to the thesis of Western imperialism, Robertson (1995) proposes the concept of "glocalization" to resolve the dilemma between globality and locality and to represent the interlocking duality of globalization and localization in cultural change and formation. It is argued that in the age of globalization, media as cultural or commercial products move globally but are constantly domesticated in ways to create links of meaning between the media and the history, culture, politics, society, etc. of the local viewers (e.g., Cohen, 2002; Cohen et al., 1996) Lee et al. (2002) have examined various reports on the handover of Hong Kong and demonstrated how a global event was glocalized by media in different countries, i.e., how the journalists tried to transform global events through adaptation into the relevant structure of a local audience and converted a foreign agenda into home agendas.

However, while recent researches on media communication have highlighted the notion of glocalization, the past research has focused primarily on media values and social practice, with little attention to the intricate linguistic practice in broadcast talk. Therefore, the present study attempts to examine carefully the textual/linguistic structures of Chinese broadcast talk and to reveal in which aspects the Chinese news reporting are globalized and in which respects it remains local.

A sample of Chinese broadcast talk will be collected from the most influential broadcasting corporation in China , China Central Television (henceforth, CCTV), and a tripartite framework will be developed to examine the Chinese broadcast talk along three lines of dynamics: value appeals, move structure, and register choice. Reference to CNN and comparison between CCTV and CNN will be made to further manifest in which aspects of the Chinese broadcast talk are globalized, in which respects the talk remains local, and/or how the global and the local interwine in the construction of the Chinese broadcast talk. Furthermore, the study attempts to find out if there is any variation as well as commonality between CCTV-4, a sub-station of CCTV targeting at the Chinese audience, and CCTV-9, a sub-station of CCTV targeting at overseas English-speaking audience, in their discursive management of the news broadcasting.

Eva L. Wyss

Acting on nation or trans-nation? Comparing European and global TV commercials and their national and transnational corporate identity strategies.

[contribution to the panel *Contrastive media analysis – approaches to linguistic and cultural aspects of text types*, organized by Luginbühl Martin]

Advertising discourse establishes a no-man's-land, a third public place of discourse, where other rules of signification and representation are applied than in "other" private and public textual worlds. Within the advertising discourse TV commercials are a core communicative factor to construct, reproduce and reaffirm explicitly or implictly the national or the cultural images of: the promoted product, the broadcasting channel ("the host") and its broadcasting territory.

Obviously the TV commercials contain signs – from multimodal and multimedial signification repertoires - in a specific pragmatic logic. One can find speech acts and assertions (verbal, pictorial) that are not used and even not possible in every day discourse. In ads you can find speech acts that would be scandalized in other textualities. Also the narration of nation is surprisingly noncritical. Indeed certain types of nationalistic discourse in the advertising context are legitimated by its selling functionality. The investigations about "nation" and "culture" unseal the specific pragmatics of this media text type and its identity.

After analyzing the properties of the advertising discourse and defining the media textuality of TV commercials I would like to present and discuss the nationalizing and transnationalizing strategies in TV commercials.
In the second empirical part I would like to show in the case of European and Global TV commercials how signifiers are used for the construction of national and nationalist discourse, what strategies of discoursive interleavings between culture and nation are established and how the concepts of nation and culture could be shaped from a media linguistics point of view.

Hirotoshi Yagihashi

Homology of the structures of language and promotion strategy

[contribution to the panel *Is English result-oriented and Japanese process-oriented?: Empirical analyses of "fashions of speaking"*, organized by Tani Miyuki]
The objective of my presentation is to demonstrate the "result-orientation" of English and "process-orientation" of Japanese in terms of commercial messages and advertisements in Japan and the United States of America. According to the previous studies in the field of business management (Fields 1983, Kiburn 1987, Muller 1987, Kishii 1988, Baudot 1989, di Benedetto et al. 1992, Tanaka 1993), commercial messages and advertisements in Japan and the United States are essentially different: for example, Japanese ones are *suggestive* and *emotional* (soft sell), whereas American ones are *persuasive* and *informative* (hard sell). In the former, it appears to be preferable to avoid directly expressed phrases that urge customers to buy a target product; instead, it is preferable to create an alluring atmosphere that arouses their interest, thereby motivating them to action. In the latter, you can often see a detailed explanation for a target product, such as an advertisement that explains the quality on the basis of the theory of relativity (Ikegami 2002). This type of message is uncommon in Japan, even though some messages include brief explanations just like the ingredients displayed in the case of certain products.
I will offer a linguistic analysis of these and show the homologous relationship between language and the structure of commercial messages and advertisements from the viewpoints of *high context*/*low context culture*, *hearer*/*speaker responsibility*, *unboundedness*/*boundedness*, and *process*/*result orientation*. Several case studies shown in this presentation will reinforce the abovementioned studies in terms of cognitive linguistics and sociolinguistics.

Chie Yamane-Yoshinaga

Interview discourse and national sports

[contribution to the panel *The Olympics and nationalism through the media: A cross-cultural perspective*, organized by Kanda Yasuko]
In this study, I analyze the interview discourse of athletes, coaches and supervisors relative to the national sports of four countries: Australia, Korea, China and Japan. The results of the analysis and the conclusion are as follows:
No Australian national sports, such as Aussie football, are Olympic sports. Therefore, Australian Olympic athletes are pressured only by peoples' expectations of him or her as a competitor.
Stephanie Rice, an Olympic gold swimmer said "I was so nervous before that race but you know I was really just trying to keep myself as relaxed as possible and try not to think that it was an Olympics and just do what I did at trials." "I knew that someone was there and I really had to close my eyes and concentrate on that freestyle and think about all the hard training I've done and just give it my all." Swimming is popular in Australia and many people watch the game. However it is not a national sport. Therefore the pressure is only on the individual and is not shared with other athletes.
Taekwondo is a traditional and national sport of Korea. The gold medalist Cha Dong-min said "There is apparently a pressure to extend the country's tradition of excellence". Another gold medalist Hwang Kyung-seon also said "I had a big pressure because two athletes already got gold medals. I hope other Taekwondo teammates get a medal at least one class." It is characteristic that she is anxious about other members who have the same pressure.
Table tennis is a national sport of China. The interview articles show that not only athletes but also coaches have a big pressure because losing is not tolerated. Mr. Wan said, "I sacrificed a lot for this Olympic." Wan Nan said, "I had tremendous pressure because people expected to get the victory as a national sport." The coach, Mr. Ryo said "Getting a gold medal as a team is the most important because it expresses the real ability of the national team of China." This shows the mission involved in a national sport.
Judo is a national sport of Japan. There is a focus not only on the victory itself, but on how athletes win in Japan. Since the Meiji era, form and beauty have been vital. Therefore "Ippon" is a keyword for Judo athletes.
The gold medalist Aymi Tanimoto said "I don't agree with Judo bouts being won simply on points where the loser is pursuing the beauty of "Ippon". Someone has to keep it. I want to keep the typical, traditional Judo if I can." On the contrary, another gold medalist Satoshi Ishii said "I only concentrate on victory. My judo is not

sport but fighting."
I conclude that it is clear that athletes, coaches and supervisors typically have a big pressure, which is related to national sports in Korea, China and Japan.
Judo, in particular, is the strictest national sport, because not only the result but the beauty of the sport is pursued.

Jon A. Yasin

If you're white, you're right, but if you're black, get back

[contribution to the panel *Violating the Script: How Dare Barak Hussein Obama and Hillary Rodam Clinton Run for the Democratic Presidential Nomination at the Same Time!*, organized by Coleman Charles]
A schema is an abstract representation of a generalized concept of a situation. Stereotypical knowledge represented in a schema embodies expectations about people and likely courses of action. An example of a schema is becoming a candidate for the Office of President of the United States. Stereotypical knowledge for a given situation is like a "theatre script" (Shank and Ableson 1977). Stereotypical knowledge for running for the presidency entails satisfying the stated requirements for the office: being at least thirty-five years of age, being born in the United States. Implied, assumptive requirements include being a European American male, being able to raise a certain amount of money for one's campaign, being able to gain the nomination for the candidacy of one of the major political parties. As a candidate for the presidency, Barak Obama rewrote the script and defied the stereotypical knowledge of Americans. His candidacy generated various levels of conversations about race in America, aversive racism (unconscious discrimination), and assumptive language, with media being interpretative mediator for much of this discourse. This presentation shal focus on Obama's rewriting of the script for the American Presidency.

Lynda Yates

Social inclusion and the 'reduced personality': Migration, identity and language learning

[contribution to the panel *Language learning, multilingualism and social inclusion*, organized by Piller Ingrid]
The communicative constraints felt by many migrants in their new communities have been explored in various ways in terms of power differentials and structures of participation (Norton-Pierce, 1995) and learner variables as 'language anxiety' as (Oxford, 1999). In this paper, Harder's 1980 neglected notion of 'reduced personality' is used to focus attention on the frustrations and impediments experienced by individuals as they attempt to rebuild social, cultural and economic capital through a late-acquired language in a new environment.
These issues will be explored in an examination of the relationship between identity and language learning among professional migrants studying English in the national program in language instruction offered to all eligible new arrivals to Australia, the Adult Migrant English Program. The program is available free of charge at three different certificate levels to those who lack functional English. The focus in this paper is on that subset of AMEP learners who have already achieved some measure of linguistic proficiency in English and who are studying in the highest level, Certificate Three, often as preparation for further study or improvement in their employment prospects.
While this group has moved beyond the most urgent need for a basic level of English with which to conduct their daily lives, they face other language-related settlement issues as they negotiate their new social and professional identities through a language in which their proficiency is still limited. They have often had at their disposal considerable linguistic expertise and economic capacity in other countries before their arrival in Australia, but struggle to draw on this capital in their new environment. In this paper I explore the role that linguistic capital in English and the AMEP play in the attempts of this group to re-negotiate their identities socially and professionally in Australia.
The data is drawn from a large-scale national longitudinal ethnographic study funded by the Department of Immigration and Citizenship (DIAC) which has followed the experiences of more than one hundred migrants studying in the AMEP in a range of venues around Australia. A range of data were collected though interviews with migrants and their significant others, classroom observations, language performance assessments and a range of recordings both inside and outside the classroom and the centre. In this paper, I will address three research questions:
1) How are these migrants positioned and how do they position themselves in their new communities?
2) How do they experience the renegotiation of their identities in English?
3) What is the role of the AMEP in this renegotiation process and how can it best facilitate these transitions?

Olga Zayts, and Wake Virginia Y.

Patient's direct questions and maintaining nondirectiveness of genetic counseling: Evidence from prenatal genetic counseling sessions in Hong Kong

[contribution to the panel *Language, medicine and culture: Researching healthcare discourse in multilingual and multicultural contexts*, organized by Zayts Olga]

Nondirective principle of genetic counseling which stipulates the promotion and enhancement of the client autonomy has been widely advocated in genetic counseling literature (Kessler 1997; White 1997). The principle was established in 1950s-1960s and since then there has been an on-going debate on how non-directiveness is enacted in the actual practice of genetic counseling and whether it facilitates or hinders the delivery of the genetic counseling services (Kessler 1997; Benkendorf et. al 2001; Weil 2003; Weil et. al. 2006). In this paper we focus on dyadic vs. triadic interactions in prenatal genetic counseling (PGC) and investigate how the presence or absence of the patient's partner influences the content of PGC and the counselor's adherence to the principle of non-directiveness.

The data for this study has been collected in one Prenatal Diagnostic and

Counselling Department of a Hong Kong hospital and comprises 17 triadic and 42 dyadic interactions. All patients are pregnant Filipina women over 35 years old who have been referred for prenatal genetic counselling because of their advanced maternal age. The consultations are conducted in English with a Cantonese-English bilingual nurse. The consultations are organized as information sessions: the nurse assesses the patient's personal risks of carrying a baby with genetic abnormalities based on the medical and family history of the patient and introduces the options for prenatal genetic testing available in the hospital. The patient is offered a choice of three options: diagnostic but invasive tests that pose a potential risk of miscarriage, screening tests that only yield probabilities but are non-invasive and safe to the fetus, and a no test option. The main medical concern of PGC is to lead the patient to an informed choice of whether to pursue genetic testing or not. Available research shows that very few women make decisions regarding PGC on their own (Browner and Preloran 1999). The patient's partner plays a very distinct role of both the patient's companion and the "secondary patient" (Wake 2006) whose medical history may have a direct influence on the wellbeing of the baby. In the hospital where the data were collected most Filipina patient's who attend the consultations on their own are migrant domestic workers in Hong Kong. Their partners reside in a different country and may not always be able to support a patient in making a decision. In these circumstances, the patients may rely on the medical provider in being more than just a facilitator of their decision and explicitly ask for advice. Strictly speaking addressing patient's requests for help goes against the idea of nondirectiveness. However, in this paper we demonstrate that in the local sociocultural setting of Hong Kong addressing patient's concerns may take precedence over considerations of nondirectiveness and serve to establish rapport with the patient. This paper provides additional evidence that nondirective counselling may not be universally accepted in actual practice today and point to the need for empirical analysis of situated language practices in the genetic counseling context.

Wei Zhang, and Angela Chan

Delaying the next item due in conversation: GE and DE in Cantonese and Mandarin self-repair

[contribution to the panel *Chinese Discourse and Interaction: Theory and Practice*, organized by Pan Yuling]

This paper reports a study on delaying the next item due as a self-repair practice in Cantonese and Mandarin talk-in-interaction. Pioneering studies of repair in English conversation (Schegloff, Jefferson & Sacks 1977, Schgloff 1979) have shown that a forward-oriented self-repair may be initiated by sound stretching, 'uh's or recycling a bit of the just produced part of talk. Repair is also known for its close relationship to syntax-for-conversation (e.g. Schegloff 1979). Fox, Hayashi and Jasperson's (1996) comparative study on English and Japanese point out that certain differences in repair practices are best explained in terms of syntactic differences in the two languages. While it is possible in English to delay the next noun due by recycling the grammatical materials before it (e.g. preposition and article), the same procedure is not available for repair in Japanese because the phrasal-initial materials in English come after the noun in Japanese.

In this presentation we examine the repair practice in two varieties of Chinese, namely Mandarin and Cantonese. According to Chinese grammar, the elements in a noun phrase are organized in such a way that the head noun comes last with a structural particle, DE in Mandarin and GE in Cantonese, linking the adjective and the noun (e.g. Li & Thompson 1981, Matthew & Yip 1994):

Demonstrative – numeral – classifier – adjective – (DE/GE) – noun

Although GE and DE serve a similar function in NP, they do not behave exactly in the same way in repair practices when the head noun is delayed. While GE may be recycled on its own as shown in (1), DE is often recycled together with the pre-noun material as shown in (2).

(1) Cantonese

我**哋**	係	好	少	有	咁	長		嘅 (.)	嘅	凍	嘅	時間	嘅。
ngodei	hai	hou	siu	jau	gam	coeng	ge	ge	dung	ge	sigaan	ge	
we	BE	seldom		have	so	long	GE	GE	cold	GE	time	PT	

'*We seldom experience such a long cold spell*.'
(2) Mandarin

就 相當於: 那- 那- 初步 __ 的 : 初步 __ 的 : (XX) 的 結果 嘛:

jiu xiangdangyu na na chubu de chubu de de jieguo ma
just similar.to that that preliminary DE preliminary DE DE result PT

'*It's similar to that- that- preliminary: preliminary: (xx) result.* '

Based on two sets of recordings --- one from video or audio recordings of conversations between friends, the other from 'media talk' recorded from TV programs, a number of patterns of repair involving GE and DE have been identified and will be examined in detail in the presentation. Our findings show that although both Cantonese and Mandarin noun phrases are head-final, there are differences in the recycling pattern of phrasal-initial materials.

Yuanlin Zhao

Classroom communication and the teaching of Chinese in Canada: A case study

[contribution to the panel *Looking for the common thread in connected sub-cultures*, organized by myers marie j.]

A few reasons taken together have led to the undertaking of this study: an urgent need to examine classroom teaching in the drastically growing teaching-Chinese-as-a-second/foreign-language (TCSL/TCFL) industry; a personal interest in probing a cross-cultural Chinese teacher's treatment of communication in teaching; and the implications from theories of teacher beliefs and practice.

Thus, this study investigated how a TCFL teacher posits her teaching beliefs and practice in light of her communicative habits when facing a variety of tensions (e.g., those from culture, ideology, educational tradition, curricular prescription, and pedagogical trend). This qualitative case study was triangulated with multiple data sources: interviews, classroom observations, and document analysis, with an experienced teacher in Canada who has taught in both China and Canada.

The findings of the study supported the literature on teacher beliefs and practice, and on the implementation of communicative language teaching (CLT). The majority of this teacher's practices were based on the premise that they corresponded to the actualization of her beliefs. Meanwhile, there existed a few minor gaps between her educational beliefs and practices. This teacher demonstrated adaptability in tailoring her teaching to be most suitable in meeting her educational needs and beliefs. This study first provides insights to TCFL classroom teaching and program development in North America with CLT implementation in this area. In addition, the results of the study have implications for the evolving process of teachers' belief systems and patterns of practice and future research into this field.

Gudrun Ziegler

Embodied action for designing "turns-at-talk" in a joint reading activity

[contribution to the panel *Turns, TCUs and embodied social action*, organized by Mortensen Kristian]

Developmental perspectives on "talk-in-action" have marked the body of CA research, essentially raising questions regarding 1) the nature of "language" as embodied *and* social phenomenon in action, 2) the essence of sequentiality as accessible from a multi-modal/multi-resource account and 3) the development of language and its methodological/terminological (expanding) demands challenging description and analysis. That is, studies have focused largely on the development of a particular language as "talk-in-interaction" (e.g., CA for SLA), including and drawing from "embodied" perspectives of analyzing social action, including talk (Goodwin 2003). Given the

"verbal" bias in the study of language development (Gullberg et al. 2008, Goldin-Meadow, 2003), this particular field of analysis not only raises questions regarding the very definitional basis of CA work (e.g., the substantial discussions of "turn-at-talk", TCUs and their design in interaction). Moreover, it points to the organizational dimensions of interaction (including talk), when the acclaimed basis for "talk-in-interaction" represents a challenge for description and analysis, that is when multilingual settings of language development provide insights into the multi-resourcedness of turn-design as operated by the participants. This paper then investigates the management of turn-design in a joint reading activity operated by three 8-year old participants, setting-up their turns-at-talk by orienting to embodied action, projecting possible nexts, while at the same time projecting and accounting for such turns in subsequent action. Lerner"s findings on the semi-permeable character of units in turn design (1996) serve as basis for discussing these findings.

Ghil'ad Zuckermann

The weapon of the weak (and the strong): "EtyMYTHological othering" and the empowerment of "lexical engineering" in Judaism, Islam and Christianity

[contribution to the panel *'Othering' in Various Languages and Cultures: Linguistic Tools of Alienation*, organized by A'Beckett Ludmilla]

El original es infiel a la traducción "The original is unfaithful to the translation" (Borges 1943)

This paper will explore interactions between religions at the micro-level of lexis. It will focus on mechanisms of "etymythology" (a.k.a. popular etymology) and "lexical engineering", especially within Jewish and Muslim groups. Lexical engineering reflects cultural interactions, often manifesting the attempt of a religion to preserve its identity

when confronted with an overpowering alien environment, without segregating itself from possible influences. The result can be either rejective (ethnocentric xenophobia) or receptive (cultural flirting). This paper will focus on the former. For example, Greek euangélion "gospel", lit. "good news" (from ef "good" + ángelos "messenger"), was punningly named by some first-millennium rabbis Dwen gilyon "evil revelation-book". Arabic rasu:l "messenger (of God), Muhammad" was referred to in Hebrew as pasu:l, lit. "disqualified, flawed, faulty". (Obviously, the scholarly neologizers were fully aware of their manipulation, but later generations might have been less informed, especially given that Hebrew was considered to be the Ursprache.) Lexical engineering opens a window onto the broader question of how language may be used as a tool for religions to maintain or form their identity.

LECTURES & POSTERS

Esmaeel Abdollahzadeh

Discipline-specific interactions: Graduate student writers' use of interactive features in research writing (lecture)

This study investigates the employment of metacommunicative and pragmatic features in Iranian MATEFL students" research papers. The motivation behind this study is to discover how these advanced EFL students deploy "interactive" and "interactional" features and to what extent they are aware of writing in academic contexts as a social engagement. To this end, two sets of copra were examined. The first set included 20 research papers written by these students on topics in applied linguistics. These papers were supposed to follow the format and style of an academic article. The control corpus included a comparable set of articles published in prestigious international applied linguistics journals. The analysis was both quantitative and qualitative. The quantitative analysis dealt with counting the occurrences of each of the metacommunicative textual and interpersonal features in the two corpora following Hyland (2004) model. The results demonstrate a significant underuse of metacommunicative features by Iranian senior EFL students. The qualitative analysis examined the approriacy of use of these markers by Iranian participants. Interviews were held with these students to let them discuss their attitudes about academic writing in general, about audience, organization, language, and text. We found that despite the fact that these learners were aware of the prescriptive rules for many of these textual features, they were not using interactional features appropriately in some cases. The results offer an overall picture of how these students see academic writing process and what their views are on research writing. The implications for EFL writing in general and academic writing in particular will be discussed.

Hiba Qusay Abdul- Sattar, Salasiah Che Lah, and Raja Rozina Raja Suleiman

A study on strategies used in Iraqi Arabic to refuse suggestions (lecture)

In the last two decades, many studies have been conducted to investigate speech act performance in general, and the speech act of refusal to suggestion in particular. This genus of research has focused on western languages (Beebe et al,1990), (Chen,1996), (Félix-Brasdefer,2006). However, more recently a number of studies have been carried out in eastern languages (Geyang, 2007), with only a few in Arabic language and its varieties (Nelson, 2002), (Al-Issa, 2003), (Al-Kahtani, 2005)**.** This study is an attempt to outline the preferred semantic formulas and their sequences in refusals to suggestion in Iraqi Arabic. The corpus consists of responses to a Discourse Completion Test (DCT) that consisted of three different situations. The informants were 30 Iraqi Arabic native speakers studying at Universiti Sains Malaysia, Malaysia. The survey was written in Arabic language to elicit responses that approximate verbal refusals to suggestion that might be given in these situations. The corpus was analyzed and categorized according to the refusal taxonomy by Beebe et al (1990) to determine the strategies used and the frequencies of their use. Results showed variation in the frequency and the content of semantic formulas used by the group in relation to the contextual variables, which include the status of interlocutors (higher, equal, or lower status).

Machiko Achiba

Development of interactional competence: Changes in discourse role over cooking sessions (lecture)

This study explores the development of the interactional competence of an 8-year-old, female Japanese learner of English during the novel discursive practice of cooperative cooking (baking muffins). The research questions are:

1. How did an L2 child and native speakers of English co-construct the activity of making muffins?
2. How did the child's participation pattern change over three sessions?
3. How did the child make use of the resources of both the recipe and interlocutors to accomplish the activity and develop linguistic knowledge appropriate to the context?

The analyses take a conversation analytic perspective and draw upon Vygotskyan sociocultural theory (Lantolf & Thorne 2006), specifically the Zone of Proximal Development (Vygotsky 1978) in order to elucidate the L2 child's process of acquiring interactional competence in this discursive practice.

The data consisted of audio and video recordings obtained during the three cooking sessions that took place over a period of 11 days. The participants in the first session were the L2 child and an adult, in the second the L2 child and a teenager, and in the third the L2 child and a peer. All the child's interlocutors were native speakers of English.

The analysis revealed marked changes in the L2 child's participation pattern over time. In the first session, her participation was limited mostly to response tokens and a few unsolicited turns. In the second, she produced longer turns and participated more actively by initiating in several utterances. In the third session, she was constituted as a fully independent participant capable of controlling the situation by initiating the sequence, and giving directives and feedback to her interlocutor on the accomplishment of the activity. In the third, the child also recycled some of the interlocutors' utterances from the previous sessions. This shows that the earlier cooking sessions provided her with a linguistic challenge and became a source for language learning for her.
In the activity of baking muffins the child also engaged in reading the recipe from the *Kids Holiday Cookboo*k. In the first session, she played a supporting role by reading the recipe word for word at the right time, the skill she was capable of using. In the second session, her interlocutor was doing most of the reading, not word for word but paraphrasing, and responding to the child's question, "what does it say?" In the third session, both the child and her interlocutor did the reading. However, the child's reading was selective, and she only referred to the recipe to check. The child and her interlocutors were oriented to the recipe in all three sessions but the role of the recipe changed as the child's status shifted from novice to expert.: Thus, the child made use of not only interactional resources but also textual resources as scaffolds to move toward full and independent participation within the zone of proximal development.

Marc AGUERT, Josie Bernicot, and Virginie Laval

Understanding expressive speech acts: The role of prosody and context in French-speaking 5- to 9-year-olds (lecture)

The role of prosody and context in children's understanding of expressive speech acts (e.g., "It's great") was explored in two experiments. A body of research has shown that children rely more heavily on context than on utterance content when trying to understand speaker's intention (e.g. Levorato & Cacciari, 1999). What about prosody? A study on sarcastic requests (Laval & Bert-Erboul, 2005) cast doubt on the overall precedence of context in young children: prosody was found to override context for the 5-year-olds. That led us to ask w hich of these two cues will guide children in understanding expressive speech acts?
Five-to 9-year old children and a group of adults performed a computerized story-completion task. The participants heard a conversation between two characters. They had to determine whether the message expressed was "positive" or "negative" in a specific context. Prosody and utterance content were separated by using meaningless syllables instead of words. As such, expressive speech acts were void of lexical content and could only be interpreted on the basis of prosody and/or context.
In experiment 1 (N=72), prosody and context gave conflicting information (e.g. positive prosody and negative context) about the speaker's intention. The results showed that context played the major role for the 5-and 7-year-olds; the opposite was found for the adult group. The 9-year-old children relied on both cues equally.Therefore if participants consistently responded on the basis of one dimension, either situational context (for young children) or prosody (for adults), it would be difficult to know whether they had processed the other dimension or not . The processing of each dimension would be revealed by the experiment 2.
For the second experiment (N=80), the stories varied in context (positive/negative or neutral) and prosody (positive/negative or neutral). This gave us three experimental conditions: a "context-only condition" with a neutral prosody, which provided only a contextual cue (positive or negative); a "prosody-only condition" with a neutral context, which provided only a prosodic cue (positive or negative); and a "both condition" which provided both convergent cues (e.g. positive prosody and positive context; negative prosody with negative context). The results showed that the context still played the major role for the 5-year-old children. Unlike the first experiment, 7-year-old children used prosody more than 5-year-old children but less than 9-year-old children. Only adults performed equally in "prosody-only condition" and "both condition".
We showed there were gradual developmental changes from 5-year-olds exclusive focus on context to adults' exclusive focus on prosody in expressive speech acts understanding. The findings are consistent with children's limited understanding of the communicative functions of prosody (Morton & Trehub, 2003). Nevertheless, these findings did not allow any conclusion about the age at which children understand expressive speech acts like adults. The next experiments will have to answer this question.

Didar Akar

"and then the rape happened": Distancing and agency in the narratives of domestic violence (lecture)

Although there are in-depth studies on the narratives of domestic violence generated and utilized in institutional contexts such as Trinch (2003) and Mildorf (2007), these studies generally focus on the reception and use of these narratives by institutional agents. However, what is lacking in the literature is the research on the victims' personal: experience narratives per se and on their discursive construction of the self and the other, in particular the abuser.:This paper presents the linguistic strategies used in narrating domestic violence in reference to

identity construction.
The data consist of 13 hours of recorded interviews with 12 women who are staying at a women's shelter: at the time, in Istanbul, Turkey, supplemented by three months of ethnographic fieldwork. The shelter is run by the municipality, but it is open to anyone in need. The residents at the shelter come from different regions of the country but typically from marginalized and underprivileged sections of society.
Surprisingly, in their narratives, these women do not always portray themselves as helpless victims of their abusers. The analysis reveals interesting patterns of linguistic choices in referring to the self and the abuser. They exhibit a strong tendency to impersonalize the most traumatic events they suffered such as rape so much so that it sounds grammatically and pragmatically awkward. :Some examples in English translation are as follows.:

a. "the event of rape occurred"

b. "there is no violence in my case there is this" (pointing to her pregnancy, a result of rape).

c. "and there was (happened) eloping".

Impersonal passives and nominalizations are commonly used to distance the agents involved in violent events. Another interesting usage is the deletion of the obligatory possesive marker on the kinship terms and body parts in reference to the abuser and physical abuse respectively.
In contrast, assigning the thematic role of patient to themselves especially in the case of violence occurs significantly less than expected. In other words, instead of portraying themselves as helpless victims, these women prefer to distance themselves from the traumas and their abusers. They draw their linguistic boundaries to protect themselves from the agonies of the past.:
These women assign agent roles to themselves combined with active verbs: when talking about how they have come to seek refuge at the shelter. On the other hand, they had no reservations in portraying themselves in the thematic role of patient when they talk about this institution and its staff whom they look up to: as their saviors.
These verbal behavior can be explained by the fact that although these women had to suffer enormous traumas, they are also able to escape from their ordeal and strong enough to look for help and support. In other words, they are both victims and survivors.

Yasemin Aksoyalp

An investigation into the pragmatic transfer in the realisation of refusal strategies used by Turkish EFL learners (lecture)

As it has been mentioned by many researchers, most of the problems that foreign language learners face in cross-cultural communication are mainly pragmatic since exposure to authentic language use is very scarce and language teachers and textbook writers often neglect developing pragmatic knowledge in instructional setting, focusing on merely linguistic knowledge (Eslami-Rasekh, 2005; Rose, 1999; Martinez-Flor & Uso-Juan, 2006; Wong, 2002). This situation prepares the ground for pragmatic violations when fuctioning in the target language.With this viewpoint in mind, this study, which constitutes the part of an ongoing project, is a pragmalinguistic investigation into the speech act of refusals performed by Turkish learners of English as a foreign language. Two research questions were proposed by this study. The first question aims to find out whether or not pragmatic transfer from Turkish to English would be evident in the responses elicited from the Turkish EFL learners, and the second question intends to investigate if there is any difference in the occurrence of pragmatic transfer in the frequency of semantic formulas used in the refusals performed by the participants of two different proficiency levels. For this study, 20 first-year and 20 fourth-year students who are currently studying in the Department of English Language Teaching at Eastern Mediterranean University were asked to respond in English to 12 different situations in which they were required to carry out the speech act of refusal. In order to locate evidence of pragmatic transfer, refusal performance data collected from the first- and fourth-year students were compared to those of 5 native speakers of Turkish and 5 native speakers of English. The data were elicited by means of Discourse Completion Tasks which were taken from Takahashi and Beebe (1987) and Beebe et al. (1990). The data obtained from these four groups of participants were categorised according to the refusal taxonomy proposed by Takahashi and Beebe (1987) and Beebe et al. (1990) and analysed in terms of the frequency of semantic formulas used by the subjects. The results indicate that although a similar range of strategies were utilised by the two language groups (i.e., Turkish and English), cross-cultural variation was observed in the frequency of semantic formulas and the Turkish EFL learners were observed to display some of their native speech community norms, relying on their native cultural background when formulating refusals in English. Furthermore, it was also found out that in contrast to the positive correlation hypothesis put forward by Takahashi and Beebe (1987), the degree of pragmatic transfer decreased as the learners' proficiency level

increased. The findings of the study are expected to offer useful suggestions and activities which aim to raise the pragmatic awareness of EFL learners in foreign language classrooms.

David Aline, and Yuri Hosoda

Development of EFL teacher trainee classroom interactional practices: A longitudinal study (lecture)

Applying the Conversation Analysis (CA) method as an analytical tool, this longitudinal study examines how teacher trainees develop their classroom interactional practices in an elementary school and construct their identities as teachers over a period of one year.

In response to repeated calls for employing the CA approach to understanding learning from a longitudinal perspective (Hall, 2004; Kasper, 1997, 2004; Wagner, 2004), some recent research applying CA has examined second language learners' change of participation over time through a microanalysis of language learning classroom interaction (Hellermann, 2006, 2007; Young & Miller, 2004). Drawing on perspectives of situated learning (Lave & Wenger, 1991), these studies conceptualize learning as resulting from learner participation in and adaptation to the social practices of a community. In this view, learners become competent participants as they move from peripheral to more engaged participation. This empirical study takes a further step in this line of research by using CA to examine how the interactional practices and identity orientations of teacher trainees change over time.

The analysis focused on two Japanese university students participating as teacher trainees in English as a foreign language classes at an elementary school in Yokohama. The city government of Yokohama, going beyond the national curriculum, established guidelines which required elementary schools to hold compulsory English classes from 2007. As current Japanese elementary school teachers lack qualifications and experience in teaching English and there are not enough native-speaking teachers, some elementary schools have requested assistance from local universities. Two English majors volunteered to engage in English classes as teacher trainees. They participated approximately three days per month for over one year, assisting the regular teachers, one Japanese homeroom teacher and one non-Japanese expert speaker of English. Over 30 hours of classroom interaction were video recorded and transcribed.

Analysis revealed development of the trainees' classroom interactional practices over time in three areas, loosely organized under the rubrics, where, when, and how: where the trainees position themselves in the physical setting in relation to classroom activities, when they provide verbal and nonverbal assistance and assessments to students, and how they take initiative in giving directions. Changes in classroom interactional practices of the trainees mirrored the recurring nature of those specific actions of the near-native English teacher. Thus, the trainees' interactional practices are shown to be transformed through actual participation in the classroom.

In addition, as the trainees' interactional practices evolved, there was a change in their social actions in doing being teachers. Initially, the trainees participated peripherally and oriented mainly to themselves as guest assistants. However, as they were socialized into the classroom and changed their interactional practices, they participated more fully and frequently displayed orientations to themselves as one of the teachers. Their orientations to their own identities as fully participating teachers were clearly displayed in the later period, while appearing nascent in the initial stages.

Keith Allan

The pragmatic act of referring to 'what counts as the referent' (lecture)

Referring is a pragmatic act in the sense of Mey 2001: 221; Mey 2006. Referring is situated and 'the rules of language and of society synergize in determining meaning, intended as a socially recognized object sensitive to social expectations about the situation in which the utterance to be interpreted is embedded' (Capone 2005: 1357). What is less obvious is that a hearer's recognition of the speaker's reference is also a pragmatic act of interpretation that also uses common ground to make sense of the utterance.

A speaker's act of referring is the speaker's use of a language expression in the course of talking about its denotatum. What the hearer recognizes as the speaker's referent necessarily only 'counts as the referent' because it is on many occasions not identical to what the speaker identifies, indeed the speaker and hearer might have entirely contradictory conceptions of the referent and yet the language expression used by the speaker can be said to successfully refer. Consider some uses of referring terms. If *President Clinton was a baby in 1946* refers to Bill Clinton, the baby of 1946 counts as identical, but clearly is not altogether identical, with the man who became 42nd President of the United States of America in 1993. If Sue says to Ed *My husband's having an affair with his boss* it is perfectly possible for Ed (and us) to understand which two persons are being referred to in such a way as to distinguish them in subsequent discourse, even though Ed has never met either of them. Sue's referent for 'my husband' will not be identical with Ed's referent, though the referent for each of speaker and hearer may count as the same for a given occasion of talk. Suppose I say *My elm tree is looking sick* to an

arborialist who replies *Is that 'ulmus procera'* or *'ulmus parvifloia'?* to which I respond *I have no idea.* We both refer to what counts as the same tree, 'my tree', even though I have a dozen trees in my garden; but we clearly have different conceptions of it. If the Archbishop of Canterbury says to Richard Dawkins *I will offer proof of the existence of God* and Dawkins replies *But God does not exist*, the deity that they are both referring to only counts as the same referent, because for the Archbishop God exists and for the fellow from New College, Oxford God does not; in fact they have contradictory conceptions of the referent, so it is clearly not the same referent for both.

In this paper I argue that a referring expression e_r typically cannot identify exactly the same referent r for speaker and hearer, and that it is in fact unnecessary for it to do so. All that is required is that it counts as the same referent for the purpose of the communication. This is why mistaken reference like *Who's the teetotaller with the glass of water?* spoken of a man quaffing a glass of vodka can often successfully refer; and attributives like *The person who designed Stonehenge was a genius* refers to whomsoever the designer was just as efficiently as *The architect of La Sagrada Família was a genius* refers to Antoni Gaudí.

Hussain Al-sharoufi, and Munir Mahmood

Using a near statistical dependency approach in testing non-native speakers' ability in recuperating English conversational implicatures (lecture)

This study is an attempt to test non-native speakers' ability in recuperating English conversational implicatures. It also emphasizes the importance of pragmatic awareness for non-native speakers of English. A survey was used to test a random sample of 130 Arab learners of English at Gulf University for Science and Technology (GUST) in Kuwait. The results of this study cogently show that Arab learners of English partially fail to attain relevance in their communication due to their failure in recuperating proper implicatures. An interesting distribution of near statistical dependence emerged, as our research findings, between various questions from the survey questionnaire when they were analysed in terms of contingency tables. The dependence structure shows up in the dependence of rows or columns of a contingency table. Some examples are demonstrated to show the usefulness of this near dependence scenario. In summary, it is evident from this survey that having answered correctly the first question in the quantity maxim, the probability of responding to subsequent quantity maxim questions correctly ranges roughly from 20% to 50%. A significant observation in the data for this maxim is that the probability of answering question 10 correctly is equivalent to that of answering question 14 correctly, i.e. 38%, which is high in comparison to the average percentage of correct answers for this maxim (31.8%). Taking the relevance maxim into perspective, the average percentage of correct answers is 44.8%. Having answered the first question under this maxim, the probability of answering the succeeding questions classified under this maxim is roughly between 36% and 60%. As we move forward in the chain of questions, there is an overall increase in the tendency to obtain correct answers for subsequent questions. In the manner maxim, the probability of obtaining a correct answer to question 5 given that question 3 was answered correctly is as high as 49.6%. Similarly, for the quality maxim, the probabilities of answering questions 12 and 17 correctly, after answering question 1 correctly, are 38.5% and 35.4% respectively, which are higher than the average correct answers for this maxim (27.2%). A simple statistical proof of the approach of dependency is provided in the appendix of the paper for the interested readers for their further study.

Michael Alvarez-Pereyre

Using film as linguistic specimen: Theoretical and practical issues (lecture)

Films are routinely analyzed as artistic or cultural *artifacts* but rarely as linguistic and pragmatic *specimens*. Yet, as legal and practical obstacles render the recording of "spontaneous speech" difficult, researchers may be tempted to use readily available recorded material in the form of commercial films as specimens for the study of language interactions. Analyzing a number of examples, this paper assesses the limitations, the gains and the conditions of possibility of doing so.

The paper first surveys the theoretical problems with which linguistic studies based on films are confronted. Sampling and representativeness are the main issues for quantitative studies: to draw general conclusions on a language, one needs to control the stereotypical representation of speech communities, the possible skewing of registers resulting from a unique script source, or the somewhat conflicting propensities (a) to reduce linguistic variety to ensure wider reception and (b) to avoid commonness to catch the audience with "effective" dialogues (a term often used in scriptwriting guides). Such deviations are more properly the object of studies featuring films as artifacts produced by a social activity. From a qualitative point of view (with quantitative repercussions), the main problem is argued to lie in the multiple production "filters"—memorizing and rehearsing of scenes, cutting, post-synchronization, etc.—that prevent most film dialogues from being receivable as spontaneous interactions, however "realistic" (itself a time- and space-dependent notion) the semiotic representation might aim to be. Furthermore, cinema has a narrative "language" or "grammar" of its

own (shot types, editing patterns, etc.), which interferes in various degrees with diegetic speech—quite clearly for instance when the beginnings or ends of dialogues are edited out.
From these limitations, the paper moves on to the possible gains of a film-based pragmatic analysis, first by comparing the problems mentioned above to those of "spontaneous" spoken data. Sampling and representativeness issues affect any corpus, though indeed not equally; and spoken corpora often face the specific problem of the distortion of spontaneity by the means of observation—an issue which might find an answer of sorts in the emphasis some acting schools lay on the "subtext" in order to train actors as professionals of spontaneity in an observed situation. Most importantly, the research presented here supports the argument that as far as qualitative analysis is concerned, good filming (as good writing but with additional pragmatic parameters) does not necessarily distort but rather amplifies linguistic phenomena. Examples are given to show that the fractal convergence and coherence of meaningful signs at all levels, a criterion often used to attribute artistic value, enable the filmic "grammar" to cast new light on relevant linguistic parameters. Other examples show that valuable quantitative hypotheses can also be proposed on various linguistic and pragmatic phenomena.
The case is thus not made for a universal use of film as linguistic specimen; but this methodology, once its limitations are kept in mind, can prove a good crucible for qualitative studies, as well as an accessible workbench to elaborate hypotheses preparing the ground for further quantitative studies.

Nana Aba Appiah Amfo, Thorstein Fretheim, and Ildikó Vaskó

Deictic "here" is no pure indexical (lecture)

The hypothesis defended in this paper is that the deictic/exophoric use of *here* (and 'proximal' locative indexicals in other languages) must be distinguished lexically from both the anaphoric use, illustrated in (1), and the token-reflexive use (reference to where speaker is located), illustrated in (2).

(1) John went on to Budapest. *Here* he stopped for three days.
(2) There aren't enough chairs *here*.

In our investigation of deictic *here* we have elicited native acceptability judgements of corresponding data from a substantial number of African and European languages which show an amazing degree of convergence. Earlier investigators have offered different analyses of the conversation in (3) between a GP and a patient, where the former is palpating the latter. It may seem strange that the patient cannot use *here*, as the locus referred to is a part of the patient's own body.

(3) Doctor: Does it hurt *here*?
Patient: Yes, it hurts *there*. / # … *here*.

We claim that a mandatory element in the appropriate use of deictic *here* is a non-verbal demonstration performed in conjunction with the indexical, and another requirement is that a new discourse referent is being introduced (exception: the second speaker may perform an exact verbal and non-verbal replication of the first speaker's behaviour, in which case *here* is acceptable even if no new referent is introduced). The perceived distance between speaker and referent or hearer and referent is of secondary importance.
Here and *there* have been characterized as pure indexicals by so-called 'direct reference' philosophers. They are claimed to be directly referential terms, as their reference is not arrived at via a linguistic description. Our proposal, however, is that deictic *here* encodes a meaning which can be described as follows: 'the place that I am now singling out by (gestural) demonstration', while the use of *there* in the patient's utterance above is simply anaphoric, depending on prior recognition of the reference of *here* in the previous utterance. Use of *here* in the patient's utterance would have required a non-linguistic indication of the referent in the 'domain of discourse' (here to be identified as the patient's body) in addition to the indexical term, and would have implied that a new discourse referent is being introduced, as in *No, it hurts* ***here*** (with mandatory touching). As opposed to all uses of *there*, deictic *here* encodes information on the way in which the speaker introduces a new discourse referent within a pragmatically delimited discourse domain. Although the doctor's referent and the patient's referent in (3) are the same entity and the two different modes of presentation of the reference is therefore truth-conditionally irrelevant (to use the terminology of the direct reference philosophers), the two indexicals *here* and *there* are cognitively distinct items; they represent distinct psychological modes of presentation (Recanati: *Direct Reference*, 1993).
The proposed lexical definition of deictic *here* refutes the established hypothesis about so-called directly referential terms, including *here* and *there*, the belief that they refer directly without the assistance of a mediating descriptive content.

Jo Angouri, and Meredith Marra

Don't you know who I am? Corporate meetings and professional identity (lecture)

The meeting is an interactional site in which many aspects of workplace communication are instantiated or "performed". Whether it is evidence of power asymmetries or complex socio-professional relationships, meeting

participants are constantly in the process of negotiating and co-constructing norms and practices. In this context participants demonstrate their group membership, their role within the team, their expertise and status in the company; in short, meetings provide an opportunity for participants to perform and construct their professional identity.

In this paper we report on comparative analysis of the enactment of professional identity carried out on data sets of corporate meetings recorded in New Zealand and European organisations. Each dataset has been collected following similar methodological procedures and consists of audio (and where possible video) recordings of naturally occurring workplace meetings from a range of white collar organisations. Adopting a community of practice approach allows us to illuminate the link between micro and macro discursive practice and the interplay between local practices and the wider corporate business context.

The ways in which power and status are enacted has been researched in a range of different contexts, but the significance of the specific demands of role of meeting chair is often overlooked. While the meeting can be considered a central communicative event in corporate workplace environments, linguistic and pragmatic research which takes into consideration the constraints and norms of this particular environment has only recently begun to gain significant attention. The importance of the role and function of the chair is arguably the most commonly perceived measure for distinguishing a meeting from other work-related communicative events, and as such is the focus of our analysis.

To explore the dynamic construction of professional identity (as one of many identities constructed within workplace talk), the discussion describes the ways in which the meeting chair discursively performs and negotiates their professional identity in the privileged role of meeting controller. We take the stance that identities are dynamic in nature, co-constructed and negotiated in discursive practices. Accordingly we discuss how the chair performs, often in subtle ways "particular acts and display particular kinds of epistemic and affective stances" in doing identity work (Ochs, 1993:289).

Given the context bound nature of workplace talk we would reasonably expect differences between the datasets reflecting the organisational and 'cultural' norms which influence interactions. Rather than focusing on these differences, however, we report a surprising degree of similarity in the ways in which meeting talk and professional identity are constructed.

Mythili Anoop, and Milind Malshe

Performance as "conversation" and "dialogue": Pragmatic perspectives in classical Indian dance traditions (lecture)

Indian Classical dance is a generic term that describes many traditions of regional varieties like Bharatanatyam, Mohiniattam, Odyssey and Kathak. Despite certain underlying similarities and a common allegiance to the ancient treatise on dramaturgy, *Natyasastra,* the different traditions are rooted in their indigenous cultures. Moreover, each form comprises a heterogeneity of styles that often raise the question of "authenticity". The debates between the sub-species extend to such questions as the technique, the costume, the repertoire and the scope of *abhinaya* (the exposition of themes through "acting"). However, these dance-forms are reconstructions by modern artists based on the memory of practitioners as they have survived primarily in the oral tradition of the *guru-shishya* (teacher-disciple) form of teaching. The system of notations, which enables the text of dance to be preserved, has been accepted into the Classical Indian dance traditions only recently. This paper aims to capture the nuances of these processes of reconstruction in which the role of "interpretation" has been paramount.

Any act of interpretation pre-supposes the existence of a text. However, as a performing art, the text in dance is brought into existence only when a performer interprets it through her performance. There is no pre-given, structured set of signs (a text) despite a great part of the performance being pre-determined, but an "inter"-text that every practitioner brings into being as she explores the framework of conventions of the dance-form and the literary text that forms the basis of the composition from the sphere of her influences or her unique centre in time-space. The label of "classical" dance is therefore deceptive and there is much that is contemporary in it. The "dance-texts", like conversations are co-created in an interventionist, non-hierarchic process of dialogue.

The artist's "communicative intent" of evoking *rasa* (which roughly means "aesthetic emotion") is realized by cultivated audiences who have knowledge of the theme presented, the system of hand-gestures, the structure of the entire recital, and an implicit awareness of the behavioral norms, the maxims of propriety, and aesthetics in the particular regional contexts of India. The metaphor of a conversation or the principle of dialogue is a fitting one to describe the process of learning, transmission, and performance of this art, given its lack of a monolithic practice, its openness to re-interpretation and reconstruction, and its ability to accept the new into its idiom without jarring what is termed the "conversational interests".

There is an implicit grammar of each dance-form and the notion of "correctness'' based on the respective codes. These forms are "languages" which are highly adaptable and capable of rendering any content. Each dance-form has a complex system of *hastas/mudras* (hand gestures) that are stylizations of the gestures and body language of people belonging to the particular regional contexts. These languages are used to interpret and communicate

themes ranging from mythology to modern issues and the traditional repertoire forms only a part of the variety of compositions that are performed today. Each new context demands a reinterpretation of the code, leading to a richness, and hybridisation that forms the very life-breath of these traditions.

Nami Arimitsu

On semantic change from quantity to action-inhibitive attitudes (lecture)

One of the most interesting aspects of Pragmatics is the relationship between what is said and what is meant, and what is meant could lead some attitudes toward the hearer's action. Austin (1962) claimed that by saying something we are actually doing and acting. Many studies have investigated the semantic change. (Paradis: 2001, 2003, Traugott: 2002, 2006.)

This presentation focuses on the amount-related words in Japanese and English which could lead some inhibitive attitudes toward the hearer's action, and reveal the motivations for their semantic change [FROM QUANTITY TO ACTION-INHIBITIVE ATTITUDES] by comparing three groups: (A) :*zyuubun* vs. enough, (B) *takusan* vs. a lot/ plenty/ many/ much, and (C) *tyotto* vs. a little/ a few. The change [FROM QUANTITY TO QUALITY] is widely investigated as in Traugott (2002), but the one [FROM QUANTITY TO ACTION-INHIBITIVE ATTITUDES] is not treated enough so far.

Examples in Group (A) are parallel in both Japanese and English as in (1) and (2). Examples in Group (B) and (C) are not parallel in Japanese and English as in (3) and (4), and in (5) and (6). In Group (A), both *zyuubun* and enough have an expectation going up closer toward some norm, and they imply the meaning of being reached to the completion, and therefore it leads to stop some action of the hearer.

On the other hand, in Group (B) and (C), only Japanese examples imply the action-inhibitive attitudes, whereas English examples do not. The English examples convey the meaning of pure quantity. *Takusan* implies a big quantity of countable and uncountable noun, and also an action-inhibitive attitude of being annoyed. Step 1: the hearer could infer that the speaker conceives something as a lot/ plenty/ many/ much, and Step 2: the amount is more than needed, therefore Step 3: he/she does not need it any more. In English, only the interpretation of Step 1 seems to exist. By hearing "*Takusan-da!*" he/she interprets it as an action-inhibitive attitude and stops his/her action.

Tyotto could also be used as an action-inhibitive attitude, but its motivation is different from *takusan.* It is a mitigation for disagreement as in (5), and the hearer can interpret it as a refusal. Here Japanese try to avoid saying the whole sentence of refusal, "it is a little inconvenient," and rather it is sometimes preferred to say only "a little." Also, by exclaiming *Tyotto!* the speaker can convey the meaning of "stop that action!" as in (6). "One moment" in English seems to be similar, but it is only used to ask someone to wait for a short period. *Tyotto* tells speaker's emotion of annoying. The whole sentence such as "I am a little annoyed by your action" is not said, but the hearer can interpret it as an action-inhibitive attitude toward him/her. What is more, the hearer knows that the speaker is not "a little" but "greatly" annoyed. It is a mitigation of blaming and criticizing.

<Group A> (1) Zyuubun-da!
Enough- TOP
(2) That's enough! /Enough!
<Group B> (3) Takusan-da!
A lot/ plenty/ many/ much -TOP.
(4) That's {? A lot/ ?plenty/ *many/ *much!}
<Group C> (5) A: Asita-wa?
Tomorrow-TOP
How about tomorrow?
B: Tyotto.
A little/ a few
It is a little inconvenient.
(6) Tyotto!
A little/ a few!
Stop your action!

Monica Aznarez

The functions of recipiency markers in a particular kind of Spanish TV interview (lecture)

This study is part of a wider research project aimed at describing the discursive features that shape Spanish TV "Testimony" Talk Shows (*Programas de Testimonio*). These shows consist mainly of an interview-like interaction between the host and a guest, an ordinary person who tells his/her personal story or experiences with regard to a particular issue. In this paper, we will focus on the description and analysis of a number of devices which are extensively used by the hosts in the mentioned contexts and can be grouped and generally described as *recipiency markers*.

Recipiency markers have been generally characterized in the literature as third-turn receipt objects that can be used in conversation to signal understanding, acknowledgement or agreement with respect to the interlocutor's previous talk. They usually appear in conversation in *question-answer-receipt* sequences where the questioner or "uninformed" recipient responds to the interlocutor's talk as a piece of significant information. The *question-answer-receipt* sequence –as opposed to the *question-answer-question* one found in news interviews (Heritage 1985)– is a typical sequence in the "quasi-conversational" (Ilie 2001) kind of interview that occurs in Talk Shows. Recipiency markers can therefore be regarded as an essential part of the host's discourse in this particular genre.

Drawing basically on Pragmatics and Discourse Analysis methodology –but taking also into account relevant studies in Conversational Analysis– this study analyses the pragmatics of the most salient recipiency markers used by the hosts, namely, repetitions and completions of the guest's previous talk, and tokens such as *mhm*, *s>=* (yes) and *ya* (translated as "I see" in the contexts analysed). The data for this research come from 10 hours of video recordings –made between 2005 and 2007– of two different Spanish "Testimony" Talk Shows (*El Diario de Patricia –Patricia's Diary–* and *Esta es mi gente –This Is My People–*) featuring three different hosts.

In the course of our analysis, it became apparent that the general description of these devices as signals of understanding, acknowledgement or agreement is not sufficient, and that the role these markers play in the host-guest interaction is much more complex. We argue that these devices are used in these contexts with a variety of social as well as managerial purposes. Our analysis allows us to conclude that their use is directly related to the host's double role in the interaction, namely, the role of story recipient and elicitor.

Fabienne Baider

Studying language on forums and digging into the 'archeology' of opinions (poster)

In the name of equity, linguistic reforms, such as using female trade names to refer to women instead of the generic masculine, have been promoted in French-speaking countries (Fujimura 2005). As a matter of fact, studies which evaluated the impact of the campaign for implementing feminisation of titles and professions have noticed substantial progress in the use of feminine forms in main stream French newspapers (Fujimara 2005), whatever their political trend (Baider 2008).

However Cameron (2003) aptly remarked that the discursive 'afterlife' of planned changes is renegotiated and contested in language in use. The present study shows how much this 'afterlife' differs from the planned reform. Focused on the usage of feminine trade names on blogs, chats and forums ofnewspaper using the feminised forms (*Liberation, Le Monde* and *Le Figaro*), the first results show not only a lower frequency in such a usage, but as well ideological resistance, both results toning down the apparent success of such a reform.

Firstly, discussions on chats and forums reveal uncertainty and uneasiness as to when, where and how to apply such linguistic change, even though they are supposed to be readers of the newspapers on which forum they participate. When faced with the need to refer to a profession such as *a female soldier* ('soldate') or *apolicewoman* ('policière') writers are indeed not as consistent as journalists. Since general 'users' are less committed writers and less guided by editorial directives, they seem to return to the traditionally generic masculine "due to the complexity or the uncertainty of the feminine forms to be applied", which is true for any linguistic reform which poses difficulties (Cameron 2003:196).

Secondly, such a law was seen as necessary to encourage debunking the myth of the male gender in grammar viewed as able to represent and stand for both genders. However, in this study, the generic masculine forms are cited three times more often than the feminine forms. This is a much higher proportion than what was found in the most conservative newspaper in our survey, *Le Figaro*. Therefore, this language policy seems to have failed in wanting to change daily language use, for the time being. These results confirm the findings of a recent extensive work on feminization in Switzerland (Elminger 2008) but contrast with earlier findings in journalistic discourse.

Thirdly, such a reform, it is claimed, would lead to a progressive change in mentality and therefore a move towards real equality between the sexes. However our data show anti-feminist comments not to be uncommon in the discussions. This particular result contrasts with the findings in Elminger (2008), partially based on interviews with the general public. Participants would focus their attention on *how* to feminize words, but would prefer not to discuss *the reason why* they would or would not feminise words. Therefore t he anonymity of the 'virtual language' may help in bringing to the fore the ideological dimension of such a language policy, otherwise avoided in interviews.

In the same way as for opinion polls regarding politics and voting, works regarding language and ideology may have to balance the data found in written discourse or in interviews with the study of anonymous and spontaneous communication in order to be able to evaluate in *whatmotivateslinguistic change* (or the absence of linguistic change) and *what actual linguistic change takes place* among speakers.

Andrew Barke

Utilisation and manipulation of honorifics in the construction of social identities in Japanese television drama (poster)

This study investigates culturally-based ideologies concerning the use of Japanese honorifics in the construction of social identities through an analysis of the dialogues of a Japanese television drama. Specifically, it analyses the ways in which characters portrayed in the television drama series *Motokare* 'My Ex-boyfriend' (TBS 2003) utilise differences in the encoded meanings of referent and addressee honorifics to construct a variety of social identities, including those that reflect membership within a particular social group. It also looks at how implicatures that arise through the marked use of honorific forms are used to achieve specific interactional goals such as the expression of (im)politeness and the marking of a change in the speaker's attitude toward the addressee/referent. :

The study assumes the view that the underlying or 'encoded' meaning of Japanese honorific forms is social/psychological distance (e.g. Ikuta 1983; Cook 1996; Iwasaki 2002; Pizziconi 2003) rather than politeness or deference, which is just one of a number of possible 'interpreted' meanings that are situation dependent (Cook 1996). Findings of the study include the following. Rather than marking differences in hierarchic status between interactants as has often been reported, honorifics tended to be employed in an ongoing process of defining and maintaining a particular 'culture' or style of behaviour associated with certain communities of practice. Staff members of a department store, for example, made regular use of vertically distancing referent honorifics in reference to customers as a part of their enactment of the negative politeness-based service culture associated with this type of business. Similar usage was also observed in staff reference to other staff in contexts in which comparative hierarchic status between interactants was of little relevance such as deliveries at formal staff meetings and in the form of in-store announcements in which there were multiple addressees. In other businesses settings in which the associated interactional culture was more positive politeness based, the somewhat impersonal sounding referent honorifics were avoided and horizontally distancing addressee honorifics were used to delineate the relationship between staff and customer.

The discourse of television dramas was chosen as the source of data as the artificially constructed dialogues could be regarded to reflect 'cultural' or ideological notions of everyday Japanese interaction, based on the fact that they are the product of the intuitions of native speaker script writers and are designed to have currency with and appeal to a wide public audience . Analysing such interaction offers an insight into the ideology and culturally based notions regarding 'natural' discourse that speakers bring with them when they participate in interaction with others. The particular drama used in this study was selected as it offered a variety of conversational styles in a number of formally distinctive contexts in modern Japanese society ranging from interaction in the family home to interaction in the workplace.

Scott Barnes

Storytelling after acquired brain injury: A conversation-analytic approach (poster)

Conversation and narrative are being increasingly examined during assessment and rehabilitation of people with acquired brain injury. Narrative, in particular, has garnered wide attention, because storytelling is a routine, everyday activity (Hough & Pierce, 1993). Differences have been observed in the narrative performance of people with aphasia (i.e. an acquired language disorder) and people with right-hemisphere brain-damage (i.e. an acquired pragmatic disorder). Namely, people with aphasia tend to perform better during narrative discourse than their grammatical and lexical capabilities at sentence level would predict (e.g. Ulatowska et al., 1983). On the other hand, people with right-hemisphere brain-damage tend to perform worse (e.g. Myers, 1993). The majority of this research involves elicitation of narrative from a single speaker (i.e. in monologue) under experimental conditions. However, the investigative tradition of Conversation Analysis (CA) has a distinctly different view of how storytelling is realised in everyday talk. As a discipline, CA emphasises the importance of collecting naturally-occurring conversation because it is the primordial site of language use, and has a distinct and rich organisation (Goodwin & Heritage, 1990). CA researchers examining storytelling during typical social interactions have observed that it is a strongly collaborative activity that grows out of and returns to turn-by-turn conversation (i.e. dialogue) (e.g. Sacks, 1974; Goodwin, 1986). Very few studies have examined how people with aphasia or people with right-hemisphere brain-damage construct stories in conversation during daily life. The present project has required people with communication impairments resulting from aphasia or right-hemisphere brain-damage to video record daily interactions with their familiar communication partners (e.g. spouses, friends, relatives, carers) over a period of three weeks. The findings of initial CA-oriented analyses of conversational storytelling will be reported in the present paper. These data will assist in elucidating the ecological validity of assessment procedures directed at discourse, and contribute to a growing body of literature highlighting how routine social interactions are managed after acquired brain injury, and what this can tell us about the nature of language, and language impairment.

Anne-Marie Barraja-Rohan

Tracking interactional development in an advanced second language learner of English (lecture)

This paper based on interactions occurring outside of class, examines the development of interactional competence of one Japanese student learning English as a second language during her seven month stay as an exchange student at an Australian university. The theoretical framework used to analyse the interactions is Conversation Analysis as it focuses on interactional behaviour and can capture the minute details of spoken interaction to reveal participants' interactional competence in dealing with each other. Interactional competence comprises pragmatic and linguistics competences (Kasper, 2006) and examining its development in second language acquisition has received more focus in recent years. The use of conversation analysis to track its development is relatively new so this study seeks to contribute to research by investigating the changes occurring in the learner's turn-taking achievements while engaged in casual conversations over seven months with various interlocutors, mostly with one Australian native speaker, as well as with her Cantonese speaking friend and with two Australian native speakers in dyad and triad situations.

Casual conversation was selected as it is considered as requiring more complex linguistic and pragmatic knowledge (Nakahama, Tyler, & van Lier, 2001) than task-based and transactional interactions. The five interactions were regularly videoed and comprise four dyads where the learner interacted with the same native speaker whom she had befriended outside the study, and once with her friend. The last recorded interaction was a triad, which included an additional native speaker. This paper focuses on the interactional roles that this learner is taking as we can see a progression in the learner's participation during the seven months. The study demonstrates with data excerpts how this learner moves from being for the most part a passive listener mostly producing response tokens to becoming a primary speaker (principal speaker) and a more engaged listener through the various interactions with the native speaker and particularly by the end of her seven months when interacting in a more difficult situation with two native speakers. It must be pointed out that when the learner was interacting with her Hong Kong friend who was also a learner of English the former still confined herself to the listener role. Therefore, it emerges from this study t hat examining the interactional work that this learner is doing in order to take a turn-at-talk reveals a development in her ability to: 1) overlap (not interrupt) at transition relevance points to take the floor, which requires an analysis of the prior speaker's turn in terms of its grammatical, pragmatic and/or intonational completion, 2) gradually take longer turns-at-talk which involves more complex linguistic and interactional work, such as expanding (expansions and post expansions), 3) initiate actions more frequently such as volunteering a telling through a topic shift or launching into an explanation, and 4) make more engaged listener contributions such as comments and asking questions.

Monika Bednarek

'I'm just afraid I'll get too emotional': Analyzing interpersonal identity in American dramedy (lecture)

The notion of character identity in fiction and film has been relatively neglected in stylistics and narratology (Toolan 2001: 80, Rimmon-Kenan 2002: 29) while television dialogue remains largely uninvestigated within linguistics as a whole (with only a few notable exceptions). However, character identity is particularly important with respect to contemporary television series that are often character-driven. This paper is a contribution to the analysis of character identity in television dialogue, using a corpus stylistic (Wynne 2006) approach and focussing on 'emotive' (Ameka 1992) interjections in the American 'dramedy' *Gilmore Girls* (2000-2007). Using a 1.5 million word corpus I investigate the distribution and use of interjections such as *oh my god*, *for X's sake*, *damn/damn it* with respect to character identity and relations between characters. Such interjections are clearly part of 'surge features' that work as 'implicit cues' to characterisation (Culpeper 2001: 190). As shown, they are part of the construal of interpersonal identities; they are related to external factors (e.g. being a 'family friendly' show), and they partially reflect cultural stereotypes (e.g. a conception of men as less 'emotional' than women). Interestingly, there is also a link between characters that are in some way associated with each other (for instance as relatives), and their usage of interjections. While I argue that interjections can be usefully investigated in a corpus stylistic analysis it is also acknowledged that this methodology needs to be complemented with a more in-depth approach, since interjections are always produced in reaction to a context (e.g. *oh my god* can be associated with emotions of positive or negative surprise, annoyance/exasperation, panic, disgust or pleasure/happiness, and admiration). Thus, a three-pronged approach to character identity is proposed that combines large-scale and small-scale corpus linguistics with qualitative discourse analysis.

Diana ben-Aaron

Open courseware, hidden curriculum: Involvement in the engineering lecture (lecture)

Engineering instruction is notoriously anti-logocentric and multimodal, raising questions of how people learn engineering and which people learn engineering. Past work on technical discourse has emphasized its most

condensed and coded aspects, for example, grammatical metaphor in scientific articles and textbooks (Halliday 2004). The current work deals with interpersonal features of instructional lectures, which can be equally impenetrable to learners despite their conversational style. It draws on concepts of involvement as the speaker's demonstration of connection to his ego, his audience and his subject matter (Chafe 1985) and as ways of appealing to the other's attention (Tannen 1989, Chafe 1994). The data are video lectures from four engineering disciplines and mathematics, published through MIT's OpenCourseWare. The lecture to a large group is canonically "an attempt to purposely impart a coherent chapter of information" through the views of one speaker (Goffman 1981). The central task of these lectures is the demonstration of problem-solving processes that the listeners are assumed to be previously unable to do on their own. Lecturers also accomplish other interpersonal work including making social meanings from technology and enacting power relations. The lectures use chalkboard, overheads, handouts, films and demonstrations and embodying the engineering culture of bricolage and learning through "tinkering" (Haring 2007). To follow them, learners must mobilize literacies including algebra, calculus, statistics and instrumentation. All this increases the importance of the instructor in integrating information from different modes, although academic listening skills (Flowerdew, ed. 1994) are also important. In their basic exposition, the lecturers exhibit a range of styles (Johnston 1996) of interpellating students, anchored in their use of first and second person reference. Two of the instructors make the problem solving truly collaborative by using either two-turn Socratic or three-turn classroom interactions, which in highly multimodal lectures can endanger coherence. More common are monologic grammatical choices; for example, an electronics lecturer who solves problems mainly in the first person ("I"m going to write all the i-R relationships"), positioning the audience as appreciators, while a materials science lecturer presents ideational work mainly through the voice of "we," inclusively ("the second factor we want to look at"), as a general expert ("we know that ethyl alcohol boils at 78.5," "we can reprocess the nylons"), and as a general impersonal ("we've got cross linked chains"). For these two lecturers, the use of stressed "you" in asides explicitly addressing the students as apprentices has extra salience and may work to attract drifting attention, as do evaluations and jokes that reinforce power relations by temporarily inverting them ("You don't mind that I put the H outside? You'll forgive me?"). I will discuss these and other peaks of involvement that act to attract the drifting listener. The lecturers fence off their most intense interpersonal work from exposition, interrupting the dense representation of "how things are" with spatially, gesturally and linguistically marked digressions where they walk away from the blackboard to talk about "what we're doing." I will discuss the possible functions of this disconnect between representation and commentary in the so-called "hidden curriculum" (Snyder 1970) of training and socializing engineers.

Domenic Berducci

From infant reacting to understanding: Infant/caregiver interaction (poster)

Via Conversation Analysis I examine a small collection of videotaped interaction between caregivers and infants. I focus on the infants' reactions/actions during feeding of 'first bottle'. Through a detailed analysis, of turns and sequential organization, I will attempt to demonstrate that natural reactions ground understanding, and thus the learning of language, culture, and the formation of mind. To initiate the analysis, I employ a claim from Wittgenstein, that language and understanding are grafted onto infants" natural reactions, (NRs), which comprise the (ontogenetic) origin of social interaction.

Wittgenstein notes that human infants posses biological abilities that allow them to physically discriminate among objects, and occasion and respond to a caretaker's signals. These abilities comprise the minimum necessary to initiate early social interaction. For an infant to know that a caretaker is naming an object for example, that infant would need to possess an apriori cognitive ability to command some part of the caretaker's language. Because this type of infant-ability is logically, as well as empirically, impossible, the pair must begin and or continue social interaction by employing infants' NRs.

Wittgenstein, believes that the generation of understanding through social interaction must occur in its earliest stages, since for him an infant possesses no cognitive skills, and the caretaker serves as a proxy for its cognition. Early social interaction comprises acts of understanding only on the part of the caretaker; the novice (infant in these data) will later display understanding, if that training succeeds.

For social interaction to ensue, it is unnecessary for an infant to obey social rules. Infants require no special apriori cognitive ability; neither need any be posited on their behalf.

In Wittgensteinian terms, social interaction is grounded in an infant's NRs. The initially naturally reacting infant novice merely reacts. However, this (natural) ability to react constitutes a necessary prerequisite for the infant to eventually advance to understanding, language, participation in culture, and formation of mind. I will attempt to demonstrate Wittgenstein's claims.

Erich A. Berendt

A critical appraisal of metaphors of learning across cultures (poster)

The shifting in underlying concpetual patterns both historically and across cultures is a source for critical discourse evaluations, such as the person-centered and dialogic interaction (dialogism) from more traditional logocentric, a passive object of learning to an interactive mode, found in a number of cultures. Bakhtin 1981, Habermas 1984, and Corradi-Fiumara 1990 have argued for a re-construal of our conceptualizations of genre to encompass dialog interaction as a communicative foundation for framing our rationalities. This has critical implications for conceptualization in other domains.
Research in Contemporary Metaphor Theory (CMT) in the domain of learning/education has been carried on by Cameron et al (1999, 2003) and Berendt et al (1991, 1998, 2008) to elucidate how the conceptualization of learning has been framed and how it has impacted social values, classroom interaction, educational policy planning as well as the transformation of learning concepts across time. This presentation will examine critically a number of common conceptual metaphors (PATH/JOURNEY, ENTITY/COMMODITY, CONDUIT, INGESTING, CONTAINER and LIGHT SOURCE) found in a variety of languages. Data from the discourse on learning in English, Japanese, Chinese, Malay, and Arabic is examined for their culturally specific characteristics and the critical impact they have in the current discourse on learning. Data sources include Berendt 1998, 2008, Hiraga 2008, Finalyson 2008, Ho-Abdullah 2008, Jin & Cortazzi 2008 and Maalej 2008.
Culturally framed concpetual metpahors include THE TEACHER AS PARENT in Chinese and Japanese, LEARNING IS AN ENTITY which encompasses a variety of culturally specific metaphoric activities, such as "design", "putting on clothes", "shaping pottery", etc. and LEARNING IS A LIGHT SOURCE with LEARNING IS ILLUMINATION in Japanese but LEARNING IS DISCOVERY in English and LEARNING IS WAY OF SEEING in both. LEARNING IS ROTE MEMORIZATION as a mode of learning can be found in various cultural contexts and is founded on "book centered learning" as opposed to "dialogic interaction". In the Islamic tradition of "learning the book" (the Quran), reminiscent of LEARNING IS IMMITATING THE MODEL found not only in Arabic and Malay societies but also in the Chinese and Japanese valued pedagogy of repetition. This raises issues of conceptual pattern definitions and what features the labeling imply as well as whether general semantic categories are culturally sensitive to specific denotations.
Conceptual metaphors specific to cultures will be presented based on the frequency of occurrence to consider the inherent values they present for the culture in quesion. E.g. LEARNING IS DIALOG, LEARNING IS PHYSICAL COTNROL, LEARNING IS CONCIOUS AWARENESS are found in English suggesting a variety of social values in education. LEARNING IS WEARING (PUTTING CLOTHES ON), LEARNING IS RAISING BIRDS and LEARNING IS GIVING BIRTH found in Japanese suggest distinctive values in the nature of learning. The presentation will illustrate issues of definition and labeling of the underlying metaphoric patterns as well as social values such conceptualizations imply.

Jan Berenst

Instruction in third position (lecture)

Much plenary classroom interaction is characterized by IRE sequences (Mehan). The E-move is projected then by the sequence of the ‘known answer question’ of the teacher and the reply of the student and implies some assessment of the relevance of the reply regarding the question. But it is well known that teachers may also correct or expand the answer of the student in the E-move. That means that the E-move is not just evaluating, but that instruction is involved in this move. Wells (1999) already suggested that the expansions in what he called the ‘folluw-up moves’, have be considered as a form of ‘responsive teaching’ .
In this paper I will reconsider and exploit Wells’point by analyzing in more detail how teachers are using the replies of the students for instruction on the level of what the student has brought in. I will describe different teacher practices of *accommodation*, *integration* and *expansion*, but especially of *framing and re-framing* student’s contributions. My conclusion will be that teachers are scaffolding their students in this third positions to a next level in very different ways. In all cases they seem to try to co-construct knowledge with their students. Because of the sequential position of these third position components, the learning activity itself is hardly observable, however. I will discuss how recent ideas on learning and conversational interaction (e.g. Mercer & Littleton 2007, Vine 2008) relate to that conclusion.
My data are videotaped and transcribed classroom interactions from primary and secondary schools in The Netherlands.

Andrea L. Berez

Intonation and intonation units in Ahtna oral performance (lecture)

While intonational phrasing in everyday speech has been a subject of investigation for several decades, the role of prosody and intonation units (IUs) in creating rhetorical structure in oral performance along North America’s Northwest Coast is only lately beginning to receive attention from scholars (e.g. Mulder 2008, Tuttle and Lovick 2007). In this talk I examine intonation contours and IU boundary cues in Ahtna traditional and historical narratives. Ahtna is an Athabaskan language indigenous to southcentral Alaska. Fewer than fifty speakers

remain, most of whom are over sixty years of age, and the language is not being transmitted to children.
The data for this talk come from a single session with a fluent female speaker of Ahtna, recorded in 1982 with linguist James Kari. Two of the monologues in the recording are of widely divergent genres. The first is a recitation of *Bac'its'aadi* 'The One Who Is Highly Regarded', a traditional Ahtna moralistic folk narrative that has been transmitted for generations within the tribe. The second is an ethnohistorical description of traditional girls' puberty practices. The two monologues contrast markedly in specific aspects of their prosodic structure, reflecting the use of prosody as a pragmatic device for marking performance as distinct from other genres of speech.
I compare the narratives both for phonetic cues to boundaries between IUs and for the pitch contours found in the units themselves. As to the first, I follow the Du Boisian mantra for intonation unit boundary cues of *tempo, pitch, pause,* and *breath* (Du Bois 2006). IU boundaries in both narratives correlate highly with both pauses and inhalation, but they differ in terms of tempo and pitch. The traditional tale contains increased anacrusis (temporal lag and rush at the edges of an IU) and a wider degree of pitch reset at IU boundaries than the historical account. As to the second, the traditional tale contains greater pitch excursion and a more prominent primary accent than the historical account.
While it is impressionistically apparent that the speaker is using prosody as a tool to distinguish the performance of tribal lore from historical/ethnographic description (the latter more resembles the prosody of spontaneous conversation and other non-performance genres of discourse), instrumental measurement of syllable duration and fundamental frequency allows us to quantify what is unique and special about traditional tale performance. The difference between the two monologues is all the more remarkable for having been produced within the same short period of time.
I conclude by considering the Ahtna findings within the context of areally related features of prosody in oral performance.

Alina Bestard Revilla

El enfoque sociocultural en el estudio de la cortesía verbal del habla coloquial de Santiago de Cuba (lecture)

En este trabajo se presentan algunos de los resultados obtenidos en un estudio más abarcador relacionado con el empleo de la cortesía verbal de Santiago de Cuba y que forma parte de un proyecto universitario realizado en esta ciudad. Su objetivo es reflexionar acerca de la importancia que tiene en la enseñanza-aprendizaje del español como segunda lengua el estudio de la diversidad lingüística, social y cultural de cada comunidad aplicado sobre todo al análisis de los hábitos de cortesía, las concepciones del hablante acerca de la cortesía, y las estrategias de cortesía empleadas de acuerdo con las situaciones de habla específicas. La cortesía verbal, como se sabe, se encuentra muy vinculada a factores de índole sociocultural, a las costumbres y al modo de ver la vida cada pueblo. Es por ello, que se ha tomado como marco referencial, el contexto de las transformaciones socioeconómicas vivenciadas por el país a partir de la década del 90 del pasado siglo XX, que provocó que la lengua las reflejara de manera inmediata y la cortesía verbal también las expresara. Como parte de las habilidades comunicativas que se tratan de alcanzar en los interesados en estudiar el español como segunda lengua, al analizar el tema de la cortesía, el saludo, el sistema de tratamiento nominal y pronominal es crucial hacerlo situ>1ndolos en el contexto sociocultural cubano actual, describiendo y explicando las modificaciones en el uso que han sufrido estos aspectos de la lengua, de manera que el estudiante alcance la competencia comunicativa adecuada que le permita descubrir, valorar significados, interpretar actitudes del hablante e intenciones implícitas en el acto de habla.
A partir del trabajo de campo realizado con 50 hablantes residentes en una zona urbana céntrica de la ciudad a los que se les aplicó una encuesta y la observación directa de situaciones de habla entre conocidos y desconocidos, se pudo acopiar una valiosa información sobre las actuales concepciones que los santiagueros de esta comunidad poseen sobe la cortesía, cómo esta funciona en las relaciones interpersonales entre desconocidos en situaciones de habla específicas, qué se entiende por ser cortés y descortés en este entorno sociocultural particular, cómo se refleja la imagen del cubano en los actos corteses y sobre todo, comprobar los cambios producidos en la cortesía verbal en el llamado "período especial" cubano. El objetivo básico que se persigue con estos resultados es analizar las repuestas ofrecidas por los sujetos con la finalidad de interpretar los actuales significados socioculturales que los santiagueros poseen como parte de la nueva imagen social expresada mediante la cortesía. Lógicamente, estos datos se emplean de manera práctica con los estudiantes interesados en aprender el español como segunda lengua, sobre todo cuando se analizan situaciones de habla cotidianas entre desconocidos al pedir información o un favor, al solicitar un servicio, ente otras, o también en el trato con conocidos.

Rukmini Bhaya Nair

The pragmatics and poetics of racial difference (lecture)

'Race' was as politically explosive a term at the beginning of the 20th century as it now at the start of the 21st, yet it was persistently used not only by the colonial administration but by several prominent leaders of the Indian nationalist movement. From Rabindranath Tagore, Nobel prize-winning poet to B.R. Ambedkar, one of the chief framers of the Indian Constitution and unquestioned leader of the 'untouchable' castes, the 'problem of race' was identified early as perhaps India's most pernicious social evil.

Drawing mainly on the ethno-methodological idea of 'stigma' as 'spoiled identity' developed by Erving Goffman as well as the theoretical apparatus of postcolonial theory exemplified by notions such as the subaltern consciousness (Spivak, 1988) and the pragmatics of indifference (Nair, 2002), this paper tracks some critical testimonies and texts of racial prejudice in India. It examines the semantic and pragmatic contours of the crucial conceptual category of 'race' as it intersects with the notions of 'caste' and 'untouchability' on the Indian subcontinent. The data drawn on for analysis includes census and official documents from 1901 (the date of the first complete census of India) as well as fictional and non fictional texts such as Mulk Raj Anand's *Untouchable* (1935) and Narendra Jadhav's *Untouchables* (2005).

Intriguingly, the term 'race', as it was used by Tagore, Ambedkar, and others primarily served to address not so much the *visible* difference between 'white men' and Indians but the ineffable, *internalized* differences between the manifold castes of India. My argument in this paper is that the confusing theoretical conflation effected in colonial/pre-Independence India between 'race' and 'caste' and between the 'Aryan' North and the 'Dravidian' South still continues to structure the multicultural contexts of diversity and prejudice in postcolonial India. The English word 'race', already laden with its own heavy etymological burdens of hate, fear and suppressed desire often functioned in popular discourse as the rough translational equivalent of the haute Sanskrit words *jati* and *varna*. The deep psychological conflict that ensued from this ambivalent lexical choice was more or less inevitable.

If pragmatics is, at bottom, a theory about how words are used in specific contexts, we might argue that self-stigmatisation was inbuilt into the process of articulating the concepts of 'race' and 'nation' in colonial and postcolonial India. Tagore, for example, proudly defended the ancient practice of caste on the Western proscenium as India's unique 'solution' to the race issue while simultaneously condemning in local/national forums the shameful epistemic as well as physical violence inflicted by caste hostility. In a similar vein, Ambedkar wrote that it was unfair to demand of the majority of the Indian population, who were Hindus by birth, that they give up a belief in caste and its ritual rules of embodied pollution because that would amount to asking them to give their religion. But this stark insight put Ambedkar, who himself belonged to what he called the low-caste 'Dalit' (meaning 'crushed/ oppressed') race of 'broken men' in a moral cleft stick. The various 'depressed' castes and tribes had to be faithfully listed in the Constitution so that they could be assisted but this very move would do no less than reify and perpetuate the caste hierarchy. And prophetically enough, the 'races' of India have grown apace since Ambedkar's time, and many 'backward castes' added to the original Constitutional list. It is the cognitive and pragmatic difficulty attaching to such 'affirmative action' where the very categories of physical untouchability that one wishes to deny are 'touchingly' re-inscribed via well-intentioned social gestures that renders the narrative of race in contemporary India at once so untellable and so much in urgent need of telling. How might language itself be effectively 'de-stigmatized' in a postcolonial, post-ethnic, world? This issue animates the extensive documentary research presented in the paper.

Rukmini Bhaya Nair, Srividya Rajaram, and Anupama Srinivasan

Documenting emotion: The cultural construction of anger (poster)

The origins and expressions of emotions can be explained from several perspectives: biological, neurophysiological, philosophical and cognitive. However, it is difficult to find a definition of emotion that spans all these fields and yet does not suffer from being too general. Definitions such as Keith Oatley's try to meet this challenge of defining emotion by suggesting that there is a common goal-orientation which characterizes an emotional state. His definition states: "An emotion is a psychological state or process that functions in the management of goals. It is typically elicited by evaluating an event as relevant to a goal; it is positive when the goal is advanced, negative when the goal is impeded" (Oatley 1999, 273). It is this definition of emotion in terms of processes and goals that gives to the analysis of emotions an especially pragmatic orientation. Moreover, emotional experience can take startlingly different forms because of the different contexts in which such experiences occur. Russell, (1991), who raised several questions in his seminal paper on the cultural construction of emotions, asks: "Is it possible that the emotions are categorized differently in different languages? If so, how large and widespread are the differences? What emotions might exist but go nameless in English? Might the concept expressed by our word *emotion* be culture bound?" The current poster attempts to answer this question using the medium of a 15 minute documentary film (Hindi, English subtitles) made by Indian adolescents on the basic emotion of anger to demonstrate how cultural dimensions of feeling may be finely analyzed using qualitative and, in particular, narrative methods that focus on 'anger scripts'. The poster is part of a larger project which is committed to exploring how the sixteen emotions listed by Charles Darwin in his classic text *The Expression of the Emotions in Man and Animals* (1872), recently the subject of

renewed research interest (see Ekman, 2003) are narrativised in different social contexts. It is Darwin's centenary year in 2009 and the uniqueness of this project is that each of these films on a variety of emotions such as shame, astonishment and joy is made by adolescent children in a naturalistic setting, aiding our understanding of complex emotional cognitions in a rich and psychologically convincing way.

Cinzia Billa, and Federica Ricci Garotti

Classroom interaction between institutionally-based vs interaction-based communication: A sequential survey through speech act/uptake game in a habermasian perspective (lecture)

Unanimously considered as an asymmetric dialogue, student/teacher communication is a speech event (Hymes 1974) where meaning is produced throughout participants'interaction embedding a range of communicative norms.

A 11-lesson corpus of different topic lessons hold in 4 different Italian high schools were collected and sequentially analysed to realize if and how classroom communicative interaction moves between a ritual praxis ruled by institutionally based norms and a dialectic praxis (Habermas 1976) determined by *hic et nunc* interaction. These two poles were taken as geographic descriptors of the participants' changing position – distancing/approaching - within the me-you-world (Bhüler 1934) space. Speech act theory assumed by Sbisa's wittgensteinian and interactional point of view and gricean conversational theory were the theoretical instruments employed to survey the sequential game of speech act/uptake production of direct and indirect illocutionary forces.

Results showed a stable employment of IRE/IRF (Sinclair and Coulthard 1975) praxis in different kinds of lesson activities (eg. correction, explanation, etc.) where the teacher's main roles confirmed as: i) *primary knower* of the given information; ii) *manager* selecting speakers and deciding on the direction/pacing of the talk (Lee 2007). Nevertheless, the survey showed these praxis and roles were not fixedly working. In this sense, the definition of ritual and variation proved particularly complex owing to the important role of implicit acts and to their relation with explicit ones.

The assumptions about communicative aims and participants' roles embedded in the IRE/IRF praxis ratified by students and teachers were the same embedded in cases of counter-IRE/IRF praxis where students stole I/E turns, thus reshaping asymmetry. Cases of implicit/explicit FT Acts (Brown and Levinson 1987) challenging teacher's authority (power) and credibility (knowledge) went together with a complementary degree of epistemic mitigation in teacher's assertive and directive acts which ratified an inverted asymmetry as well. Implicatures and presuppositions showed that what was often shared by students and teachers concerned their reciprocal attitude/positioning towards knowing/communicating activity, which was correlated with a particular assumption of school institution itself: i.e. teacher-evaluator/controller; student-wanting admission but lazy worker. This may justify the range of norms ruling communicative space as ritually assumed, that is not discussed and acted as undiscussable. The resulting communicative praxis revealed strategic and mechanical, communicatively poor and confusing credibility with authority. Cases of fulfilled and missed dialectic praxis proved respectively reducing and maintaining the range of undiscussable assumptions. In this perspective, conflicts revealed potential openings to dialectic praxis, according to Habermas.

From a linguistic point of view, the survey confirmed the multifunctional nature of language. In particular, back channel markers (Yngve 1970) and question typology were significant for the locutionary/illocutionary space ratified to the interlocutor. A more ritual praxis saw the teachers tending to reduce this space by polar questions, tag question-like assertions sprinkled by bcm and by prompt-like praxis –even disguised - in case of a student's missed/incorrect answer. On the contrary, open questions giving more locutionary space characterized a dialectic and interactive praxis.

Anna Bonifazi

Particles vs punctuation: How to get the discourse structure of ancient Greek texts?(lecture)

The paper addresses a question that is relevant to the analyses of ancient Greek texts, and may turn out to be relevant to some still ongoing debates in pragmatics, such as the pragmatic side of the use of punctuation, the punctuating function of some particles and the possible mismatch between syntactical and discourse units.

FThe research question runs as follows. The survived written versions of ancient Greek texts originally did not include any punctuation marks. Only in later times punctuation had been added; however, the related symbols and functions were quite different from the modern ones. The modern punctuation marks we are familiar with basically appeared along with the first printed editions. How does such a heavy intervention on texts channel our comprehension of the discourse structure? If the primary purpose was to clarify syntax, do modern punctuation marks preserve the organizational and the interactional signposts of the text? If not, what do they miss mainly and why? Would our modern comprehension of the discourse structure improve if we would drop punctuation and would pay more attention to particles?

Some background points have been taken into account for the start of the project. For example, by analyzing some procedural uses of punctuation marks, Borochovsky Bar-Aba 2003 compares them to discourse markers, and in ancient Greek particles mostly work as discourse markers. Another basic input comes from Hannay and Kroon 2005; punctuation units in written language and intonation units in spoken language are regarded as preferential boundary markers of discourse acts. It can be argued that ancient Greek particles can signal prosodic prominence, and that they mark different kinds of discourse acts.
The first empirical experiments have concerned ancient Greek epic (Homer), ancient Greek lyric (Pindar) and ancient Greek prose (Herodotus). They consist in the reading of textual sections - randomly chosen - in a version that completely misses punctuation. What happens in a first try to understand what the text says is that the reader, after feeling lost because of the lack of punctuation marks - which are crucial visual points of references for syntactical boundaries -, starts searching for particles. In spite of a traditional presupposition according to which ancient Greek particles are just an optional element, their occurrence turns out to be essential to the reconstruction not only of the organization of discourse but also of the communicative intentions.
The results suggest that particles are much more informative than punctuation marks in terms of the segmentation of discourse, and they reflect much better the joint power of organizational and interactional values of discourse units, whether or not the latter correspond to syntactical units. Moreover, the comparison between punctuated and non-punctuated texts reveals that the interpretation of the overall meaning of a discourse section may greatly vary, and a different punctuation in some cases may actually work better.
All of this may be relevant also to studies on particles in live languages, on the pragmatics of punctuation in written texts, and on the syntax-pragmatics interface of discourse units.

Joshua Borden

Getting to WHY: Recognizing cultural values for a holistic approach to pragmatics (poster)

"Getting to WHY," seeks to propose general dialogue on broadening the scope of pragmatics to include speaker oriented questions sometimes dismissed as too anthropological in nature to be considered in linguistic research. Among various underlying cognitive factors influencing a speaker's linguistic behavior, the paper highlights the role of cultural values as one possible aspect that is often underrepresented in pragmatics research. The paper argues that a broader examination of cultural values via research from other fields will not only provide significant insight on pragmatic behavior, but will also allow greater applicability to the related fields of second/foreign language education and cross-cultural communication.
The scope of this paper will be limited to the pragmatic practices typical of Chinese, Japanese and English, as recorded in cross-cultural and intercultural pragmatic studies. The paper will begin by contrasting traditional cross-cultural pragmatic studies on these languages that do *not* deal with the role of cultural values with studies which explicitly focus on values, such as Wierzbicka (1991), Li (1996), Zhu (2007) and Spencer-Oatey (2008). The presenter will then discuss how current research on cultural values from other fields, including cognitive linguistics (e.g., Koveccses, 2006) and psychology (e.g., Sun, 2008; Nisbett, 2005) could be interpreted in the context of the pragmatics studies discussed. The paper will end with a proposal on how the issue of cultural values could be further incorporated into pragmatics research, illustrated by a brief introduction of the presenter's own research on value influences upon Sino-Japanese intercultural pragmatics, the data for which was collected from three semesters of e-mail interactions between Taiwanese and Japanese university students and their personal reflections, as shared in journals and follow-up questionnaires.

Elena Borisova

Languague of Russian authorities in transition (poster)

1.The comparison of language of the Russian leaders (Gorbachev, Yeltsin, Putin and Medvedev) as well as other politicians (the communist leader Zyuganov, Moscow Mayor Luzhkov and others) shows changes in the political system of Russian Federation.
To provide the analysis of them the characteristics described at the Xth IPrA Conference (see E.Borisova "Political Discourse. Toolkit for Analysis") were taken into consideration.
In the mentioned lecture "the toolkit" was used to give political characteristics of new social forces (anti-globalists). Now we make an attempt to reveal political changes in the state system using the same concepts.
2. We declare important such characteristics of speech as: formal vs. informal lexics, incorrectness of dialectal origin, some words and syntactic constructions typical for some peculiar social groups, words and clichés, that are connected with rhetoric traditions.
3. M .Gorbachev was continuing the Soviet Rhetoric tradition, known for pathetic intonations, clichés and manifestative lexics of communist ideology.:
4. B.Yeltsin politically being of the same origin as Gorbachev declared himself to be a "democrat", that was shown by colloquialisms and imitation of "common people" speech (including regional peculiarities).
Still it was regarded not as the behaviour of a "rank-in-file citizen" but rather as a condescending of a "tsar"or a

"barin" (landlord), who changes his language “to be understood by common people”
At the same time other democrats who supported Yeltsin being ideologists of post-Soviet reforms used correct and even sophisticated Russian, though mostly without pathetic clichés. The manifestative lexis there is typical for liberal ideology.
5. V.Putin speaks correct "Petersburg" Russian. But from time to time he includes vulgar and slang words and proverbs, that can be regarded as a speech signal to social groups using such slang - to show them he is not alien to them.
6. D.Medvedev speaks rather correctly, being formerly a professor and then a top-manager. Still there are some clichés and collocations traditional for the speech of power in his texts. There are also some words and that are typical for young generation (though not slang), concerning computer technologies, modern music and some others.
7. The language of the leader of communist party G.Zyuganov looks more traditional for Russian political discourse: it is rather pathetic and includes many “communist” terms. Still the manifestative communist words are not so numerous as, e.g. , in the texts of the Soviet propaganda.
8. Moscow Mayor Yuri Luzhkov has been speaking using many clichés, of the Russian speech of power. Still there were no manifestative words belonging to any ideology.
9. To make a conclusion, some trends in the changing of Russian political tradition are evident. The speech of all politicians is less and less ideological. Some clichés are still rather common though not at the same degree as in the Soviet period. The speech of authorities is more and more correct and less pathetical. This process can be regarded as consequences in political and ideological changes in Russia. There is no ideology that could be important for authorities. Still the traditions of governing are alive, just as the language typical for bureaucracy. And the authorities are representatives of well-educated classes.

Diana Boxer

Foot in the door or door in the face?: The discourse of advising in higher education

(lecture)

Institutional advising encounters have long been characterized as perhaps the quintessential kind of gate keeping interaction. It is a high stakes verbal interaction setting for both advisors and students, where the art of talk can either get one’s foot in the door or door in the face.:
This paper presents an analysis of university advising encounters, focusing on how students use small talk to get what, and, conversely, how advisors engage in phatic conversation to gain compliance from students. Data derive from over 30 videotaped one-on-one advising sessions.
Advisors are employees whose role it is to use language in such a way as to gain compliance among their advisees. They are interested in ensuring that students do what is necessary for appropriate actions regarding such issues as course registration, payment of fees, and meeting general requirements of a particular major. While advisors are trained to carry out these particular tasks, little information is available to them in the most effective way to *talk* to students in order meet their goals. More often than not this takes effective convincing or persuasive techniques.
Students, on the other hand, ought to know what verbal strategies can be most effectively used to meet their own needs. For each party to achieve satisfaction in the advising encounter, they must utilize verbal techniques that facilitate the effective achievement of their respective goals.
Answers to the following questions are ascertained by the results of the study: What happens in the case that a student’s goal does not appear to the advisor to be obtainable? What are the verbal and non-verbal features that contribute to satisfactory advising encounters on the part of the advisor and advisee? What segments of the encounter are critical? Are there features of co-membership that the participants evoke to contribute to felicitous outcomes, and, if so, how can these be best described?
The educational domain is replete with gate keeping encounters. Data for much of the prior research on advising sessions has focused on encounters between native English-speaking (NS) advisors and non-native speaking (NNS) advisees (cf Bardovi-Harlig and Hartford 1992, 1994; Pearson, 1990). The present study offers baseline information on what happens in native English-speaker advising interactions, building on previous studies on NS-NS advising or interviewing (e.g. Erickson and Schultz, 1982; Bresnahan, 1992; Chew, 1997; Roberts & Sayers, 1998). Awkward moments often lead to what Erickson & Schultz (1982) term “arrhythmia”—moments where the interaction is off rhythm and the interviewee/advisee pays the price. When arrhythmia in the schema occurs, or when co-membership is absent, it typically serves to close the gate, resulting in “door in the face.”
This study offers insights into training for those keeping the gate as well as those seeking to enter. Learning how to get one’s foot in the door rather the door in one’s face has far-reaching implications for higher education and beyond.

Diana Boxer, and Weihua Zhu

English as a Lingua Franca of practice: Evidence from a Chinese bilingual community (poster)

This study investigates features of a variety of English spoken in a bilingual community of practice in Mainland China. Members of the community under study speak Mandarin Chinese (MC) as a native language and English as a lingua franca of practice (ELFP). The concept of ELFP is put forth in our research and explicated as a new and important type of bilingual language use with unique pragmatic features in face-to-face interaction.

Data for the study, collected in summer 2008, were derived from informal social gatherings in Nanchang, China, for MC and "English Corners" in the same city. "English Corners" are places where Chinese users of English with varied English proficiency automatically go to practice speaking English by discussing issues of their own interest. These places, located at a park, a plaza, or the hallway of a building, serve as mini English environments in the large Chinese-dominated society.

Using Interactional Sociolinguistic and Ethnographic interviewing methodologies, we are able to highlight common verbal and nonverbal features of participants' conversations in both MC and ELFP. These are similar whether the speakers are communicating in MC or ELFP. Implications are that ELFP users in this community do not, and indeed have no need to, acquire native-like norms. Chinese users of English are not using it for finding a common code but to *practice* a new code for possible future lingua franca use. This leads to the emergence of ELFP owing to the situation-specific, culture-specific characteristics of this bilingual community of practice.

This study adopts the Community of Practice Model because the bilingual community investigated demonstrates three dimensions—"mutual engagement, a joint enterprise and a shared repertoire" (Wenger, 1998: 73). In addition, the theory of English as a lingua franca (Firth, 1996) is relevant because it demonstrates the rapid spread of English over the world and the role of de-standardized English as a means of communication between people from non-English-speaking countries as a result of globalization. However, although the notion of ELF may describe some interactional features used by the bilingual community of practice at "English Corners," it does not suffice to capture other features. These include: 1) the language of disagreement; 2) the use of overlaps/interruptions; 3) the manner of turn-taking; and 4) the perceptions of politeness. Moreover, the concept of ELF falls short of showing the common goals of this community and the functions of English in the Chinese-dominated society. This gap calls for the birth of a more appropriate term—English as a Lingua Franca of Practice—which can better serve to explicate the unique characteristics of the bilingual community of practice in Mainland China.

Vaclav Brezina

Certainty, knowledge and power: Marking (un)certainty in spoken English (poster)

In every communication act, we put across not only the propositional content of an utterance, but also our stance towards what is being communicated. Among various kinds of stance, epistemic stance (which signals speaker's certainty/uncertainty about a particular proposition) plays a crucial role in producing and sharing of knowledge.

Knowledge – traditionally defined as justified true belief – is produced in an environment in which individual participants commit themselves (at least to a certain extent) to the truth of a particular proposition in accordance with Grice's maxim of quality. Variation in epistemic stance (i.e. in the degree of certainty) thus indicates the dynamics of knowledge negotiation in spoken discourse.

The research investigates epistemic stance in spoken English. It attempts to discover the patterns of (sociolinguistic) variation of the (un)certainty signals. It combines quantitative corpus-based methodology with a detailed qualitative analysis of individual contexts. The quantitative part is based on two large corpora: the BNC spoken part (approx. 10 million words) and MICASE (approx. 2 million words), while the qualitative part analyses video recordings of student-teacher interactions during university meetings.

The preliminary results suggest that the variation in the use of the means marking epistemic stance is not primarily connected with a single social variable such as the age or gender of the speakers but follows more dynamic patterns which reflect how the power relation between the speakers is negotiated. The use the various means marking epistemic stance can be understood in terms of power related to the (assumed) possession of knowledge in a certain area as well as the power derived from the social position of the speaker.

Lucien Brown

"I don't want to be disrespectful": Ideology regarding politeness and the use of Korean speech styles by second language speakers (lecture)

This paper uses data from recorded interactions and interviews to explore the usage of Korean speech styles by advanced L2 speakers from "Western" countries. It is claimed that ideological differences what it means to "be polite" or "show respect" at times renders them unable or unwilling to replicate L1 norms.

Korean has six speech styles (plain, intimate, familiar, semiformal polite, deferential), which are expressed in

sentence-final predicate endings. Although speech styles may be used to index a host of different social meanings, Korean cultural thinking places particular significance on the use of these endings for marking "deference" towards age-rank superiors. The importance attached to this is rooted in neo-Confucian values such as *kyenglosasang* (respecting the elderly) and *hyo* (filial piety) (Yoon 2004). In addition, Korean common sense notions of politeness stress the need for conforming to the social norm – equating politeness with appropriate, normative behavior (similar to Ide 1989 and the importance of "discernment" in Japanese). This ideological emphasis on indexical aspects of politeness used to index supposedly "stable" social categories shows obvious difference from the emphasis on so-called "strategic" modes of politeness prevalent in "Western" cultures. Unlike Ide (1989), I do not go as far as saying that normative politeness is necessarily more important in Asian languages and strategic politeness more important in European. However, I recognize that there exists a difference at least in terms of rhetoric, ideology and awareness pertaining to politeness.

My data shows that this difference between Korean and Western politeness, albeit on the ideological level, is an important factor in explaining the way that L2 speakers of Korean perceive, use and ultimately acquire use of speech styles. On the one hand, these speakers vary their honorifics usage less according to normative factors, particularly age-rank. Some speakers avoid the intimate speech level even when addressing intimates, objecting to the high-handed nature of such use, which they (incorrectly in the Korean context) perceive as "disrespectful" and "impolite". In addition, speakers under generalize the use of particularly deferential patterns of speech style use, opting instead for a more egalitarian pattern of usage that seems to better suit their identities as "Westerners". On the other hand, these speakers tend to manipulate their use of speech styles according to "strategic" dimensions, at times in ways quite different from anything reported in the literature on L1 usage. When performing face-threatening speech acts such as apologies, L2 speakers are shown to upgrade to the polite or the deferential style, even when addressing an intimate friend of equal age-rank. Although the participants explained that such upgrades constituted attempts to "be polite" and "show respect", I argue that these constitute social meanings not normally attributed to such use of speech styles. My data suggests that even speakers with strong metapragmatic knowledge are not always willing or capable to use honorifics "just like a Korean".

Matthew Burdelski

Socializing politeness (lecture)

In communities across the globe, politeness is a central aspect of social interaction and an important goal of socialization. In a broad sense, politeness is a stance that people display towards others within an immediate, sequential, and negotiated social context. While competent speakers of a language can identify speech and behavior that is normatively polite (or impolite), politeness is subtle and complex, conveyed through multiple semiotic resources that vary across situations and communities. Theories of politeness have been proposed over the last several decades (e.g. Brown and Levinson 1978, 1987; Lakoff 1973; Leech 1983), stimulating a great deal of research across a range of fields including linguistics, psychology, anthropology and sociology, and domains of inquiry such as gender, first and second language acquisition and cross-linguistic comparison. Topics have included how speakers use and acquire speech acts (e.g. requests, invitations), honorifics, and formulaic expressions (e.g. greetings, apologies), which have provided cross-cultural insights into ways politeness is constituted, and reflects and constructs culturally meaningful realities. Politeness has also become of interest to researchers of adult-child interaction, leading to studies that shed light on ways parents and others socialize children into politeness. While much of our current understanding of this socialization is based on research in English-speaking communities, a growing body of research in various communities contributes to a cross-cultural perspective. This presentation examines socialization into politeness with a focus on children in Japan. It first reviews previous research on socialization into politeness from a cross-cultural perspective, and discusses previous work on Japanese politeness and socialization. It then draws upon extensive linguistic and ethnographic research in Japanese households, neighborhoods, and a preschool in order to analyze communicative resources that family members, teachers, and others deploy in socializing children into politeness routines. The analysis illuminate socialization into politeness as both explicit instruction in what to say and how to act (e.g. parent prompts a child to speak such as, 'Say "thank you"'), and implicit norms for acting, thinking and feeling, which may be indexed indirectly (e.g. teacher addresses children with a polite request, 'Please put your shoes on'). It details the participation frameworks through which children are socialized into politeness, including dyadic and multiparty interaction. It further examines communicative resources in relation to not only verbal language but also a range of other semiotic resources such as body deployment (e.g. pressing a hand on a child's back to encourage bowing while saying thank you). Through this review and analysis of naturally occurring interaction in Japan, this presentation provides a basis for considering and examining socialization into politeness across communities.

Don Bysouth, and Sohail Jeloos-Haghi

Collateral damage: An investigation of non-combatant teasing by American service personnel in occupied Iraq and Afghanistan (lecture)

This investigation examines the teasing of non-combatant children by US military service personnel in occupied Iraq and Afghanistan. The data is drawn from publicly available video footage posted on the video sharing website Liveleak. The corpus consists of a collection of 'troubling interactions' between US military service personnel and local inhabitants, in the majority of cases children. The data examined here is footage in which soldiers appear to 'tease' children in ways that could be glossed as degrading or dehumanising. The video materials are examined from an ethnomethodological orientation (Garfinkel, 1967) with recordings transcribed and analysed using the conventions of conversation analysis (e.g., Sacks, Schegloff, & Jefferson, 1974). The majority of existent investigations of teasing and related practices place significant conceptual importance on the intentions of the teaser – such that a target can understand that the tease is (in some sense) not true. By contrast, in the data examined here, it appears that the targets (the children) do not have any understanding of the language (English) in which the teasing is undertaken. The analysis considers candidate instances of the strategic exploitation of sequential resources, including discursive and embodied actions. Three types of tease are identified: soldier initiated negative other-assessments; target parroting negative other-assessments; and offer-withdrawal games. Rather than focus on how these interactions are designed and performed successfully, analysis examines how such interactions effectively fail as teases, and explores how children can in fact resist the soldiers' pursuit of degrading responses.

Cemal Cakir

Foreign language teaching professionals' understanding of context: Is it the fifth element transportable? (lecture)

Context is a key concept in discussing the nature and types of meaning (e.g. Yule, 2000; Akman, 1997, 2000; Predelli, 2005; Szabo, 2005; and Fetzer, 2007). Context stands as if it is the fifth element of communication when its absence is deeply felt in teaching oral communication skills of a foreign language (FL). Even though context occupies a significant place in foreign language teaching (FLT), it may be argued that due to its opaqueness (Malpas, 2002) FLT professionals (from teaching, linguistics, and literature majors) may cling to misguided conceptions of context in setting goals/objectives, preparing/implementing materials, and assessing learners. Hence, how FLT professionals understand context and make use of it is worth investigating. This descriptive study presents the preliminary data collected through a questionnaire to collect data about the FLT professionals' understanding of context, and excludes how the professionals make use of it, which will later be dealt with as a continuation of the study. The questionnaire, prepared by the researcher from Malpas (2002); Bosco et al (2004); House (2006); Arvaja (2007); and Kecskes (2008), has three parts: (1) Fourteen context-theoretic statements with "I agree", "I disagree" and "I have no idea" options, (2) Six multiple-choice items, and (3) An optional open-ended part. Some items were directly borrowed from the sources, and some others were paraphrased. Three items were originally developed by the researcher to elicit the participants' opinions on (a) the possibility of existence of a root context (as opposed to a post context) where a linguistic unit gains its root meaning (as opposed to post meaning), (b) what portion of oral communication contexts of a foreign language can be re-created in FLT settings, and (c) the priority of speaker or hearer in communication. Fifty-two professionals ranging from BA holders to MA/PhD students/holders, teaching English as a foreign language, answered the questionnaire. When the results were analysed, it was found that almost half of the participants believe that context is not a transparent concept, agreeing with Malpas (2002), and that three out of ten disagree with him. Twenty-three percent of respondents have no idea about the transparency of context. Regarding the question whether context covers external social-situational factors or internal cognitive factors, eighty-eight per cent think that it covers both while twelve percent give priority to the former. Quite similarly, all the professionals except for one are of the opinion that context is determined by the physical environment, the social world, and the psychological world, agreeing with Bosco et al (2004). As for the possibility of root contexts, seven out of ten agree to it; eight per cent disagree; and two out of ten have no idea about it. The most striking data are concerned with the feasibility of re-creating FL oral communication contexts in FLT settings. Half of the professionals state that most of them can be re-created whereas thirty-five per cent believe that some can be. Also, four people say that very few can be re-created, in disagreement with four others who believe that all can be. This may imply that most of the professionals tend to regard context as something transportable from the FL community into the FLT settings. Finally, many other interesting data concerning issues like the context-language interrelationship, context-concept interrelationship and so on were collected, analyzed, and discussed and preliminary suggestions were made.

Piotr Cap

Proximizing objects, proximizing values: Towards an axiological contribution to the discourse of legitimization (lecture)

One of the most effective strategies in accomplishing legitimization effects in political discourse is proximization (Cap 2006, 2008). It involves the speaker's presentation of events on the discourse stage as directly affecting the addressee, usually in a negative or a threatening way. Once the addressee has construed such threats as personally consequential, he or she becomes likely to legitimize actions which the speaker proposes to neutralize them.

Proximization involves a variety of subtypes, one of which is essentially axiological. It targets at the addressee's construal of a growing antagonism between the system of values adhered to by the speaker and the addressee, and the values characterizing the adversarial entities on the discourse stage. The mechanism of axiological proximization involves the addressee's construal of a continuing ideological conflict which eventually materializes in a physical clash between the speaker/addressee and the adversary. The mechanism in question is salient in the rhetoric of the US war-on-terror, the two antagonistic camps being that of "the western democracies" on the one hand, and the "dictatorships and regimes" (of the Middle East) on the other. Thus, the paper will illustrate the functioning of axiological proximization by referring to the discourse of the Iraq war and, primarily, the speeches made by President G.W. Bush between March 2003 and June 2004.

Helen Caple

Sharing 'uncommon' ground: How news reporting construes readership through word-image play (lecture)

It is not uncommon for newspaper headlines to include puns or allusions to other discourses that require extensive linguistic, literary, political or popular cultural knowledge on the part of the reader. Language play has always held a prominent place (as noted by Armstrong 1945) in news stories in the media. What is unusual, however, is play that spans both words and images. Such word-image play dominates a particular type of news story that regularly appears in *The Sydney Morning Herald*. In this story, a salient image combines with a heading that enters into a playful relationship with the image, creating puns that span both the verbal and visual modes and which also invariably draw on intertextual references that readers are expected to recover from their personal, general and cultural knowledge. A short caption then links the story to the newsworthy events behind the story: however, there is no extended text with such stories. I term this the *image-nuclear news story* (Caple 2008).

By expanding the domain of the play to include both the words and the images in a story, this may open up the context of interpretation, but at the same time it also constrains it through the kinds of intertextual references that the readers are expected to engage with. This is complex and 'effortful' play. Clearly, readers need to invest both time and effort in its unpacking, and this goes against recent studies on the *'attention economy'* (Goldhaber 1997). So why does *The Sydney Morning Herald* make such demands of its readers?

Using a corpus of 1000 news stories and drawing on theories of 'insiderism' and 'membershipping' (eg Chang 2004) I suggest that it is through this play that the newspaper is able to establish a common ground through which to express cultural and social solidarity with specific readerships while potentially excluding others. Given that newspapers now face tremendous competition from online media platforms, play of this nature may offer the kind of intellectual challenge that keeps the target readership of *The Sydney Morning Herald* (and other English-language newspapers that use similar stories) interested in the news and still buying the newspaper.

Francesca Carota, Andres Posada, Sylvain Harquel, Claude Delpuech, and Angela Sirigu

Cortical dynamics underlying the intentions behind speech-acts: A MEG study (lecture)

Background. Intention is an essential dimension of language-in-action. Using language, we do more than things such as stating, requesting, and refusing (Searle, 1969; Austin, 1980): we realize spontaneous, voluntary actions. Our intended speech acts rely crucially on the matching between the output of our verbal actions and a prior intention (what the speaker decides to express using language, Levelt, 1989). However, how intention is generated in the brain during speech is an open question.

In the action domain, motor control theories postulate that, during action execution, the Central Nervous System generates "forward models" in order to predict the sensory consequences of our upcoming movements (Wolpert and Ghahramani, 2000). The parietal cortex is a key region for activating and maintaining these models. Indeed, left inferior parietal lesions alter the ability to report the time of conscious intention to act (Sirigu et al., 2004).

Does the intention to act depend on similar neurocognitive mechanisms also in other domains such as speech? Our hypothesis is indeed that the parietal regions are involved in intentional processes that encompass both action and language.

Experimental setting. In order to test this hypothesis, we adopted a Libet's paradigm based on a temporal judgment task (Libet et al., 1983), in which 16 healthy subjects were asked to pronounce a one-word-like utterance and then to report verbally:
(a) the time when they first intended to speak (*Intention condition*)
(b) the time when they actually spoke (*Speech condition*)
Subject gave their verbal responses based on the position of a clock-hand turning around a clock-face on 2,560 ms.
We used Magnetoencephalography to explore the neural dynamics associated with the awareness of the intention to speak.
Results. We observed a negative rise of magnetic field over right parietal sensors, which was significantly higher in Intention than Speech ($p<0.05$) from -776 ms to -390ms before speech onset. This effect preceded the subjects' reported time of their intention to speak (-352ms before speech onset). Furthermore, a right parietal source of brain activity emerged during the Intention condition within a time window from -890 to -290ms before speech onset. Left temporal regions were selectively engaged in the Speech task.
Conclusions. Taken together, the findings strongly support the view that the parietal cortex plays a key multimodal role in the conscious intention to act, whether this involves hand action or a linguistic act. These results are discussed in the perspective of the link between action and language in multimodal communication.

Levisen Carsten

The Danish value tryghed "peace of mind": Pragmatic manifestations and cultural motivations (lecture)

The Danish noun "tryghed", roughly "peace of mind", is a highly salient and culturally revealing word which provides insights into Danish ways of speaking and thinking. Parents and social educators are greatly concerned with "creating" and "enhancing" "tryghed" for children, and in public discourses about society at large, the concept of tryghed plays a crucial role (Gundelach, Iversen & Warburg 2008). This strong discursive orientation towards "tryghed" bears resemblance to English discourse of "security", yet, it is profoundly different due to the different cognitive structure and cultural foundation of the Danish concept. This paper explores Danish speech culture, utilizing the Natural Semantic Metalanguage approach developed by Wierzbicka, Goddard and colleagues (Goddard 2006; Wierzbicka 2006), and presents a semantically grounded ethnopragmatic analysis of "tryghed", hypothesising Danish cultural scripts of widely shared attitudes in the Danish speech community, based on collocational, phraseological and morphosyntactic evidence. The study of "tryghed" is based on examples from naturally occurring Danish texts, primarily the KorpusDK (http://ordnet.dk/korpusdk), an online corpus of 56 mil. words. Collocates for "tryg", the adjectival form, include "barndom" "childhood", "ramme" "boundary, structure", "tilværelse" "life, existence", and phrasemes such as the nominal tautology "børn skal have lov til at være børn", roughly "children should have the right to be children", and the pedagogical saying "vi skal jo alle sammen være her", roughly, "as you know, there is room for all of us here" all invoke "tryghed" as a cultural value. The same seems to be true in Danish morphosyntax where the "comitative" prefix "sam-", and the physical contact verb "slår" in its intransitive form reveal social attitudes in full accordance with the value of tryghed. Futhermore, it is argued that tryghed is intrinsically related to two other Danish values, "overskuelighed" "overviewability" and "samhørighed" "belonging togetherness", and that language socialization is guided by these culture-specific axioms.

Joanne Cavallaro

Politeness and identity in an all-female setting: Be me or be nice (poster)

Politeness research has for over 20 years connected politeness and women (see, e.g., Brown 1980; , Holmes 1995, Mills 2003). Although this connection is disputed by some, women are still generally thought to be more polite, as Mills (2003) points out. Mills goes on to note that "politeness is a judgement of others, and, that for both interactants and analysts, stereotypes of gender and class may impinge on our assessment of linguistic behavior," adding that "descriptions of someone's behavior as ill-mannered or impolite, may often have a social function" (2003: 183). That is, such judgments reflect normative views of, for example, gendered behavior and can be used to ensure "that people behave according to their place" (Eelen 2001: 200-201).
Among American women college students, it is still, according to a recent New York Times editorial, often seen as unfeminine to express one's ideas too forcefully – they often do not speak up in class as often, do not express their opinions as forcefully, and do not disagree as often as their male counterparts. This reluctance is generally attributed to self-censorship by women students in the presence of men. Women, in class and out, are expected to be polite, especially when men are present. What happens, then, when men are not present? Are the same stereotypes used as norms for judgments of polite/impolite behavior ?
This study grew out of informal discussions with students at an all-women's college in the United States who complained that they felt conflicting expectations in the classroom: they are expected both to express their own

opinions forcefully ("be me") and at the same time to be polite ("be nice"). In the words of the college's mission, they are expected to learn to "lead and influence," but in their words, they have to remain "nice girls" as they do so. College is often a key part of identity formation for young adults; it is one of the places and times in which identities are interactively constructed "through the discursive deployment of linguistic resources" (Bauman 2000: 1). For these students, their efforts to perform one type of gender identity (a strong, outspoken woman) through their linguistic practices were met by expectations that they perform another (a polite self-effacing woman).

This poster reports on the results of an on-going study of the linguistic strategies these women use to negotiate these apparently conflicting demands and of the role politeness plays in negotiations of gender identity within an all-women setting. Data were collected from a discussion-based introductory class required of all incoming students.The data include results of questionnaires, interviews, and observations of classroom interactions, both before and during actual class time. Observations focused on student-student interaction rather than teacher-student interactions.

Data were analyzed for use of politeness strategies and for reactions to perceived impoliteness. Peremptory assertions (e.g., use of *just*); use of humor; evidence of attention to positive and negative face; overlaps/interruptions; self-deferential forms, among other strategies, were analyzed. Preliminary results indicate that while some students use politeness strategies, especially attention to negative face and reactions to perceived impoliteness, to "discipline" other students into being "nice," other students orient their discourse to resisting the socially sanctioned ideal of the polite woman.

Elisabet Cedersund, and Anna Olaison

Communicative practices in care management: Old age as an argument in home care assessments (lecture)

This paper explores care management as an activity that regulates the distribution of society's resources for home care for older people. The paper has a focus on interaction in assessment meetings, which often form part of the planning of services and care. The care managers used to visit the older persons/applicants in their homes to discuss and make assessments of the needs for care. The assessment situation involves active participation by the older person, who is expected to account for his or her situation as a basis for the assessment.

The intention of the reported study is to explore if and how institutional interaction may include forms of ageist social practices that can be described and analysed at a micro interactional level. The data consists of twenty audio-taped home care assessments from three social service districts in Sweden. The participants include care managers, older persons (67-95 years old), and sometimes also relatives. The assessments were studied using discourse analysis with a special focus on the use of age-coding. The aim of this analysis was to provide an understanding of how issues related to ageing can be accounted for by the participants in the assessments, and maybe also used as an argument for or against care.

The results show that the assessment meetings had an institutional structure within which older people were assessed. Different types of life course-related accounts or explanations were used by the older persons and their relatives as arguments for receiving care. The care managers focused particularly on the importance for older people of accepting the decline of abilities in later life, but also on the need to deal with the negative consequences of this decline. The meetings furthermore included discussion about aging and the change of the individual's living conditions during later life. This involved talk by care managers with and about the older persons.

This type of analysis has the potential to expose patterns in existing discourses of care on a micro analytical level. This poses further questions about whether assessments may impute frailty or dependency to older people and deny individuals an influence on decisions about home care.

Stephanie CHAMINAUD, Marc Aguert, Virginie Laval, and Josie Bernicot

Nonliteral language forms in children and adolescents: What metapragmatic knowledge? (lecture)

The aim of the present work is to examine the metapragmatic knowledge for three forms of nonliteral language (indirect requests, idioms, and conversational implicatures) and to study the possible link between the development of metapragmatic and pragmatic skills. Most studies conducted on this topic have independently approached one or the other of the various forms of nonliteral language (Levorato, Nesi & Cacciari, 2004; Pedlow, Sanson & Wales, 2004). In an attempt to provide a comprehensive view of the nonliteral language acquisition, it seems important to break with this fragmented approach and to study simultaneously the different forms of nonliteral language in a same group of participants.

One hundred and thirty six French-speaking participants were included in the sample. They were divided into seven age groups: 4-year, 6-year, 8-year, 10-year, 12-year, 14-year-olds and adults. The participants"" metapragmatic knowledge of these three nonliteral forms is evaluated with a new paradigm which makes it

possible to reproduce the natural situations of production and to comply with the experimental rules of methodology. Data was collected from a story completion task presented as a computer game (the child chose one of two pictures and explained why).
Metapragmatic knowledge was assessed with an explanation task performed after a comprehension task (pragmatic skills). The explanations were classified into three categories: explanations relating to the utterance production context, explanations relating to the linguistic features of the utterance, and more elaborate explanations that express the discrepancy between what is said and what is meant.
The results clearly indicated that the metapragmatic knowledge depends not only on the age but also on the nonliteral forms. For indirect requests, participants appear to possess metapragmatic knowledge about the context and about the utterance at the age of 10; the category "meant" does not appear, even in the adults. For semantic-inference implicatures , metapragmatic knowledge is related to the discrepancy between what is said and what is meant at the age of 6, but only at the age of 12 for idioms. The sarcastic-inference implicatures are characterized by the categories of explanations "utterance" and "discrepancy between what is said and what is meant" starting from the age of 12 years. Moreover, the results indicated that, in the nonliteral forms acquisition process, the relationship between pragmatics (cf. Bernicot, Laval & Chaminaud, 2007) and metapragmatics skills (elaborate explanations) is not fixed but varies across the various forms. For example, for indirect requests, comprehension emerges early while metapragmatic knowledge about expression of the discrepancy between what is said and what is meant is lacking, whereas for idioms, comprehension appears relatively late while metapragmatic knowledge is expressed relatively early.
The absence of link between the pragmatic and metapragmatic skills is discussed from the point of view the cognitive processes underlying the language acquisition.

Chiung-Wen Chang, and Chen-Ying Li

Exploring native and non-native English teachers" beliefs about English teaching in preschools (lecture)

As a result of the trend towards globalization and internationalization, plus the recognition of English as the international language of commerce, learning English as early as possible in life has become a matter of priority to many parents in Taiwan. Many pre-schools claim to provide an English-only teaching environment. As a consequence, many English preschools and nursery schools (whether whole-day or half-day English teaching) are looking aggressively for native English speakers to teach in their schools. This situation has resulted in many problems. Many of these teachers are not fully qualified and this has a major negative influence on the children's learning. The native-speaker fever is fuelled by the belief that native speakers are perfect in their language. This might be true but it is not the case in every situation especially in English language teaching. This is because there are many more challenges of a different kind to overcome in the ELT classroom than just living up to the status of a native speaker. Nevertheless, researchers have argued that the expertise of native speakers as teachers should be re-examined (Tajino & Tajino, 2000; Auerbach, 2003; Medgyes, 1992; Rampton, 1990). Phillipson (1992) and Yang (2004) contend that a qualified language teacher is defined by his/her training and professional knowledge, not merely by his/her mother tongue. Despite the popularity of English immersion for preschoolers, some scholars have expressed doubts about their suitability for Taiwanese children. Therefore, the purpose of this study is to investigate the beliefs of native and non-native English speaking teachers concerning teaching English in preschools in Taiwan. The following served as the general research question: *What are the beliefs and practices of native and non-native English speaking teachers concerning teaching English in preschools?*
A qualitative case study design was used to construct individual portraits and a cross-case analysis of several teachers in kindergartens. The approach adopted for this study is interpretative, using ethnographic and multiple case study methods. Three research tools, namely classroom observation, interview and documentation are employed for this study. The framework of sociocultural theory guides the data analysis. Analysis of the data revealed that teachers' beliefs are complex, and are closely related to the teacher's life and learning experiences, multiple identities, as well as different environmental affordances and constraints. Therefore, the teachers' subjective account from an emic perspective is useful for describing this complexity.
This study will yield some preliminary information that will assist those who are responsible for providing support to English teachers in kindergartens. This will allow them to better identify teacher needs, to provide appropriate in-service training and courses, and improve the accreditation and guidance work of preschools. The findings of this study will also have implications for constructing "a technical culture" (Kleinsasser, 1993), in which teachers may find themselves, that supports the teacher, and contributes to quality teaching and professional growth.

Xinren Chen

Interpersonalization in public discourses: A pragmatic perspective (lecture)

Stylistic studies in the past decades have revealed that the use of language demonstrates a spectrum of features that may serve to define a range of linguistic styles (e.g. Joos, 1961; Crystal. & Dary, 1979; Wright & Hope, 2000). However, despite the fact that genre-specific discourses generally possess definite styles which nevertheless may vary in the degree of formality and the type of format, they do not necessarily defy intrusion from one stylistic domain into another. Indeed, the stylistic boundary between the genres is never water-tight and seems to be getting increasingly loose nowadays. In this paper, a broad yet new distinction is drawn between two basic, general domains of language use, one being personal domain and the other public domain. The former concerns linguistic communication that takes place between or among individuals, mostly face to face and on the spot. By comparison, the latter relates to linguistic communication that happens between an impersonal institution and its target social members, mostly in a displaced and delayed manner. Stylistically speaking, the former is generally casual, informal, and affective, as most typically shown in a one-on-one conversation; the latter is, in contrast, formal, detached, and matter-of-fact, as prototypically manifested in news reporting. It is observed that an emerging phenomenon of language use with respect to the personal-public distinction deserves scholastic attention. Specifically, in some well-established spheres of public communication, like weather forecasting and product advertising, communicators make a frequent appeal to interpersonalization (i.e., turning the information-oriented communication into an interpersonal process). Based on this observation, the present study, drawing on the analysis of some first-hand data from English and Chinese (weather reports and advertisements), explores the various aspects and forms of the affect-driven stylistic intrusion with a view to uncovering the deep-rooted strategy of such language use. It is to be contended that the inflow of personal affect into the public waters is a highly motivated form of linguistic adaptation, representing an attempt at the deliberate construction of a solidarity-ruled reality as in the case of weather broadcasting, or an endeavor to disarm the audience as in the case of advertising.

Jing Chen, Yicheng Wu, and Huaxin Huang

The pragmatics of deferred reference (lecture)

Deferred reference, a typical case of 'say one thing and mean another', means the phenomenon whereby a linguistic expression can be employed to refer to something that isn't explicitly included in the conventional denotation of that expression. Deferred reference seems to be a universal phenomenon. The English sentence *Who is the ham sandwich*? as cited in Nunberg (1995), for example, can be translated directly into Chinese as *Shui shi huotui sanmingzhi*?, in which a dish is employed to refer to the customer who ordered it. Utterance interpretation involving deferred reference is the result of interplay between word (or semantic) reference and speaker's reference (Davis 2005). Deferred reference is essentially a pragmatic process in the sense that its interpretation is highly contextualized, precisely relevance-based (Sperber & Wilson 1995).

In this paper, we aim to do two things. First, we will concentrate on the pragmatic mechanism underlying deferred reference. We will provide a pragmatic account of why utterances involving deferred reference are still perfectly acceptable, despite their apparent semantic ill-formedness. Listeners can understand these utterances without difficulty because they are cued by the apparent anomaly of the literal readings, as well as the transparent contextual information which facilitates the inferences that complete the underspecified content of the utterances. On the belief that the speaker must communicate something meaningful, the listener would employ a general pragmatic strategy to make sense of it, i.e., where the utterance is defective, if taken literally, look for an utterance meaning that differs from sentence meaning(Searle 1979).

Second, we will show that the same pragmatic mechanism underlies the metaphorical uses of nominal expressions. In general, the interpretation of deferred reference is analogous to that of metaphor that is traditionally seen as a departure from literal language and detected as anomalous by the listener (or reader). What deferred reference and metaphor have in common is that both cases, if taken literally, have some defects which are obvious falsehood, semantic nonsense, violations of conversational principles of communication and so on. The acceptability of utterances involving both deferred reference and metaphor largely depends on whether the listener can recognize the correspondence between two seemingly unrelated subjects (i.e. identifying the properties shared by them).

Stephanie W. Cheng

Code-switching in classroom interaction in an EFL context (poster)

The study of code-switching has initially focused on conversations between bilingual adults in informal settings (Blom & Gumperz, 1972), and expanded to include young bilingual children, as well as more formal settings, such as schools, and more specifically, second and foreign language classrooms (Arthur, 1996; Salami, 2008; Unamuno, 2008; Wilkerson, 2008). However, little research has examined code-switching in a professional class interaction in a foreign language setting.

The present study explores language practice among TESOL graduate students as they engage in class discussions in a university in Taiwan. All of the students are in-service English teachers and can speak

Mandarin Chinese (the official language) and English (a foreign language). Additionally, most students also speak Taiwanese (also known as Southern Min, a local language). By examining transcripts of recorded classroom interactions, this research will identify the use and the effect of code-switching among Mandarin Chinese, English and Taiwanese in the context of classes where students are studying TESOL related graduate courses.

The collection of data is made from two graduate courses over two weeks. Approximately 12 hours of class time are recorded. Recordings are transcribed and reviewed by two different researchers. Instances of code-switching are identified in the transcripts and then analyzed. In addition, interviews will be conducted to elicit students' and teachers' perceptions, attitudes and reasons toward code-switching in class.

Findings will be discussed in terms of the use of code-switching, including the pragmatic and syntactic aspects, the effect of code-switching, and the students' and teachers' perceptions, attitudes and reasons of code-switching.

Fabienne Chevalier

Managing impartiality in French tourist office-client telephone interaction (lecture)

In their dealings with clients, tourist offices must maintain impartiality with regards to the products and services they are promoting. Using a conversation-analytic approach and recordings of telephone calls between French tourist office agents and clients, this talk considers the ways in which agents attempt to construct institutional impartiality in their interaction with clients. It will be seen that, although agents may make use of a range of strategies to be heard to be impartial, agents must balance the institutional need for impartiality against the risks that it may pose for alignment/affiliation with the interactional activities that clients seek to perform.

Galina Chirsheva

How Russian students do things with code-switching **(lecture)**

The paper deals with pragmatic and structural aspects of Russian students' bilingual speech in a Russian University. These students learn English as their foreign language. The data (410 utterances) are obtained from the speech of fifty fourth- and fifth-year students. Bilingual speech was tape-recorded or written down immediately after it had been fixed once a week for four semesters.

Socio-pragmatic aspects of code-switches have been considered in a number of works (Auer 2003; Appel and Muysken 1987; Gumperz 1982; Myers-Scotton 1997; 2002; 2006; Poplack 1980, among others), but they usually deal with rational choices of bilingual speakers when they switch from a non-native language to a native one.

The objective of the present paper is to find out the reasons for code-switches and the attitudes of the students to their code-switches from their native language to a non-native and weaker one. It will also be shown that there is some interrelation between pragmatic and structural characteristics of students' code-switches.

Some pragmatic functions of code-switching coincide with those in monolingual speech but vary due to the interaction of two codes. These functions are supported by parameters and aims of communication. The main of them are addressee oriented, quotational, humorous, phatic, time-saving, emotional, self identifying, topic oriented, metalinguistic, and inducing. In most cases several reasons for code-switches are combined.

The structure of code-switches will be studied within the framework of the Matrix Language Frame model (Jake 1994; Jake and Myers-Scotton 1997; Myers-Scotton 1997; 2002; 2004; 2005; 2006). The restrictions for some code-switched forms and their structural peculiarities will also be explained by typological characteristics of the languages in contact.

It has been found out that code-switching is usually the conscious choice of the students but sometimes when they feel tired or nervous they code-switch unconsciously. The switches from Russian as the Matrix Language to English as the Embedded Language are especially numerous before, after or in-between English language classes. Code-switches have been fixed in or near the rooms where the students study. After classes Russian students, according to their own statements, tend to code-switch in order to relax and have fun.

The research into students' code-switches may contribute to the study of socio-pragmatics of bilingual speech and demonstrate some peculiarities of young people's communication nowadays.

Kyung Hee Choi, and Hye Yoon Cho

Schisming in multilingual conversation (poster)

Schisming, a phenomenon in which a single conversation splits into two or more conversations, is widely observed when there are four or more participants in a group (Egbert, 1997; Parker, 1984; see also *schism*, as defined by Sacks et al., 1974), but, in fact, has not been extensively researched in the literature (compared to research on dyadic interaction in second language (L2) conversation; see Egbert, 1997; Gardner & Wagner, 2004). The present study investigates schisming in multilingual conversation, and specifically, in how L2 learners attain interactional competence by engaging in multi-party talks. The multilingual and multicultural

environment of Hawaii is examined, with a focus on a lunch table where many graduate students from diverse countries gather habitually for lunch and for socio-academic reasons, which creates a complex mix of unity and diversity in languages and cultures.
The data were collected by two cameras which were set at different angles at the lunch table. Two audio recording devices were added to improve the accuracy of the data (Hellermann, 2006; Peräkylä, 2004). Through conversation analysis (CA), we mainly addressed: a) how schisming was induced within multi-party interactions, also describing when it was (un)successful and who schismed with whom; and b) whether (and how) misunderstandings or unfamiliarities were resolved.
It was found that schisming-inducing turns (SIT) were caused not only by requesting or offering food (Egbert, 1997), but also by being unacquainted, being interested in different topics, making a choice of languages, and so forth. It was interesting to note that while L2 speakers in our data struggled for meaning construction and solution on trouble sources (Egbert et al., 2004), they did not keep initiating repairs until they understood successfully. They also tended to give up understanding of repairable sources and 'let them pass' through schisming. Following Gardner and Wagner (2004), attention was also given to characteristics of L2 conversation, revealing: a) the practices of L2 conversations were the same as those of first language (L1) conversations–specifically, schisming analyzed in this study occurred in the same pattern as schisming in German as an L1 in Egbert's (1997) study; b) L2 speakers' errors and mistakes were rarely oriented in the talk; and c) L2 speakers' multiple identities were constructed in conversations and nativeness was not always relevant in L2 conversation. The importance of co-constructing non-verbal actions (Hellermann, 2008; Mori & Hayashi, 2006), such as creating beats and body languages in multilingual talk-in-interactions, was also observed. The findings of this study are expected to contribute to the CA literature, as schisming in second language conversation has not been thoroughly examined as was done in this study.

Steven Allen Christensen

Pragmatic effects of "So" in reasons for the sport psychology consultation (poster)

Discourse markers add to the coherence of conversation by providing speakers and hearers with a contextual resource. So is a turn-transition device that marks a speaker's readiness to relinquish a turn to talk. Thus it has a pragmatic effect on conversation (Schiffrin, 1987). The present study is part of a larger examination of an instructional video, Virtual Sport Psychology: Three Approaches to Sport Psychology Consulting (Brewer, Van Raalte, & Petitpas, 2000), where three distinguished sport psychologists display how they do sport psychology with the same athlete-client. The study focuses on the unexpected variability in closing the reason for the sport psychology consultation sequence displayed in the three sequences. It examines the preliminary observation that these eminent sport psychologists are, respectively, monitoring the turn, sharing the turn, and interrupting the turn. The data comes from the three opening sequences displayed in the video and focuses on the reason for the consultation sequence. A conversation analytic treatment of the data examines the so-prefaced upshots displayed in each sequence. These show the incoming speaker beginning before, during, and after the current speaker's so. The results show that so marks a potential transition location within the participation framework of this talk that is open to negotiation. Hearers take up the option but display three different shifts in responsibility to complete the reason for the consultation sequence. The results appear to show different meanings of so by the incoming speaker. The findings of the study have some pedagogical implications for characterising turn exchange in sport psychology professional training. Notwithstanding concerns about the natural-contrived nature of the data and the context (cf., Lynch, 2002; Potter, 2002; Speer, 2002a, 2002b; Ten Have, 2002), it considers what discourse and conversation researchers can contribute to helping the sport psychology community understand the varied interaction in this display of exemplary practice.

Vasiliki Chrysikou

Conversational characteristics of argumentative talk in psychotherapeutic interaction (lecture)

This paper will draw from a piece of research in progress which investigates the occurrence of argumentative talk between a therapist and her client. Instances of client-therapist argument talk have not featured in a systematic way in studies about psychotherapeutic interaction and also, do not form part of the normative way that therapists describe their interaction with their clients in the therapy literature. As well as providing a description of argumentative moves in a therapy setting, which seem to be different to the way that arguments are enacted in other settings, the presentation also promises to illuminate aspects of the particular therapeutic approach practiced in this setting which is that of systemic therapy.
The data upon which this presentation will draw, are derived from a total of 13 recorded therapy sessions between a systemic therapist and her client. The analytic methods used are conversation analysis and discursive psychology.
During the presentation it will be proposed that instances of talk appearing in the data could be treated as a

version of the three part argument model as this has been described by conversation analysts. Argumentative exchanges in this data vary from those observed in other settings; differences revolve predominantly around the way that the preference for agreement is preserved, the extended nature of the turns, as well as the absence of any dramatic displays of dissent and seem to be shaped by various aspects of therapy practice.
Analysis will also consider some of the ways that such argumentative exchanges are brought about; it seems that in most cases they are occasioned by utterances issued by the therapist which attempt to engage the client in some form of action and by the client's resisting responses. I will outline some salient conversational phenomena involved in the occurrence of such argumentative episodes and the actions that these perform locally.
Discussion of the findings will consider the role that the arguments appearing in the data seem to occupy: it will be proposed that these could be viewed as interactional phenomena that occur as the therapist undertakes routine therapy tasks rather than constituting exceptions to the habitual flow of systemic therapy practice.

Libby Clark

Mining the potential of the 3rd turn: Sequential action in speech therapy talk-in-interaction (lecture)

This presentation responds to the call from the speech pathology profession for more empirical research into the nature of clinical interactions between speech therapists and their 'clients' (Duchan et al, 1999; Ferguson and Armstrong, 2004; Freeman, 2004). The research on which this lecture is based adds to a small but growing body of research from a conversation analysis perspective on professional-client interactions in speech therapy contexts where the focus of the talk-in-interaction is 'talk' itself.
The powerful body of research which focuses on professional–client interactions in diverse professional domains shows that institutional interactions can be characterised by an asymmetries of involvement and agency which can have significant effects on the outcomes of such interactions (eg. compliance with treatment in medical interactions). Cortazzi and Jin (2004) identify 3 levels of asymmetries in speech therapy-client interactions: asymmetries in communicative abilities; asymmetries in power and asymmetries in identity. In addition to critical perspectives on the power of therapist talk, we also need more descriptive accounts (Tetnowski & Franklin, 2003) of how the talk of therapists influences the talk of the client, using methodologies which "… *provide us, as therapists, with some access to the 'life world' of the client and her/his significant others and thus allow us to acknowledge <u>that</u> expertise and incorporate it more centrally within our intervention*" (Wilkinson, 2004: p501)
This presentation will discuss the range of ways that speech therapists use the enormous potential of the 'third turn' in sequences of talk with clients. Using conversation analysis transcription and analysis processes, four speech therapy interactions were examined in detail. The local sequential implications of the therapists' third turns reveal a range of different local actions being accomplished and also suggest that giving feedback on the talk of others presents particular challenges for therapists.

Peter Collins

Information-packaging constructions: Variability across four Englishes (lecture)

This paper reports the findings of a corpus-based study of three types of 'information-packaging' constructions (i.e. constructions which share the same truth conditions and illocutionary force as their structurally more basic counterparts, but differ from them syntactically and informationally): existential, extraposition, and cleft (including it-cleft, basic pseudo-cleft and reversed pseudo-cleft). The pragmatic and syntactic features of the constructions were compared and contrasted across four Englishes (British, American, Australian and New Zealand) and a range of registers (informal dialogue, learned writing, news reportage, editorials and fiction). The findings were derived from the parallel million-word British, Australian and NZ corpora of the International Corpus of English (comprising both spoken and written texts) and, for American English, from the Santa Barbara and Freiburg-Brown corpora.
In addition to the regional and stylistic dimensions, a diachronic perspective is introduced by means of a comparison of the frequencies obtained from the contemporary corpora (representing the early 1990s) with those derived from comparable corpora with texts dating from the early 1960s. This revealed that the it-cleft was the only construction to have suffered a decline. It is arguably the most 'rhetorical' of the constructions, and distinguished from the others by its consistently greater popularity in writing than in speech over the period from the 1960s to the 1990s. At the other extreme the construction that has enjoyed the greatest rise in popularity, the reversed pseudo-cleft, is arguably the least 'rhetorical' – most instances being short and formulaic – and distinguished from the others in the extent of its preference for speech over writing.
The findings suggest that stylistic factors have had a major role to play in the fortunes of the information-packaging constructions. If we set aside reversed pseudo-clefts the overwhelming impression is one of flagging fortunes in speech, compensated by a concomitant increase in writing (apart from it-clefts which, though

suffering a decline in writing, maintain their numerical supremacy in that mode).
The regional picture that emerged was one of American resistance to the use of the constructions in writing, but acceptance of them in speech (such that we might extrapolate from the various findings that Americans are leading the way in the rise of the reversed pseudo-cleft, and in the decline of the it-cleft). By contrast in British English the constructions are more commonly used in writing than speech, and the support is strongest for the three 'dummy-subject' constructions (it-clefts, extraposition and existentials). The two Antipodean varieties generally pattern more closely with British than with American usage, with New Zealand English being even more 'conservative' than British English in its distributional preference for writing and overall support for the dummy-subject constructions.

Paulo Cortes Gago

Assessments, family mediation and interaction (lecture)

Assessments are pervasive in people's life. Persons and events being described in people's talk are object of evaluation: doctors evaluate their patients' feelings about their symptoms; a friend, someone's experience; a client, the treatment received by the clerk. In the literature on the mediator's profession, most of it originated from Law Studies and mediators' handbooks, one of the profession's hallmark is represented by the terms *neutrality* and *impartiality*, understood as equidistance, not taking sides, furnishing equal rights to both parties. In this scenario, assessing someone's talk – the parties' talk – should be avoided and understood as breaking the neutrality principle. To complicate matters, some authors view neutrality in an expanded way, where certain moves, like a therapeutic move, would be allowed within mediation. The strict neutrality is more associated to the problem-solving approach to mediation, while the expanded view, to the transformative mediation. We see basically four interrelated problems: 1) most of the studies on the subject are highly prescriptive; 2) they are, therefore, disconnected from the mediators' real discursive practice; 3) assessments are considered as not occurring or should not occur; thus, as far as we know, there are very few studies on assessments in the mediator's profession; 4) if there are different types of mediation which work along a continuum of mediators' practices, the discourse genres cannot be properly described, if no recorded data is available. Hence, it seems to us, such a work is worth it of being persued.
Mediation is nowadays an important alternative form of dispute resolution in modern societies. Many countries practice it, e.g., USA, France, Canada, Argentina, and also Brazil. In our case, there is a bill, which will make mediation mandatory in all types of litigation, if it is approved.
We report here findings from a case study conducted on family mediation during a law suit in the state of Rio de Janeiro. The research is qualitative, collaborative, based on real interactional data recorded, transcribed and analyzed within the theoretical framework of Conversation Analysis. It bases on the ethnomethodological principle of indexicality and accountability of social practices in everyday conduct. The case is about a father, who wants to re-discuss his children's visiting schedule with the ex-wife. The data comprises approximately 6 hours of talk, distributed along 2 pre-mediation interviews and 4 mediation sessions. The mediator participated in the formulation of the research questions and the interpretation of the findings. As a main result, we came to a typology of 8 assessment categories: critical, disagreeing, agreeing, therapeutic, solidarity, counseling, informative and summarizing assessments. They correspond to mediation practices accomplished in this setting and attest for the high indexicality and contextualization process of language use. As far as the mediation genre is concerned, it evidences also a diversity inside the mediation field. According to our mediator, during the discussion process of our findings, these practices are associated with the transformative mediation and is due to the fact that she is a social worker and believes in this practice. In this way, neutrality cannot be discussed in a "black and white" fashion, because, e. g., the disagreeing assessments were made in order to achieve another mediation principle: to establish the balance of forces between the parties. The interactional avenue seems to us a promising way to talk about situated language practices and professional discourse.

Florencia Cortes-Conde

Media made identity: The "Pan-Hispanic" community in the USA (poster*)*

Spanish used as a marketing strategy to capture the 'Hispanic/Latino' consumer poses questions such as, whose norms? which norms? and what norms?, if any, are to define the language standard for the fastest growing minority in the US. Media corporations, publicist, communication professionals and language educators talk of a new standard for the 'Pan-Hispanic' ethnicity in the US. However, as Hobswam (1992) stated, communities are not solely imagined form above, they must be constructed from below. The US-Spanish media credited with creating the 'Hispanic/Latino' identity (Deshpande, Hoyer & Donthu 1986; Koslow 1994) is said to use an 'inclusive' and 'neutral' Spanish in order to cast a wide net that will allow it to transform the "ethnic reader" into a marketable commodity (Gómez Font 2003, 2004; Ávila 2004; Keoseyán 2004). Proponents of 'Spanglish' suggest that a standard marginalizes the community's bilingual-bicultural experience (Stavans 1995, Fox 1996, Morales 2002). More systematic studies of prolonged societal bilingualism have concluded that code-switching

is the product of the restricted domains in which Spanish is used (Silva-Corvalán 1994, 2001, Zentella 1997). In a more recent study Silva-Corvalán (2008) posits a more complex and 'dynamic' continuum ranging from standard to emblematic use for both Spanish and English. In keeping with the current debate, I propose that while from above media and institutions demand an 'inclusive standard,' to be used by the emerging 'ethnic' identity, 'below' transactions, commerce and exchange of information are not impeded by the use of a multiplicity of varieties, registers and styles representing a diverse community composed of newly arrived immigrants, coming from over 19 different countries, and marginalized minorities residing in the US territory since before it was a nation. Data for the present study was collected during March-July 2008, from two weeklies, Washington Hispanics and El Tiempo Latino, distributed in Maryland, Virginia and DC areas. In the DC and surrounding suburbs "virtually every Spanish-speaking part of the world is represented" (Hart González: 1985). An analysis of the language use in this region is ideal for observing 'acts of identity' from a wide range of social actors. I examined over 600 ads placed by corporations, governmental institutions, associations, experts (i.e. lawyers, doctors, accountants) and individual buyers and sellers (of services, cars, computers, etc.). Some of my preliminary findings show that both English and Spanish are present as distinct systems with little intra-sentential code-switching (Silva-Corvalán 1994). Incorporation of lexical items in English is quite common in the Spanish ads, but the same does not happen in the English ones. Regional varieties are present in the use of identifiable lexical items. Thus, I contend that the plurality of voices present in this 'market' questions the need for a 'neutral,' 'international' or 'universal' Spanish as proposed by institutions, academicians and the media itself. Furthermore, if as Davis (2003) states the native speaker is a sociolinguistic construct, the fluid situation of the 'Hispanic/Latino' community might put into question the very notion of language ownership.

Ellen Cray

Defining the newcomer to Canada: The fluidity of attributed identity (lecture)

Immigrant-receiving nations must find ways to integrate newcomers into the political, economic and social fabric of the country. Part of the process of integration involves the receiving nation attributing identity features to newcomers preparatory to determining the state's and the individual's responsibilities for aspects of that process. It is argued in this paper that the Canadian government has, over the past 15 years, redefined adult newcomers. Moving from a conception of the newcomer as someone who has arrived without proficiency in one of Canada's official languages (French and English) and without adequate knowledge of the values, rights and responsibilities of Canadians residency and citizenship, the government has begun to favour a definition of the newcomer as someone who has at least basic proficiency in an official language and had higher levels of education.

These changes in conceptions of newcomers can be traced through the changes in immigrant language training policy and related documents. In 1990 the Canadian parliament approved a new immigration plan that recognized the need to "strengthen settlement services – services which help immigrants adapt to their new country and participate fully…". This led to the establishment of a new immigrant language training policy, Language Instruction for Newcomers to Canada (LINC), a program funded by the federal government and administered by Citizenship and Immigration Canada (CIC). One of the most notable features of the new policy was the emphasis on providing adult newcomers survival level language instruction that incorporated settlement education. This in response to the perception that newcomers were then failing to "become" Canadian. Though the values, rights, and responsibilities newcomers were expected to adopt were never clearly articulated, it was assumed in the policy documents that newcomers lacked understanding of these and that they could be taught what it meant to be Canadian while attaining basic language proficiency. Very importantly, economic integration, that is employment, was not a concern addressed in LINC programs. It was assumed that newcomers, once they had acquired an understanding of what it meant to be Canadian, would move into the workforce.

The 1992 LINC policy has not been amended. What has changed is the government's definition of what newcomers, now defined as proficient and educated, need in order to integrate into the nation. This change is in response to the realization that newcomers, for whom immigration requirements have been increasingly tightened, were failing to find employment commensurate with their education and experience. As a result LINC programs are now being replaced with programs labelled Enhanced Language Training (ELT), which offers more advanced levels of language instruction along with components on soft skills and, very importantly, internships or volunteer placements in professional fields. Unlike LINC classes where employment could not be addressed, ELT classes are dedicated to helping newcomers enter the Canadian labour force.

For this paper I collected and analysed relevant government policy and position papers and interviewed a number of CIC officers responsible for language training and integration. The data reveal that defining "who" newcomers are is a fluid process and that language policy is developed on the basis of those identities attributed to newcomers and that language policy is used to address the perceived needs of those newcomers.

Maria Luiza Cunha Lima

Indefinite noun phrases interpretation and discourse coherence (lecture)

Reference resolution has been a source of lively debate for pragmatics, semantics and psycholinguistics fields. Although lots of attention has been paid to pronoun resolution and definite noun phrases, comparatively less effort has been devoted to indefinite noun phrases, since their role of solely introducing new referents is usually taken for granted. However, a study (Cunha Lima et al, 2006) in Brazilian Portuguese written corpora has shown that approximately 10% of referential indefinite noun phrases refer back to a previously introduced entity. In those cases, indefinite NPs appear in a noun phrase (rather than complete sentence) functioning as an elaboration of details about the target referent. Therefore, we hypothesize that there is a relation between being the argument of a finite verb and the setting of a new referent in the ongoing discourse. We designed three noun-phrase interpretation experiments using a story completion paradigm. We used this pattern to explore the preferred interpretation of indefinite and definite noun-phrases in Brazilian Portuguese, contrasting sentences such as:

Portuguese: Maria comprou um carro de seu amigo. O carro
Gloss: Mary bought a car from her friend. The car_____
Portuguese: Maria comprou um carro de seu amigo. Um carro
Gloss: Mary bought a car from her friend. A car_____

In the first experiment, which involved two stages (Written and Spoken), sixteen pairs of sentences similar to the pair above were presented along with 32 filler sentences. In the first (Written) stage, 68 native speakers of Brazilian Portuguese were asked to write down how would they complete the sentences, with no time pressure.

In the second experiment (Spoken), 48 subjects listened to the stimulus and were asked to complete the sentences orally. Response latencies (besides the answers) were recorded using DMDX software. The resulting interpretations of the target noun-phrases referents were classified into three categories:

New referent : Mary bought a car from her friend. A car crashed into it on the same day;
Anaphoric: Mary bought a car from her friend. A car that was very special;
Generic Mary bought a car from her friend. A car is very important in this city.

The results for both experiments showed an overwhelming preference for the co-reference (over 80%), regardless of the NPs definiteness, although there was a tendency for more "New" and "Generic" related to indefinites.

The second experiment, materials were modified to include a whole sentence intervening between the first and the second occurrences of the indefinite expressions, as illustrated bellow:

John met a friend at a party. There were lots of people there. A friend_____

That variation was done in order to see if only close proximity favoured the co-referential readings of indefinite expressions. The results indicated that even with the intervening sentence, the co-referential reading was preferred more than 80% of the trials. We found evidence indicating that: an indefinite NP does not always automatically trigger the setting of a new referent and that there is a strong tendency towards a co-referential reading, regardless of the status of the NP as definite or indefinite.

Anna Danielewicz-Betz, and Radhika Mamidi

(Over/im) politeness and other face management strategies in the context of Saudi Arabian culture (lecture)

In the times of globalisation, migration across borders has been increasing – for higher education, for better job opportunities, or for better quality of life. Mobility, however, does not always coincide with cultural awareness, not to mention cultural competence, as can be seen in many expatriates' patterns of behaviour. When we refer to culture, we also talk of the norms of conversation, principles of politeness, face management, etc. With the background of the varieties of English ("Englishes") confronted with the global English, we intend to study the different strategies adopted by speakers of those varieties employed in order to avoid conflict, save face, or maintain negative face. We have noticed that, ultimately, all those strategies include resorting to intentional or unintentional over/im/politeness. (cf. Brown and Levinson 1987, Culpeper 1996, Griffin 1997, Leech 2005, Toomey 2005, Kirkpatrick 2007, Bousfied and Locher 2008, Seargent 2008). The motivation for our research comes from systematic observation of the experiences of speakers of English from different cultures, living and working in the Kingdom of Saudi Arabia. As far as methodology is concerned, we did survey research (Survey 1)., the aim of which was to elicit responses that reflect the cultural differences underlying discourse in a number of varieties of English. Moreover, we consider the impact of cross-cultural differences in face and politeness management both on relations at work and on business decisions leading to either success or failure (Survey 2). The context for our surveys is to a large extent workplace related (cf. Holmes and Stubbe 2003, Locher M 2004, Locher and Watts 2005). Based on the surveys, we analyse and categorise interactions of expatriates with other expatriates and expatriates with Saudi Arabians, with specific reference to the im/over/politeness strategies used in various contexts. The aim is to identify potential face threatening

situations. In the process, we study the conflict management as well as the conflict avoidance strategies employed by the interlocutors in question (cf. Weaver 1997). The expatriates taking part in our surveys are from different English-speaking countries, such as the USA, UK, Canada, India, and Australia. Additionally, we include the data collected from fluent English-speaking expatriates who originally come from Pakistan, Germany and other Arab speaking countries. The discourse data analysed in the paper mainly originated from the interactions of expatriates with their Saudi colleagues and service providers (e.g. bank managers, maintenance supervisors) - in other words those with whom one has to deal with frequently on an one- to-one basis. In our study, we also describe various kinds of face management strategies employed by Saudi Arabians in interlocutory situations with expatriates. The most significant strategy is that of "overpoliteness". We define the term "overpoliteness" as an extreme case of politeness strategy, which in turn may result in the opposite than the desirable effect, namely in threat to positive face or even loss of face and being perceived as impolite (cf. also Okamoto 2002). We pose a question whether overpoliteness can be interpreted as lack of politeness since, in a cross-cultural context, when abused, overpoliteness may lead to annoyance on the part of the "overpoliteness-receiver" and, consequently, to a conflict in expectations. Finally, we also look at the degrees of (im)politeness, ranging from threat to overpoliteness, as matched against the cultural background of the respondent.

Akke De Blauw, and A.E. Baker

Nonpresent talk and fantasy talk in spontaneous parent-child interaction as precursors of narrative ability at age 7 (poster)

Narrative ability is a major component of reading and writing in primary school. The *narrative,* defined as extended discourse form in which events are described outside the here-and-now (Snow et al., 2001; Tomassello, 2003), is a later language development. Little is known yet about how this important academic skill might be stimulated in the early years. Uccelli et al. (2005) found a relationship between earlier language behaviour and narrative performance at age 5: the more children engage in nonpresent talk and fantasy talk early in life, the better narrators they are. It is not yet clear how these apparent precursors of narrative ability develop in the early years. This is the focus of the present study, that aims to find (a) developmental paths in these precursors, and (b) the role of parental strategies intend to develop them. Three monolingual Dutch-speaking children were followed from 0 to age 7. For this paper sessions between age 1;9 and 4;3 were analyzed with respect to the use of nonpresent talk (NPT) and fantasy talk (FT) as opposed to present talk.The results show developments in spontaneous interaction at home. Discussing the nonpresent involving the *past* was observed in the dyads from 1;9 onwards, but about the *future* only from 3;9 onwards. Discussing the past drastically increases in the dyad: twice as much time is spent on it at 4;3 compared to 1;9. Reference in time moves gradually further away from the immediate nonpresent, thus increasing decontextualization. Discussing the nonpresent is initially elicited and heavily scaffolded by parents. Fantasy talk however is more initiated by the children and less scaffolded.Children start to initiate nonpresent talk at 1;9, discussing absent persons and objects, not past events. Initiating discussion of past events starts at 2.9. All nonpresent talk narratives are co-constructed up to 3;9. Thereafter children start producing them autonomously. Preliminary results indicate positive correlations between the use of NPT and FT and narrative ability tasks at age 7, as measured by standardized tasks.

It is argued that learning to use nonpresent talk and fantasy talk early in life, aids the development of decontextualization of language necessary to report real or fictional events at school.

Kamila Debowska

Abductive methodology and abductive reasoning in the study of reasonableness of naturally occurring discussions (lecturer)

The paper presents a completed study on the significance of abduction in the assessment of reasonableness of argumentation in naturally occurring discussions. The material for the study comprises a corpus of 'naturally occurring discussions with externalised disputes ' in English and Polish.

The project favours a critical methodology. Therefore, it adopts the deductively and abductively-based method. The method is deductive in the sense that a hypothesis is formulated about the pragma-dialectical methodology. However, no immediate transition to the study of a selected sample of material is to be observed. The pragma-dialectical framework is critically evaluated, and, subsequently, an extended template for the study of reasonableness of arguments is proposed. The need for a multidisciplinary consideration in the case of re-construction is articulated. The revised template and the subsequent study of data derive from abductive methodology.

The paper highlights thus both the importance of the abductive methodology in the construction of multidisciplinary framework for the study of reasonableness of argumentation and the primary role of abductive reasoning in the structure of the framework. In case of the latter, it is first shown why the main claim of all

pragmatic theories that abduction is "at the center of any pragmatic account of knowledge incrementation" cited in Givón (2005: 205f) appears to be neglected in the pragma-dialectical template. It is noted that the reason for the apparent rejection of the concept of abduction is concerned with its subjective evaluation of meanings. Simultaneously, it is brought out that the process of objectivisation assumed by pragma-dialectics is detached from the actual processes of meaning emergence in naturally occurring discussions. Second, it is proved that subjective perception of meanings through the process of abductive reasoning allows for an in-depth analysis of efficacy of arguments. Or in other words, it is demonstrated that objectivity comes from subjectivity in the natural language study. Both the role of pragmatically developed utterances obtained in the process of 'saturation' or 'free enrichment' (cf. Carston 1999, 2002, Recanati 1993, 2006) and the role of local and contextual implicatures in the indication of the pragmatic relevancy of an argument are accentuated. It is shown why in naturally occurring discussions they should always be studied in relation to real or virtual standpoints of disputants which are pragmatically developed. Third, it is demonstrated that the creation of multidisciplinary framework calls for the inclusion of Hobbs ' Interpretation as Abduction (2006) into the pragma-dialectical framework. Only then does the revised multidisciplinary framework focus on the cognitive reinforcement of dialectical, rhetorical and pragmatic evaluation of an argument. Forth, the attention is drawn to the maximization of the multiplication effect in the study of ostensive behaviour of disputants. Therefore, it is shown that the clarification of the content of a standpoint should rely on contextual effects brought about by pragmatic optimum of an argument, warrant of an argument and topos of an argument (cf. Debowska 2008).

Gusztav Demeter

Situational and interactional contexts of apology construal in academic spoken English. A corpus linguistic approach (lecturer)

Many factors influence the construal of apologies in different situations. Based on previous studies on apologies, contextual factors seem to be among the most important ones (Bergman & Kasper, 1993; Butler, 2001; Deutschmann, 2003; Edmundson, 1992; Obeng, 1999). However, there are three main areas of concern regarding existing studies on apologies. First, most of the instruments used, such as Discourse Completion Tests (DCT), role-plays, interviews, and written questionnaires, do not provide enough context to subjects (Deutschmann, 2003). Second, studies have neglected the importance of the fact that apologies occur in an interactional context, and that there are features of interactional discourse that may contribute to the construal of apologies. Finally, elicited data may not be an accurate representation of what the speaker would say in naturally occurring situations.

A new approach that would consider these three aspects seems to be needed in order to better understand the relationship between the form and function of apologies. Thus, a corpus linguistics methodology (McEnery & Wilson, 1996) would give a more accurate description of how apologies are produced in actual language use. Focusing on a specific situational context, such as academic spoken discourse in the case of the present study, would allow for a more precise representation of the functions that apologies have in a particular situation. Also, analyzing the interactional context in which speech acts occur, including aspects such as self-repair (Fox & Jesperson, 1995; Schegloff, Jefferson, & Sacks, 1977) or interruptions (Coates, 1996; Zimmerman & West, 1975) may help identify relationships between form and function that would not be possible using traditional speech act methodologies.

Thus, the purpose of this study is to examine the role that the situational and interactional contexts have on the way apologies are construed in academic spoken discourse. A corpus analysis methodology was used to examine academic spoken discourse, more specifically the Michigan Corpus of Academic Spoken English (MICASE). Different apology strategies containing the IFID 'sorry' were analyzed in order to answer two research questions: 1) What are the functions of apologies used in academic spoken discourse? 2) How do situational and interactional contexts affect the form and function of apologies? The most important finding of the study is the discovery of three new functions of apologies that have not been previously reported, namely self-repair, interruption, and keeping the floor. For example, 'I'm sorry' in the following example has the function of self-repair: "*this is a probability, that you''ll have scattering at a given angle, these are very high energy uh I''m sorry low energy going to higher energies*" (MICASE, LES445SU067).

In conclusion, it seems clear that context plays an important role in the construal of apologies, as certain contexts may yield forms and functions that are not present elsewhere, such as the uses of 'I'm sorry' mentioned above. Moreover, without analyzing actual spoken language, such uses could not be identified. Therefore, the corpus linguistic approach taken here proves very helpful in identifying the different forms and functions that apologies display in diverse contexts.

Bento Carlos Dias da Silva, and Ana Eliza Barbosa de Oliveira

Computational treatment of metaphor use (lecture)

This lecture discusses aspects of the computational modeling of metaphor against the backdrop of the conference´s mains theme, for the "diversity" of ways humans construe the world, and interact in and with it leads to the diversity of linguistic "structures" they construct to encode metaphor and to constrain the "context" of its interpretation in different languages. Moreover, it is well known that metaphoricity transposes linguistic dimension and pervades conceptual and perceptual dimensions, as suggested by Lakoff and Johnson (1980). This task has been handled in the context of the on-going Brazilian Portuguese WordNet Project (Dias-da-Silva et al., 2008), based on both Princeton WordNet (Fellbaum, 1998) and EuroWordNet (Vossen, 1998), for the merging of these initiatives have consolidated as methodological standards for encoding cross-linguistic lexical and conceptual relations (Miller&Fellbaum, 1991; Vossen, 1998). We follow Alonge&Lönneker (2004) and represent metaphorical meaning in wordnets by means of pairs of hierarchically-structured Inter-Lingual-Indexes (CILI) that encode conceptual metaphors. Each CILI in turn clusters pairs of individual language synsets (i.e. individual language synonym sets that represent lexicalized concepts) that manifest the appropriate conceptual metaphors linguistically. Thus, from the linguistic viewpoint we focus on the description of the "specific knowledge" that allows speakers to use the sentence *Mary blew up with Tom* to mean "Mary became enraged with Tom," and not "Mary's body did explode." From the computational linguistic viewpoint, with the aid of metaphor-enriched wordnets, we show, in a step-by-step fashion, how to handle conventional metaphors computationally. In a nutshell, it is shown that the metaphorical expression in that sentence instantiates the conceptual metaphor ANGER IS HEAT, i.e. the mapping between two conceptual domains, in which the T(arget)-domain, i.e. the domain where comprehension itself takes place, is understood in terms of the S(ource)-domain, i.e., the "vehicle" of comprehension: the structural knowledge from the S-domain is carried over to the T-domain. These constructs are in turn analyzed in terms of *semantic-fields* (Leher, 1974; Kittay 1987; Nerlich & Clark, 2000), *conceptual domains* and *conceptual metaphors* (Lakoff&Johnson, 1980; Lakoff, 1987, 1993; Kövecses 2002), *image-schemas* (Johnson, 1987), respectively. To illustrate the point, we have examined typical contexts, i.e. conventional linguistic expressions which take the Brazilian Portuguese verb *explodir* (to blow up) as a metaphor vehicle. The corpus analysis was based on the following methodological hypotheses (Stefanowitsh & Gries, 2006; Moura, 2007): (i) the interpretation of metaphoric phrases with the same lexical item in the vehicle position is ruled-governed; (ii) a particular topic defines a specific interpretation of a particular vehicle. To conclude, we describe the appropriate links between conceptual and linguistic dimensions by means of which linguistic metaphors are construed in terms of the following correlations: S-domain and T-domain, S-domain and Image Schema, Metaphorical Inference and Argument Structure, T-domain, Argument Structure and Metaphor Interpretation, and Cluster of vehicles and Argument Structure

Ha Do

The acquisition of disagreements in an ELF context (lecture)

The presentation discusses pragmatic acquisition in a context of English as a lingua franca (ELF). Taking disagreements in academic discussions as the speech act in focus, the research investigates how international students' English disagreements change longitudinally, since they first arrive in Australia for their studies. The acquisition of the speech act is also investigated in relation with students' noticing of the available input.
Natural data, which are international student group discussions, have been recorded along the academic year of 2008 at an Australian university. In addition, students' diaries about the input noticed have also been collected
Two research questions will be addressed

1. How do students acquire the speech act in the context of ELF?
2. What is the role of noticing in the acquisition?

Kaori Doi

L2 acquisition of non-native speakers of Japanese focusing on syntactic and pragmatic elements (lecture)

"Human language" is closely related to its user, human beings. I have investigated conversation structure in its cultural and social context. My approach assumes that speech cannot be understood fully without careful attention to the situation its users exist in, the groups they belong to and the world view that frames their thoughts. My previous investigations of conversation structure have shown differences exist between English and Japanese communication patterns and at the level of human cognition that is embodied in the way language is used. People have to acquire not only grammar but also pragmatic competence and different cultural values that accompany the language when they learn their second language. How do people acquire their additional language? Which elements do people acquire first and which elements do people have difficulty in learning? This study is an attempt to investigate second language acquisition of non-native speakers of Japanese, focusing on the acquisition of grammatical elements of conversational interaction and conversational style. The study will shed light on the process of second language acquisition from both a syntactic and pragmatic perspective, which is has not been vigorously investigated in previous studies. This will be done by analysing the conversations of

speakers at different stages of acquisition of their second language and comparing their speaking style with native speakers of Japanese. This study will also explore which grammatical pattern speakers employ when they are speaking their second language. It will consider how the way the speakers use the different patterns correlates to their level of ability in their non-native language. The data in this study consists of naturally-occurring interactions, videotaped and transcribed, in which pairs talk about given topics freely. Speakers are (1) English native speakers who live in the United States and have experience of studying Japanese. (2) English native speakers (from America, Britain, Canada and New Zealand) who live in Japan. The data is divided into three, according to the level of the second language acquisition. These levels are: (i) elementary level, (ii) intermediate level, (iii) advanced level or those who have lived in Japan for more than 10 years. Speakers are classified by the length of time they have studied Japanese. In observing the communication patterns of non-native speakers of Japanese at different levels of acquisition, the study indicated that different processes of acquisition exist in (1) grammatical elements, such as the use of the postpositional particle, tenses and inflection forms of verb and adjectives, and (2) conversational style. The study also revealed that speakers gradually acquire not only the structure of the second language but also cognitive patterns and different cultural values that accompany that language, that is, the ability to use the conversational style associated with their second language. My hope is that this research will yield insights that will lead to innovations in language education through the analysis of second language acquisition, including not only the lexis and syntax of the target language but also the cultural values and usage conventions which come naturally to native speakers.

Guy Edwards

The stance matrix (lecture)

One of the key achievements of taking part in an interaction is positioning yourself on some issue, idea or object, relative to other people; to be able to agree or disagree with someone about politics, or art, or something as mundane as food preferences. The exchanging and co-creating of evaluations and attitudes - the practice of stance-taking - is a critical component of social interactions. Stance is a fundamental component of interaction; it is both constitutive of interactions, in that stance-taking forms part of an interaction (and other actions / utterances are dependent upon it), and is co-constructed by participants through ongoing interactional means. This study examines, using a discourse analysis methodological approach, the achievement of evaluative stance in conversation. Data for the study are taken from spontaneous conversational interactions published in the Santa Barbara Corpus of Spoken American English (Du Bois, Chafe, Meyer, & Thompson, 2000; Du Bois, Chafe, Meyer, Thompson, & Martey, 2003; Du Bois & Englebretson 2004) Evaluative here refers to a stance which involves some assigning of relevant socio-cultural value to an object of interest by the speaking subject. In taking such a stance, a social actor evaluates objects (i.e. assigns to them some value), and simultaneously positions the self relative to others (Du Bois, 2007). By taking a stance – by evaluating an object – a speaker is projecting their subjectivity into an interaction, and can align or disalign with the subjective evaluative stances of others (Kärkkäinen, 2006; Kockelman, 2004). Stance-taking is a social action that is achieved through communicative behaviour deployed by speakers in interaction. Social action (Ochs, 1996) is understood to be goal-directed behaviour embedded in and achieved through interaction. This paper examines how sequences of stance acts are actively utilized and engaged with by speakers in interaction to co-construct complex structures of inter-related evaluative stances. It therefore proposes a model for the examination of stance in conversational interaction, namely the stance matrix. The stance matrix is argued to be a structure of socially-constructed relationships between subjects and objects, in which each stance can be seen to be constituted relative to other stances.

Constance Ellwood

"When we are not really French": Complex identities in the language classroom (lecture)

Questions about the impact of global cultural flows on cultural identities have been foregrounded in recent decades. More recently, as increasingly greater numbers of tertiary students complete at least part of their university qualifications in another country, such questions have been applied to these 'study abroad' or 'international exchange students' who spend anywhere from several months to several years studying in a foreign country. The paper draws on data collected in an ethnographic research project with students from Asia and Europe in a tertiary TESOL classroom in Australia. Classroom observations, audio-recordings of small-group classroom interactions, and a series of interviews with each participant are drawn on as data. The complex ways in which identities – global, national, ethnic and hyphenated - were expressed through code-switching in the students' peer-group classroom talk, recorded early in their period of stay, are discussed in the light of the narratives of identity offered by the students in the research interviews. The paper focuses on data from a small group of students from France, China and Japan. It looks, on the one hand, at fixity and fluidity in individual take-up of self-identifications and in positioning the Other. It also discusses an incommensurability between students' self-positionings and teacher positionings of students. These tended to construct students either in

terms of binary categories such as 'accommodating' or 'difficult', or in terms of stereotypical notions of cultural identity. The paper employs the concept of desire - in the Deleuzian sense, as the capability to remain open to the unknown/ the desire to become 'other' - to compare the ways teachers and students perceived their identity. This concept provides a tool to consider the incommensurabilities between teacher and student perceptions of identity change, and the diversity of perceptions among students themselves. The analysis draws attention firstly, to the problems of assuming homogeneous cultural identities and failing to take diversity and hybridity into account; secondly, to the importance of a consideration of teacher identity and its impact on students; and thirdly, to the impact of conceptions of identity change.

Signe Ernist, and Meeri Hellstén

The accomplishment of learning/teaching practices in foreign language classrooms in New South Wales (lecture)

The current global demands for intercultural understanding and harmony in contemporary society are strongly rooted in an appreciation of diversity which can best be acquired through the learning of another language (Scarino, Dellit & Vale, 2006; Clyne, 2005; Lo Bianco, 2004; Liddicoat, Papademetre, Scarino, & Kohler, 2003; Lo Bianco, 1987). This presentation is broadly concerned with the advocacy of language education as a value adding component in the fabric of a multicultural 21st century society. It is grounded in the revival of European languages teaching at secondary levels in the Australian educational system. Of particular focus is the learning and teaching of foreign languages in years 8 and 9, a level that is marred by significant attrition rates in language course enrolments throughout the public and private education sectors in the state of New South Wales (Liddicoat, Scarino, Curnow, Kohler, Scrimgeour & Morgan, 2007; ACSSO, 2007; Erebus, 2002). This presentation is located in the methodological premise that these educational practices are available for observation in the sequential patterns of talk occurring in everyday classroom interactions (Richards & Seedhouse, 2005; Seedhouse, 2004). Thus, this study is investigating how the conversational relationships in the classroom are enacted to sustain the momentum of language learning by constructing a workable and shared system in which learning and teaching activities become interpretable and orderly (Freebody, 2003). The presentation will report findings based on data collected from semi-structured interviews with secondary foreign language teachers in NSW schools, in a foundational stage of the research. By applying the Conversation Analytic method (Atkinson & Heritage, 1984) to the language classroom setting in order to study pragmatic classroom instances this paper is contributing to the furthering of the disciplinary knowledge in pragmatics. The expected implications for this study inform professional, policy and research areas.

Erik Falk

Verbal insults in a divided city. Historical speech act analysis (lecture)

Insults have been punishable by law for centuries in Sweden. The medieval city law, still applicable in the 17th century, prohibited name calling, improper talk against officials and slander. The aim of my study is to elaborate a pragmatic definition of prototypical verbal insults in Swedish in the 1630s, focusing on their distinctive features and delimiting them from adjacent forbidden speech acts. The model of analysis is situated within a pragmatic space for insults proposed in the field of historical pragmatics (Jucker & Taavitsainen 2000:74). This space of insults contains five dimensions regarding the form, the semantics, the context dependence, the speaker attitude, and the effect of the speech act.

Legal proceedings from historical sources record numerous accounts of cases involving name calling and defamation of character, and many of the judicial texts detail the cause of an insult, its formulation, and its effect. The primary material I examine is excerpted from two different series of official proceedings from Uppsala in the 1630s: the university council minutes of Uppsala University and the judicial records of the city court. The university council, which judged students and all of the employees and their families, entered 78 cases involving insults into the minutes, and the city court recorded 100 such cases during the same decade.

While the primary material does not in all cases consistently reveal every one of the five above-named dimensions in the pragmatic model, the common denominator in the excerpts is a descriptive speech act verb (cf. Taavitsainen & Jucker 2007). Interestingly, there is wide variability in the meta-communicative markers in the judicial records.

The judicial division of the city into two parts, the academic and the civil spheres, and the particular demographic structure of the university town Uppsala in the 1630s, make it possible for the investigation to illuminate sociolinguistic aspects of the insults as speech acts. My presentation will analyze the data, applying Jucker & Taavitsainen's model for pragmatic space. My current analysis shows a difference in the pragmaticalization (cf. Arnovick 1999) evident in the insults used by townspeople compared to insults used within the academic sphere.

Victoriya Fedorova

Pragmatic and sociocultural potential of the narrative in foreign language teaching (poster)

The major interests of the research lie in the sphere of foreign language acquisition and concentrate on the pragmatic and sociocultural aspects of the narrative.

It's become perfectly evident that a good knowledge of a language is not enough to interact efficiently with people of other languages and cultures.Language – culture – communication is a triad the constituents of which are closely interlinked. That is why the capacity to interact efficiently with people of other languages and cultures, the development of mutual understanding seen as main goals of language teaching are impossible without knowing communicative and sociocultural traditions and contextsof a certain linguistic entity. Thus viewed, foreign language teaching must be concentrated not only on supplying students with lexico-grammatical and phonological knowledge. The knowledge of the way in which the language is used to express what somebody really means in particular situations is of crucial importance, as well as sociocultural knowledge which comprises the knowledge of norms, values, beliefs, traditions and customs, behavioral patterns, cultural achievements of the society. In this connection a question arises: how can students acquire such knowledge? The answer here is – through texts produced by native speakers.

Oral first-person narratives ("experience stories"), undoubtedly, take central place in the process of communication. People spend a great deal of time engaged in conversation, most part of it being taken by telling each other stories. It is by means of these stories that our experience is shaped, ordered, interpreted, stored and shared. And it is by means of these stories that differences in the way of thinking, interpreting and the world perception are brought to light, as we all view the world (and – consequently – shape, order, interpret the experience) through the symbolic systems of our culture.

At the same time, to understand a man (i.e. to give adequate interpretation to his story) one must share his procedures of interpretation and negotiation, which, in their turn, are imposed by culture. So we view narrative as one of the most natural modes of communication enabling people to comprehend the world around them and revealing cultural differences between people belonging to different linguistic societies.

All in all we have good reasons to view narrative as a clue to culture, a pattern according to which a person's experience is organized.

Rebecca Feo

Men's presentation of concerns in calls to a relationship counselling helpline (poster)

Men's health is the subject of considerable interest because of an apparent paradox – men suffer poorer health outcomes in comparison to women, yet appear less willing to seek professional help regarding health-related issues. Researchers have argued that seeking health-care and advice challenges traditional notions of masculinity that require men to be strong, self-sufficient, controlled, silent and independent.

There has been major growth in the availability and use of health, counselling and support helplines that allow callers easy access to sources of anonymous, free information and support, often on a 24/7 basis. These features of helplines may make them appealing to men, thus providing an important avenue for improving the male-friendliness of health-care services.

There is limited understanding, however, of how men typically present problems and concerns during telephone health-service encounters. The aim of the current study is to compare what is known about interactions that occur in primary-care settings with how male callers and call-takers interact over the telephone. Specifically, the research questions focus on how callers (1) present their concerns and (2) account for their call to the helpline (i.e., give reasons for their call). The data consist of a corpus of recordings of calls to a men's helpline that focuses on providing a high-quality, male-friendly, confidential counselling and referral service in respect of relationship and family issues. The openings of calls made to the helpline, as well as any other sections of the calls that focus on callers' presentation of concerns or their reasons for initiating a call, were the focus of analysis from a conversation analytic perspective. Practical outcomes from the research include developing a better understanding of how call openings typically occur in this type of institutional setting, and improving service delivery by:

(1) identifying recurrent patterns of talk that call-takers can be made more aware of, and that they might take into account in their interactions with callers. This has particular implications for call-taker training.

(2) identifying interactional strategies that might facilitate caller involvement and continuation in discussion (i.e., encouraging callers to introduce additional concerns or engage in continuing or repeated use of the service).

(3) exploring the interactional challenges associated with instances of caller distress, anger, or early termination of calls.

Elizabeth Flores-Salgado

Developmental patterns of request and apologies (lecture)

The purpose of this research was to analyse the pragmalinguistic and sociopragmatic development of language groups at different proficiency levels and investigate the relationship between interlanguage pragmatics and grammatical competence. For this study, 36 Spanish speaking EFL learners at different proficiency levels were asked to respond in English to 24 different situations which called for the speech acts of request and apology. Their English performances were compared to those of 12 American English speakers in order to provide base-line cultural data. Thirty six Mexican Spanish speakers also participated as a control group in order to analyse the role of the mother tongue in the performances of EFL learners. The data, collected using a cartoon oral production task (COPT) were analyzed quantitatively and qualitatively. Results showed three important findings that iluminate the relationship between pragmatic development and grammatical competence and lend support to Kasper and Rose"s (2003) claim of a universal pragmatical principle. The first finding suggested that basic adult learners possess a previous pragmatic knowledge in the L1 that allows them to focus on the intended meaning in most cases, and to assemble (from the linguistic structures available to them) and utterance that conveys a pragmatic intention and satisfies the communicative demands of a social situation. The second finding revealed that there are two essential conditions to communicate a linguistic action: the knowledge of the relevant linguistic rules and the knowledge of how to use them appropriately and effectively in a specific context. Without an elementary knowledge of the linguistic rules, it is impossible to select the forms to realize a speech act in a target-like manner. The finding further suggested that advanced learners possess the grammatical knowledge to produce an illocutionary act, but they need to learn the specific L2 pragmatic conections that enable them to know when to use these grammatical forms and under what circumstances.

Irene Fonte , and Rodney Williamson

Person deixis in conversation: A co-constructionist view (lecture)

The purpose of this paper is to shed new light on some phenomena of person deixis which appear typically in conversation but are not readily explained by traditional views of deixis. Lyons (1977:637) defines deixis as "the location and identification of person, objects, events, processes and activities being talked about, or referred to, in relation to the spatiotemporal context created and sustained by the act of utterance and the participation in it, typically, of a single speaker and at least one addressee." As Marmaridou (2000) has pointed out, though, studies have customarily compartmentalized deixis into person, social, spatial, temporal and discourse categories, and specific lexical-grammatical forms, thus obscuring the meaning processes involved. The cognitive experiential model she proposes (following Lakoff) enables her to reconceptualise deixis as a unified system and a graded continuum moving between more or less prototypical instances. To appreciate the dynamic nature of deixis, though, it is best to view it as interaction (Fillmore (1982, 1997). In her definition of deixis, Marmaridou focuses on the individual "linguistic act of pointing to an entity in space, performed by an authorized speaker and directed to an unfocussed addressee" (2000:100). We suggest that such acts are most profitably viewed in a continuous interaction with (minimally) two speakers who work together to establish deictic focus. The fact that, at any given moment, a speaker can count on focus shared with a co-speaker, is what enables deixis to work as the dynamic graded continuum that it is.

In a corpus of conversations between young university students in Mexico City discussing topics of social importance, we have documented a varied and highly dynamic use of deixis. Just as Haverkate and other analysts of Spanish discourse have found, the varying degrees of greater or lesser prototypical deixis identified by Marmaridou (specific versus "general" uses of the pronouns "we" or "you", for instance) can, in our data, all occur in the space of a single sentence. Indeed, instances of "I", "we", single and plural "you", and single and plural third-person pronouns can alternate in rapid succession, seemingly violating sentence-grammar agreement rules. Furthermore, distinctions of social distance in formal and informal pronouns are overridden by other forms of deictic distancing. To explain such complex and varied co-occurrence of person deixis, we propose a dynamic model comprising a double cline of distance/proximity and exclusion/inclusion, enabling us to analyze whole stretches of conversation rather than individual utterances. Such a model presupposes a context of cooperation between conversational participants in which the space of deictic reference is co-constructed, as we show through concrete examples. Spanish is an ideal choice for our study because of its particularly nuanced pronominal system.

Maicol Formentelli

Academic interactions in English as a lingua franca of communication: Address strategies and patterns of deference (poster)

The expression of deference in interpersonal relations is socially and culturally determined, and often institutionalised in a given society. People are expected to align to and abide by certain norms of conduct in social encounters and any violation of such rules, being it deliberate or accidental, leads to negative social sanctions and misunderstandings. These risks are exceptionally high in intercultural interactions, as individuals from different linguistic and cultural backgrounds resort to diverse sets of socio-communicative strategies

(Goffman 1967), giving rise to complex mechanisms of negotiation and accommodation.
This research project aims to provide insights on the expression of interpersonal stance and social deixis in academic interactions among students and lecturers of different languages and cultures, who use English as a lingua franca of communication. The attention is focused in particular on the strategies of address and patterns of deference employed during teaching and learning activities in three master courses taught in English at the University of Pavia.
An ethnographic approach is followed and data are collected integrating sources of different nature, namely non-participant observation, questionnaires, semi-structured interviews and recordings of classroom interactions (i.e. seminars, lectures and tutorials).
The research questions are articulated in three points:
1- How do the strategies of address and patterns of deference employed by students and lecturers using English as a lingua franca converge with and/or diverge from the systems of address and deference employed by native speakers of English in academic settings?
2- To what extent speakers' native language (L1) and culture (C1) influence the choice of address strategies and patterns of deference in academic interactions using English as a lingua franca of communication (i.e. linguistic and cultural interference – cf. Bamgbose 1994; House 1999; Meierkord 2002)?
3- To what extent do the language and the culture of the community in which English lingua franca interactions take place (i.e. Italian) influence the patterns of address and deference followed by interactants (i.e. the 'habitat factor' – cf. Pölzl and Seidlhofer 2006)?
Preliminary findings will be presented revealing instances of convergence and divergence with respect to the address strategies exploited by native speakers of English, and patterns of interference and transfer from speakers' L1s and C1s.

Thorstein Fretheim

On the truth-conditional irrelevance of the descriptive content of noun phrases (lecture)

Pending a set of criteria that enable us to distinguish explicitly communicated thoughts from implicitly communicated thoughts in a more reliable way than what is available today, I would say that the overall relevance of the alternative responses of B_1 and B_2 is nearly the same, both in terms of cognitive effect and in terms of processing effort.

(1) A: *Aren't you going to defend your brother Luke?*
B_1: *I won't defend* ***a racist****.*
B_2::*I won't defend* ***that racist****.*

An utterance of B_1 explicates the general proposition that B will not defend anyone he judges to be a racist and implicates that he is not going to defend Luke; an utterance of B_2 expresses the singular proposition that B will not defend Luke and implicates that he judges Luke to be a racist and that B is unwilling to defend anyone who is a racist.
According to the reasoning of the so-called neo-Russellian 'direct reference' philosophers (Recanati: *Direct Reference*, 1993), the indefinite NP *a racist* in B_1 contributes to the propositional content of the utterance, while the description in the demonstrative NP *that racist* in B_2 contributes no truth-condition to the explicitly communicated proposition. The demonstrative determiner *that* is believed to encode the information that the NP contributes nothing but a referent to the proposition expressed, while the description *racist* in B_2 differs truth-theoretically from the identical word in B_1, as the phrase does not denote a general concept viewed as an inherent property of the referent. In fact, it is not necessarily true that the interlocutor A agrees with B's subjective characterization of his brother.
I shall argue against Recanati's claim that demonstrative determiners and pronouns are linguistically equipped with a semantic feature REF which guarantees that the referring expression contributes a referent to the proposition expressed (and nothing more). On the other hand, I accept his claim that the description following a demonstrative determiner, like the linguistically encoded meaning of the noun *racist* in B_2, is a truth-conditionally irrelevant part of that referring expression. However, the truth-conditional irrelevance of the descriptive content of NPs is not restricted to grammatically definite phrases. Consider (2).
(2) *I was amazed by* ***such an incredible naivety****.*
Such is an indefinite anaphoric determiner. The addressee must seek out an antecedent which enables him to associate *such* with a set of properties that lead to identification of a unique type-level referent, while the general concept represented by the description *incredible naivety* is truth-conditionally irrelevant but contributes to a different communicated thought: the speaker judges the male referent's behaviour, here represented by *such*, to be incredibly naïve.
My conclusion, following a series of examples to be presented and analysed, is that the question whether a given nominal description serves primarily a reference-fixing function or is instead meant to trigger activation of an

implicature depends to a large extent on pragmatic inference concerning the speaker's communicative intention and the hearer's own readiness, or reluctance, to accept the description as one that fits the referent.

Maximiliane Frobenius

Beginning a monologue: The opening sequence of video blogs (lecture)

This paper investigates how video bloggers get started in the footage they upload to the internet later on.

Video blogs (vlogs) are diary entry-like short videos made by people who usually sit alone in front of a camera talking about any topic of their choice. The bloggers' speech counts as a monologue due to the absence of an interlocuter behind the camera and the audience's inability to provide listenership (backchannels, answers, questions, interruptions, nodding etc) at the time of speaking (cf Crystal 2006).

Thus, researching opening sequences of vlogs offers insight into how interaction gets going in a monologue situation that is shaped by the medium: bloggers can edit their videos in various ways. They may cut off the first part and let the video start in mid sentence; they may start with captions and/or music; they may leave their video completely unedited.

Consider the following example, where a woman, before starting a longer topic, quickly shows and talks about her glasses:

1 well-
2 ((laughs))
3 hi vlog fans
4 uhm
5 ((puts on glasses))
6 like the glasses
7 [((takes glasses off again))]
8 [this time]
9 um I was uh
10 yesterday
11 uhm

(square brackets indicate overlap)

Notice that before greeting the audience, she uses the discourse marker *well* as the very first utterance, followed by laughter. Her choice of term of address not only reflects that she doesn't know her audience, so that she has to identify them by their function as vlog viewers; it also makes the assumption that these people are fans. This semi-humorous device seems to have the function of acknowledging the monologue situation: by saying something that might conceivably be contested, albeit rather harmless, she reminds her viewers of the obvious situation that they can't react immediately.

Interestingly, this is followed (after a short hesitation in line 4) by another interactive feature, a question. It is initiated by her putting on her glasses (which replaces a whole intonation unit), to which she refers by asking *like the glasses this time*, while taking them off again. This was clearly planned ahead since she's not actually using the glasses to correct her vision at that moment, but is just triggering another side-topic before she gets into the main topic.

By looking at such opening passages of video blogs, I will explore what resources bloggers have to get their talk started. By comparing these to dialogic openings such as summons-answer (as described by Schegloff 1968), my paper reveals interesting insights in so far as there don't seem to be many conventions regarding talk on a vlog (compared to other monologue situations, such as lectures, sermons, answering machine messages etc that are either topic- or purpose bound – or both).

Mihai Daniel Frumuselu

Deixis marking in language corpora using the C programming language (lecture)

The notion of deixis has been investigated in pragmatics, as well as in other research areas, such as semantics, philosophy and human communication. Its meaning is closely related with the semiotic notion of indexicality and its typological classification include classes such as lexical and grammatical deixis, or temporal, spatial and person deixis. The analysis of language corpora implies the marking of corpus features, which is commonly done by tagging, i.e. the insertion of meta-information in form of tags, usually enclosed in angle brackets, into the text. These tags mark any information that is relevant to the text analysis. But how to mark a feature like deixis? The size of the deictic information may vary from very short, such in the anaphoric use of a pronoun ("my" in "I love my family"), to a more detailed description of the deictic interpretation as it is perceived by the linguist, such as in pragmatic deixis ("we" in "We will score again", uttered by a football fan when watching a game of his favourite team, or "he" referring to the bus driver in "The bus came in time but he wouldn't stop"). The emergence of computational linguistics, which brought about the use of computer programming in the study of language, suggests that programming languages may also contribute to the study of deixis and indexicality.

Some computer programming languages, such as Pascal and C, together with its extension C++, allow the access to memory addresses. A text is stored in the memory of the computer in the form of a one-dimensional array and is ranging over a set of memory addresses, each holding a character (i.e. letter, hyphen, space or digit). Any sequence of the text can be regarded as a sub-array of the array that holds the whole text, and the memory address of the first element of each sub-array is also, by definition, the address of that array. All these facts suggest that any sequence of the text can be assigned an additional reference, in form of a text array linked to the first element of the given sequence. In computer languages of the above-mentioned type this is possible thanks to the double access to each memory location: by value (i.e. by the data stored there), and by pointer (i.e. by its memory address). The present paper is focusing on the instances of pragmatics deixis that may occur in language corpora, and puts forward an application written in the C programming language, that enables the marking of deixis in the corpora. Whereas semantic deixis is interpreted directly on the text itself, the marking of pragmatic deixis is a more challenging task because of the additional interpretation that it requires. When the deictic referent can be identified inside the same text, deixis acts as a cohesive device at text and discourse level and the connection is marked by a simple pointer reference. When the reference is made not (only) to the text, the meta-comment is done in form of a new text array, referred to the pointer. The information is added to the memory addresses by array pointers and then recovered by pointer dereferencing. The results of this study are intended to be a contribution to a more accurate marking of corpora and to the use of programming languages in the study of pragmatics.

Janet Fu

Language change and translation in changing society (poster)

Over the past decade, China has experienced big changes in economic, cultural, educational, and many other areas. Along with these changes, China adopted abundant of foreign experiences, foreign high techs and foreign languages. Therefore, the language uses in China have changed variously and rapidly. The new economic needs become powerful in which is represented by more popular languages. The relationship between the economy and linguistic change is, as anthropologists and sociologists suggest, that language and its concepts are built by social conditions (Bourdieu, 1982), in which social conditions determine the fundamental concept of language production and circulation.

This paper highlights the language changes that have occurred in Chinese contemporary society by drawing on socio-economic theoretical framework to investigate the following three questions: firstly, what specific linguistic features are there in Chinese popular language context? Secondly, how do these linguistic features work in Chinese society? Thirdly, what is the relationship between the translated language and socioeconomics?

I argue that language usage is a social practice that depends on the socio-condition. Economics is the most important factor, and affects the social change, language change and translation or loan words. As symbolic power, language is constructed with economic power and is integrated with social practice to lead the direction of language change. Translated language and loan words follow the economic situation and become symbols that represent the economic power in the society.

Li Fu , and Xiaohui Han

A bridge between the listeners' mental representations and the utterances (lecture)

For many Chinese learners, listening is the most demanding and is therefore a skill that needs a considerable amount of practice and training.

In this article, the authors offer a relevance perspective on Chinese learners' comprehension difficulties of real-time listening. The authors conduct a survey through a questionnaire and scale rating. The primary purpose of this survey is: (1) to find out if the language learners have proper recognition towards the nature of listening comprehension and if they are using positive learning strategies while listening; (2) to locate the specific difficulties the students encounter; (3) to analyze the problems and put forward a strategic model for listening comprehension.

Based on the results of the questionnaire, the following recognition of listening comprehension is obtained: first, a clear recognition of the nature of listening comprehension; second, listening as the most difficult skill of all; third, the majority employing the positive strategies. The data also show explicitly that non-linguistic factors account for a larger proportion in comprehension, thus posing a greater barrier than linguistic factors do. Among linguistic factors, vocabulary ranks first in terms of difficulty. It is known that non-linguistic factors are quite uncertain and that the abundant connotation and denotation of vocabulary are usually beyond the foreign language learners' cognitive context. All these point to *the conclusion that indeterminacy in language is a major obstacle to listening comprehension***.** In order to make the indeterminate factors certain, we have to search the relevant information within the cognitive context. Therefore, both linguistic and non-linguistic strategies are valuable and necessary if the students are to acquire an all-round ability to listen effectively.

In the last part of the article, the authors put forward a relevance-based strategic model for listening comprehension. In this descriptive model, we concentrate on the micro-skills following two paths in which information processing involves both linguistic and non-linguistic factors. Both paths are developed in parallel against a background of expectations which may be revised or elaborated under the guidance of relevance as the utterance unfolds. These processes take utterances as input for constructing meaning-based propositional representations that are identified or rejected initially in short-term memory and stored in long-term memory by way of various strategies. Meanwhile encyclopedic memory is activated to form hypothesis through inferring, predicting and expectation.

This article is meant to deal with listening comprehension from the viewpoint of cognitive pragmatics. By appreciating the range of resources--- highlighted by relevance theory--which listeners can draw on in order to listen successfully, we will be in a better position to diagnose the causes of our students' difficulties and to offer appropriate treatment.

Chie Fukuda

Identity as a product of development of talk-in-interaction: In case of food talks (lecture)

In social constructionism, identity is not given nor *a priori* but is constructed through social interactions revealed in conversations. In other words, an individual is not essentially someone/something, such as a woman and a Japanese, and the like but *becomes* or *is made* to be a woman and a Japanese in the development of talk-in-interaction. Following this concept of identity construction and utilizing conversation analysis (CA) and membership categorization analysis (MCA), the present study will explore how identities are constructed when people develop talks about food. As Ohnuki-Tierney states, "food plays a dynamic role in the way people think of themselves and others" (1993: 3), since food is very much involved in the process of socialization.

The role of food as a boundary marker becomes salient when people talk about what they (can) eat. In the conversational data of the present study, the Japanese participant asks the Chinese counterpart whether he eats (or Chinese people in general eat) food that Japanese consider as exotic or bizarre, such as dogs and monkeys. By so doing, the Japanese participant categorizes Chinese people as exotic or bizarre and assigns an identity to them as such. Also, the Chinese participant inadvertently helps to construct such categorization and an identity, by providing the information on how to eat monkeys in the talk. Thus, the present study illustrates the process during which categories and identities of 'Self' and 'Other' in a sense of Orientalism are constructed and how food and foodways are deployed as a boundary marker. The research questions that the present study will address are as follows:

1. How do the participants make cultural differences or exoticization relevant in the development of talk?
2. What kind of categorizations and identities are constructed, assigned, or asserted in such interactions and how?
3. What kinds of linguistic and paralinguistic resources are used to construct such identities and categorizations?

There are many previous studies on the relationship between identity and food (e.g., Roy, 2004; Cwiertka, 2006, Minz, 1985). Nonetheless, most of them are anthropologic works utilizing ethnography and/or text analysis as a methodology. Consequently, they have little actual conversational data and a rigorous linguistic examination of it. Furthermore, they tend to hold an essentialist view that identities and cultural differences are already out there. On the contrary, the present study will illuminate how and with what kind of resources identities and cultural differences are discursively constructed in conjunction with food and foodways.

Lancy Fung

A study of indirect style of speech in business meetings (lecture)

In analyzing the speech acts (Searle, 1975) this study attempts to examine examples of the forms and functions of indirect style of speech performed by the speakers at intercultural external business meetings between a Hong Kong-based airline company and other organizations . It is hypothesized that the functions would depend on the goal of the meeting and the business relationship (for example, power distance) between the participants from the two organizations. Indirectness appears to be a relevant part of spoken language behaviour that helps to achieve communicative purposes. This study will also analyze do the speakers tend to employ indirectness to achieve their respective communicative purposes, as well as how and why indirectness is applied when the communicative goals conflict, for example, when a subordinate intends to voice out a contrary suggestion. It is hypothesized that speaker with a lower power status is more indirect in interactions with his/her superior. Tannen (1995) explores and discusses that indirectness is employed when power relation is involved between the speaker and the hearer.

Data Set and Discussion of Findings

The data used in the present study were transcribed recordings collected from business meetings in a Hong Kong-based airline. Although intonation has not been transcribed, the data has been closely listened to because the contexts had to be examined in detail. The organization roles of the speakers include: senior management ,

(e.g. Head of Division or Department) managers and general staff of the airline company , management and account servicing personnel from her business partners and advertising agency , copywriter and designers . The majority of the native speaker of English w as external to the airline and the key objectives of the business meetings were on business partnership of future project plans, follow up actions as well as implementations. The findings suggest that in business meeting, indirectness is applied when the communicative goals conflict, for example, when a business partner intends to voice out a contrary idea for a project. The findings also propose that the more powerful players in an interaction are more likely to express their views using direct and explicit discourse strategies, whereas, speakers with a lower power status interact more indirectly during a meeting. Holtgraves (1997) comments that people use indirect meanings to suggest things to others, in ways that attend to their own interpersonal needs.

Toshiaki Furukawa, and Gavin K. Furukawa

"You just gotta sit down ku:ka:": Membership categorization in a local talk show in Hawai'I (lecture)

Context is a multi-faceted notion in pragmatics. Conversation analysts take a micro approach to context as a sequence (Schegloff, 1991, 1997, 1998, 1999a, b). Other discourse analysts take a macro approach to context as social structure (Billig, 1999a, b; Wetherell, 1998). It is, to say the least, problematic to determine when sufficient contextual information has been taken into consideration or when enough is enough (Silverstein, 1992). Blommaert (2001) argues that neither micro- nor macro analysis of context is enough for investigating the complexity of talk-in-interaction. There is a debate even within conversation analytic research, and those who study "exotic" languages with conversation analysis as a tool, contend that having ethnographic knowledge is crucial to understanding what is going on in talk-in-interaction (Bilmes, 1996; Goodwin, 2004; Levinson, 2005; Maynard, 2003; Moerman, 1988; Nelson, 1994). The present study examines talk-in-interaction within a local TV program in Hawai'i where various linguistic resources are tactically deployed by participants. Little research has been conducted about the pragmatics of Hawai'i Creole English (hereafter, HCE) as well as Hawaiian, both of which play a key role in constructing participants' identities in the program. The present study adopts conversation analysis as an analytical tool and examines the use of Membership Categorazation Devices. It is one of the few pragmatic forays into the languages in Hawai'i (Furukawa, 2007, forthcoming) and demonstrates that ethnographic knowledge is indispensable for this type of research.

Night Time with Andy Bumatai is a local TV talk show. We analyze one of the shows where the host, Andy Bumatai, interacts with his guest, Danny Kaleikini, who is a Hawaiian singer. Both of them utilize various resources that include English, HCE, (semantically-loaded and semantically-not-so-loaded) Hawaiian words, prosodic features, gaze, posture, hand motions, and other kinds of gesture, thereby invoking many membership categories. Moreover, Kaleikini sets not only Bumatai but other participants as ratified and non-ratified listeners inside and outside of the studio: general viewers, Locals, young Local Native Hawaiian entertainers, and even God. Kaleikini shows several changes in footing (Goffman, 1979) within less than one minute of interaction. He achieves this by (1) responding to Bumatai's question about the mentality of young entertainers, (2) describing their mentality through code-switching, (3) telling what they should do, (4) delivering a narrative about his past experience, (5) shifting his gaze to the camera and consulting (*ku:ka:*) with imaginary young entertainers, and finally (6) shifting his gaze back to the host. When we examine Kaleikini's talk, ethnographic knowledge enables us to spot Hawaiian words that may or may not be part of HCE vocabulary. Kaleikini sometimes distances himself from general Local viewers by using semantically-loaded Hawaiian words while eventually constructing Localness in talk-in-interaction through HCE prosodic features. His discursive practice indicates the hybrid nature of Local identity in Hawai'i. (459 words)

Jaime Gelabert

His master's voice: Discursive functions of personal pronoun 'Yo' (i) in contemporary Spanish political discourse (lecture)

A growing locus of scholarly research in the last few decades has been the study of the indivisible relationship between language and politics. In particular, analyses within a pragmatic paradigm have focused on linguistic features at a micro-level, such as pronominal uses (Chilton 2002, Bull 2003, Íñigo-Mora 2004). The present paper, drawing upon methodologies from pragmatics, discourse analysis and corpus linguistics, analyzes the uses of Spanish first person singular pronoun *yo* (I) in a large body of data, comprised of transcriptions of Spanish parliamentary debates.

Spanish, like many other Romance languages, is a PRO-DROP language; therefore subject pronouns may be easily omitted. While their appearance is generally understood as adding emphasis to the utterance, in political discourse it also signals several other dialogic functions. As will be discussed, two major factors must be taken into account when accounting for the use of *yo*; namely 'face' (understood as the public and professional image of politicians), and "immediacy", which in turn relates to whether the speaker is dealing with the on-going topics

of the debate or, instead, with other unrelated issues that are raised for purposes of self-praise or attack. Furthermore, *yo* provides speakers with the opportunity to combine their individual voice with that of their constituency, or speak as individuals on behalf of the government. These and other implications will be discussed.

Sara Gesuato

Eliciting evaluation through paper review guidelines (lecture)

Review genres in academic discourse can be freely drafted by their authors or follow editorial policies specified in evaluation guidelines.These regulatory texts reveal acceptability criteria for research products, typically gleaned indirectly in anonymous reviews. This paper examines the textual organization, content and wording of 60 paper evaluation guidelines from various disciplines, mostly collected from the Internet (29,000,000 words).

The texts, averaging 482 words in length, have titles often including the words "review" and "form", which reveals their communicative purpose, and are worded with phrases (55%) and/or clauses (73%; typically interrogative: 66%), which suggests that they are more than schematic forms. There are four main types: lists of evaluative dimensions (38%); sets of open-ended questions (35%); definitions of evaluative dimensions (10%); descriptions of evaluative dimensions (8%); combinations of the above (7%) and other (2%). They may include topic-specific sections: comments to the author (30%) and feedback to the editor (38%), which highlight the author's and reviewer's distinct roles in the "peer" review system; recommendations about publication (58%), which allow for a quick classification of the papers; information on the review procedure (22%) and instructions to the reviewer (30%), which occasionally guide and involve the reviewer in the stages of the review-publication process.

While the frequency word list and keyword list generated from the corpus reveal that the focus of the texts is on the papers under examination, manual coding of the corpus —at the lexical, phrasal and clausal level— shows that 80% of the texts mention both evaluative dimensions and their relevant evaluated entities (e.g. *clarity of presentation*), while 9% only identify evaluative dimensions and 12% only evaluated entities, which demands a higher interpretive effort.

The most frequent, positive, evaluative dimensions are: appropriateness, clarity, significance, interest, adequacy, relevance, originality and soundness, presented as relevant to various objects of evaluation identifying the content and/or form (of parts or characteristics) of the papers: paper/manuscript, presentation, topic, conclusion, method, problem, figures, literature, material. The evaluation options envisaged include: rating on a yes-no basis (13%), rating on a scale (43%) and providing comments (90%), often in combinations.

The texts are mostly explicit —90% are realized as lists of items or question/statement prompts meant to elicit specific comments— thus showing that editors know what they want. But they are not fully informative: they infrequently describe the qualities expected of good papers, mention problems to be spotted, include instructions requiring easy-to-provide comments (e.g. "Are facts kept distinct from assumptions?") or guide the reviewer in ranking papers along evaluative dimensions (e.g. "Give EXCELLENT if..."); also, the homogeneous evaluative lexicon obscures the distinct value of the content, form and structure of the papers examined. Moreover, the title's variable realization (32 forms attested in the corpus) shows that the genre has not achieved the status of a typified rhetorical act.

The authors of evaluation guidelines therefore appear to assume that their expert addressees already know how to identify qualities relevant to academic writing, and only need to be reminded of what to consider through variously elaborate checklists.

Zargham Ghabanchi

The discourse function of conjunctions in conveying the propositional meaning (lecture)

This article reports the results of a study and an experiment concerning the discourse function of conjunctions . The procedure of the study is a combination of two steps: analyzing the data, and performing an experiment.

The data of the study consists of forty English and Persian texts, written by the subjects of the study who are Ph.D. students studying at the University of Liverpool. The analysis was based on Martin's (1983) model. T he analysis shows that the Persian speakers use fewer connectors in their writing, and it reveals that the Persians have a smaller group of conjunctions at their disposal .

The experiment is conducted with two versions of one text and a group of fourteen subjects. The purpose of the experiment is to find out, firstly, whether the deletion of connectors would change the propositional and discourse content of the text and impair its readability and secondly, how native speakers of both languages react to the appropriateness of alternative versions of a text with and without connectors.:

The first phase of this experiment is carried out by asking the subjects to fill in blanks with appropriate connectors. In the second phase, the subjects are asked to respond to a modified version of the text (the text with deleted connectors, but without blanks). The subjects are asked to add connectors as they might feel necessary.

The results depict a considerable diversity in the responses of the Persian subjects.O ne of the Persian subjects did not add any connector, and another one select *finally* for the first blank which is rather incongruent . However, t here are fewer diversities in English.
Concerning the second phase, there are variation s in the responses. Two English speaking and one Persian do not add any connector. Generally speaking the subjects add fewer connectors compared with original text . The result that the text version s without connectors are felt to be readable and clear seems to support the view that connectors are not necessarily crucial to expressing the propositional , and discourse content of a message .
It was found that the English subjects by elaborating on the ongoing text the y show their awareness of the text as a medium of interaction with the reader. An elaboration on a description in the text seems either to anticipate a question that might arise in a reader's mind, or to raise an issue on behalf of the reader. This shows a closer reader/writer relationship in English compared with Persian. it seems t hat the system of writing in Persian places more responsibility on readers whereas in English the responsibility is on the writers. In Persian, the writer is not required to create unity overtly in the text as s/he is in English, but can do it by subtle means requiring more involvement from the reader. In other words, it seems that the onus of successful writing in English is more writer based whereas in Persian is a reader based one.

Elisa Ghia

Context-conditioned variation in dubbed dialogue: The case of 'criminal cant' (lecture)

Dubbed dialogue is often classified as a variety of its own, labelled as *dubbese* and frequently involving levelling out of the Source Text (Baker 1996; Pavesi 1994). This process mainly concerns the rendering of diatopic and diastratic varieties, and is increased when no socio-cultural correspondences are found between Source and Target Language. At the diastratic level, criminal cant is included among the varieties which most often undergo neutralization in dubbing. Criminal cant constitutes the in-group code of a specific and restricted sub-culture within the social community and is charged with encryption and secrecy values which are mainly manifest at the lexical level, i.e. in the use of specialized vocabulary (Berruto 1995; Mattiello 2005). General slang (Allen 1998; Stenström *et al*. 2002), expletives and highly metaphorical language are additionally exploited in film dialogue to further characterize underworld lingo. The normalization of diastratic features is a universal trend in translation (Baker 1996). However, translational choices might be affected to a great extent by context. The present contribution aims at analyzing the rendering of criminal cant along its characterizing aspects of specialized lexicon, general slang, expletives and metaphorical language in the dialogue of four American films dubbed into Italian. The results identify the presence of translational regularities conditioned by different types of contextual factors, namely i) the specific semantic area of concern, ii) the situational context, and iii) film general characteristics (macro-context). These factors appeared to affect translational choices in the direction of standardization, dubbing clichés (Pavesi 2005) or creative translation. Findings suggest that sociolinguistic flattening is not always recorded; rather, and as a general trend, a more original and sociolinguistically marked – though sometimes foreignized – variety seems to characterize the dubbed Italian versions. Among the contextual factors identified, it appeared to be the macro-level of the film general tone and purpose to ultimately shape the Target Language version.

Kara Mariann Gilbert

Rhetorical consciousness and cultural cognizance in argument: Perspectives on diversity in arts and medicine (lecture)

Argument is integral to effective communication, as the heuristic and rhetorical functions of argument empower individuals to contribute to decision-making and knowledge-building in their social contexts. Yet, the public discourse of argument is marked by complexities of synthesis and interpretation that exert significant influence on communicative acts. Significantly, individuals must acquire appropriate language and cultural schemata -- the cognitive units of experiences, beliefs or practices -- to encode and make sense of cultural and social experiences, infer semantic and pragmatic associations in discourse and synthesize effective texts.
In this paper, it will be argued that rhetorical consciousness is essential for developing cultural cognizance in argument and, consequently, for generating effective communication in intercultural contexts. Furthermore, the influences of diversity and context on the design and interpretation of discourse structure will be considered. Discourse experts will be called to promulgate analytic models that while specifying standards and norms of practice will also permit the elucidation of deviations from normative standards and the motivations for structural diversity.
First, a socio-cognitive model of argument will be presented, drawing on argument and linguistic theories to establish a teleological foundation for argument typology. The essential logical, rhetorical and dialectical elements will be elaborated to emphasize the analytic and pedagogic strengths of the model. The model will be referred to as the Argument Standard.
Second, the Argument Standard will be applied to two very different contexts – Medicine and Arts. In the

context of Medicine, arguments will be sketched in the oral texts of diagnosis, counseling and management settings integral to everyday clinical practice, expanding on the diagnostic function typically associated with clinical reasoning *per se*. In the context of Arts, the arguments used in written academic texts will be sketched and the integrative sequence between the argument types within the academic context will be emphasized. Thus, the Argument Standard will be modeled as contextually adaptable, with the variations on the model for Medicine and Arts referred to as Argument Standards in Context.
Third, the issue of diversity in intercultural contexts will be explored in Medicine and Arts by using the Argument Standards in Context for analysing the discourse of culturally and linguistically diverse (CALD) individuals in each of the two contexts. In Arts, reference will be made to data collected as part of the author's PhD disssertation – the written texts (course-work essays) of a group of six Japanese and seven Australian undergraduate students enrolled in a Bachelor of Arts degree course at an Australian university. In Medicine, reference will be made to data collected as part of an Arts-Medicine small grants scheme – the oral texts (*viva voce* exanimations) of 12 international medical graduates preparing for Australian Medical Council accreditation.
In summary, an Argument Standard will be defined and adapted for different contexts to illustrate the diversity in standards of discourse structure and elucidate the motivations for idiosyncratic variations on discourse structure norms. It will be argued that such an approach to discourse analysis can be used to foster rhetorical consciousness and promote cultural cognizance and so contribute to better understanding and development of communication strategies. The Argument Standard is intended to offer a useful pedagogical tool for communication skills training in a variety of modes (written and oral) and contexts.

Anna Gladkova

The semantics and pragmatics of 'time' in Russian (lecture)

The conceptualization of and attitudes to 'time' is known to vary dramatically across languages. Yet how can this variation be shown and how can these attitudes be compared cross-linguistically and cross-culturally?
This corpus-based study adopts the approach of the Natural Semantic Metalanguage (NSM) which proposes to identify eight universals in the domain of 'time': WHEN/TIME, NOW, BEFORE, AFTER, A LONG TIME, A SHORT TIME, FOR SOME TIME, IN ONE MOMENT (Goddard and Wierzbicka 1994, 2002 ed., Goddard ed. 2008) .
There exist several challenges in identifying the exponents of these primes in Russian due to an intensive synonymy of their possible exponents. In particular, the prime NOW has possible exponents in the words *teper'* and *sejčas*, the prime IN ONE MOMENT has possible exponents in *v odin moment, momental'no, mgnovenno, totčas*, the prime FOR A LONG TIME has possible exponents in *dolgoe vremja* and *dolgo*, A SHORT TIME in *korotkoe vremja, korotko* and *nedolgo*, BEFORE in *do* and *pered*, and AFTER in *posle* and *čerez*.
A detailed semantic analysis allows me to identify the exponents of the primes and to demonstrate semantic complexity of their synonyms. It also allows me to note cultural and linguistic specificity of the domain of 'time' as it is encoded in Russian. In particular, I discuss cultural specificity of the meanings *pora*, *vremečko, sejčas*$_2$*, teper'*. In some cases semantic and pragmatic specificity is demonstrated on the basis of comparison with English and Swedish (cf. Koptjevskaja-Tamm and Ahlgren 2003). It builds on the previous work of the author which describes Russian NSM (Gladkova 2007).
For the first time explications of Russian terms relating to time are proposed in Natural Semantic Metalanguage (cf. Mel'čuk 1985, Jakovleva 1994). This investigation supports the claim of the NSM theory about the equivalence and semantic simplicity of the exponents of primes in Russian and English. It also discusses cultural specificity of the conceptualisation of the domain of 'time' in Russian.

Francesco Goglia

Language choices and language mixing among Igbo-Nigerians in Italy (lecture)

In the last two decades Italy has been the destination of big waves of immigration. Immigrants are attracted especially to the Veneto region (in the north-east of Italy) by job opportunities. The Nigerian community is one of the largest immigrant communities in the Veneto region and the fourth largest foreign group in the city of Padua.
In this paper I will discuss language choices and language mixing among the Igbo-Nigerian speech community. Their complex linguistic repertoire in the Veneto region comprises Igbo, English, Nigerian Pidgin English (plus in some cases another Nigerian lingua franca, such as Yoruba), Italian and Veneto dialect.
Although Italian (more or less influenced by the Veneto dialect) is the means of communication used with Italians in various contexts, the other languages of the repertoire do not cease to be used. Igbos in the Veneto continue to use the Igbo language in the presence of other Igbos, Nigerian Pidgin English and English with all other Nigerians and English speaking immigrants.
The study is based on a corpus of ten hours of recorded informal conversations between Igbo speakers and the

fieldworker (also a member of the community), who acted as a conversation facilitator. The data collection has been sponsored by a British Academy Small Research Grant.
Igbo-Nigerians intended to stay only temporarily, but many of them have eventually decided to remain permanently. Many families have settled and have children.
The analysis of patterns of language use and mixing will also provide a picture of the initial stages of language shifting taking place in the community.

Marina Grasso

The pragmatic value of frequent expressions among the young: The case (lecture)

As part of the research proyect "Genre in verbal interactions", conducted at the University of La Plata, Argentina, we have studied in this opportunity the use of the connector "*encima",* frequent in the informal conversations under study, for which the nearest English equivalent could be 'on top of' or `besides'; according to the context in which the expression is used . The empirical evidence for this work is taken from the corpus of the above mentioned project, formed by twenty four spontaneous conversations among university students between 18 and 26 years of age. According to C olan's appreciations (2005), we regard these encounters as non institutional, framed predominantly within interpersonal terms, in which both, the transactional and interactional functions, seem to carry similar weight. Following Eggins' (2004) considerations of genre, these encounters constitute conversations between participants that sustain equal power and whose contact is frequent, since the speakers are, in most cases, friends or university classmates, and who can consequently share a high affective involvement.
For the analysis of this item, we used as a point of departure the Gramática de la Lengua Española (Alarcos Llorach, 1995) and the Gramática Descriptiva de la Lengua Española (Bosque y Demonte, 2000). The use of this item has generally been associated exclusively with the linking of `two discoursive members with the same argumentative orientation' (Zorraquino y Portolés Lázaro (2000: 4095). With the application of observation and interpretation techniques, work was done on the location of the expression inside the syntactic organization of the utterances and of the exchanges where it was found, as well as on the functions it performs in the conversational discourse. The results have allowed the identification of new functions of the expression in question that can be added to that of intensifying the argumentative force of one of the discoursive members that the construction articulates. It is our hope that this analysis will complement the characterization previously mentioned and help to describe verbal interactions among the young more accurately, which constitutes one of the aims of the project under development.

Averil Grieve

Pragmatic marker acquisition in the study abroad context (lecture)

This paper reports on the results of a PhD study on the acquisition of pragmatic markers by German adolescents on either a 5-month or 10-month exchange to Australia. Their acquisition is compared to German adolescents learning English in Germany. Central to the research is variation in the study abroad context, giving rise to diverse language contact experiences, which impact on pragmatic marker acquisition and use. While such variation is also present in home country language learning contexts, its parameters are limited, resulting in increased homogeneity of pragmatic marker acquisition and use.
The study brings together a range of research areas, which have rarely been combined to date: study abroad, second language acquisition, pragmatic markers and adolescent language. Essentially data driven, it draws on a number of approaches to the study of pragmatic markers, including functional analysis and Relevance and Coherence theories.
The data is from two groups of 16-17-year-olds: twenty-eight exchange students to Australia (experimental) and twenty German adolescents without study abroad experience (control). Answering calls for more longitudinal research in developmental pragmatics, data were collected before and after the exchange. These are audio-recordings of an unstructured task (informal conversation) and a structured task (retelling of a Mr Bean episode). The informal conversation took between 10 to 15 minutes and the Mr Bean task between 2 to 10 minutes. All participants completed the same tasks. A language contact questionnaire provides information about the experimental and control groups' use of German and English, helping to explain variation in acquisition due to contextual language contact factors.
After transcription, markers were coded for type and function. A language contact score was calculated for each experimental and control group participant, based on the answers they provided in the language contact questionnaires. Pre versus post marker usage was then compared within (e.g. 5-month vs. 10-month acquisition) and across the groups. Language contact scores were used to explain outliers and large variations within and across the experimental and control groups.
In line with the results of smaller scale study abroad and pragmatic marker research, there was an increase in exchange student use of pragmatic markers, particularly markers of vague language and reporting speech.

Acquisition in the study abroad context was much higher than in the non-exchange data. However, there was a high degree of inter-individual variation. The questionnaires indicate that this is linked not only to diversity in initial proficiency, but also to an individual's ability to seek out a range of language contact situations. Success of host family relations may also play a role. Implications for future research as well as study abroad programmes are discussed.

Helmut Gruber

Coherence relations in Austrian students' texts (lecture)

Developing an adequate academic writing competence presents one of the major challenges for many students during tertiary education, especially in the social science and humanities disciplines. This challenge even increases in the Austrian university system where almost no institutionalised writing support for students exists and only very few investigations of the discursive features of the target genres students have to master have been conducted so far.

This paper reports the results of two studies in which discourse features of students' term papers have been investigated in four academic disciplines at two Austrian universities. The presentation will focus on coherence structures in students' text because creating and signalling textual coherence is one of the basic achievements writers have to accomplish when they produce texts. Using Rhetorical Structure Theory (RST) as a model of coherence which allows to investigate coherence relations on the textual micro-, meso-, and macro-levels under a functional perspective, the presentation will show how general characteristics of the academic register, implicit and explicit disciplinary writing and genre conventions, as well as specific requirements of individual seminar instructors influence the choice as well as the linguistic realisation of coherence relations in students' term papers at different textual levels. The presentation closes with a discussion of the potential implications of these results for a writing pedagogy.

Svetlana Grushina

Sexual identity in informal interactions (lecture)

A study is an advance if it is more incisive – whatever that might mean – than those that preceded it; but it less stands on their shoulders than, challenged and challenging, runs by their side." Clifford Geertz, *The Interpretation of Cultures*, 1973

The concept of identity imparts meaning to who *we* are as well as *the other*, provides us with the greatest source of strength, infuses us with anguish or contentment, defines our selves, and others. As social beings, we construct our identities through interaction. Inductive methods that draw upon data obtained from naturally-occurring interactions are used to elucidate what is meaningful to participants in interactions and how they manage to co-create those meanings.

Although the concept of identity has been an important focal point for much theoretical and empirical inquiry in the social sciences, exploration of interactants' sexual identities has remained a relatively obscure niche in communication research. Studies that examine people's construction of identities through interaction have been particularly scarce. Relevant investigations of gendered discourse have included Kitzinger (2004) as well as Hopper and LeBaron (1998), but even these studies have not attempted to address issues of identity as relevant to the interactants. Other lines of research that have explored identity as sexual and gendered have included developments of queer theory (i.e., Valocchi, 2005) and studies of sexual prejudice (i.e., Herek, 2000). However, such research has also largely failed to consider identity as constituted through interaction and defined by the participants; it has looked to discourse-extrinsic factors such as societal order or people's cognitive orientations to create explanatory frameworks for gender and sexual identities.

To address this issue empirically and begin to fill the lacuna in existing research, this study explores the construction of sexual identity in naturally-occurring interactions. Specifically, this in-progress study draws upon data of interactions between heterosexual and gay friends. The argument put forth here is that a cogent understanding of what identity means to the interactants and how sexual identities are made relevant by them can be informed through systematic analysis of the participants' interactions.

Methodology

This study uses conversation analysis to analyze data obtained through video recording of naturally-occurring interactions between gay and straight friends and their acquaintances. The focus of this analytic induction is on the structures of social actions co-created by participants in interaction.

Examination of sexual identity through naturally-occurring interactions is a worthwhile endeavor because it might shed new light on the established views of gay and straight identities as portrayed through the lenses of critical studies or queer theory, or simply provide an alternative understanding of how gay and straight men build and maintain friendships while jointly enacting being "straight" or "gay," or possibly somewhere on the gay-straight continuum. This study would also fill an empty niche in the field of interpersonal research by examining interactions of straight and gay men with each other, as opposed to the more common investigations

of either heterosexuals, gays, or lesbians. Data for the study has been collected with a group of gay and straight male friends and their acquaintances, most of whom work together in a local pub and regularly get together after work for several hours. Their interactions have been videotaped (and subsequently transcribed) twice a week for a period of three months. Data analysis and discussion will be completed in Spring 2009, and results will be ready for presentation at the IPRA 2009 conference in Melbourne.

Elisa Guimarães

Talking acts at advising speech (lecture)

The present study intends to investigate the way the talkers effectively struturate the advising enunciation. Delimiting the subject of this research, the study is restricted to the patern of counsel taking as a "corpus" of the research a part of the samples collected amongst the inhabitants of a certain region in Brazil. The intention of these surveying data is to answer to the following questions: Do the interviewed talkers always act in an imperative and direct speech when conducting counsels to their interlocutors? Or do they reveal preferences for attenuated patern when expressing their counsels? Is it possible to define a constant preference for directness or indirectness in their acts of counseling? It is questing for answers to these questions than a linguistic researching form was elaborated – "structures of advising" – presenting, among others, the situation as follows: "someone next to you has been prepared for a long journey far away. Give some advises".This form was applied by 10(ten) researchers selected among students of a course on tourism. The interviews were done with their relatives as well as other people that, in their majority, work at the same city. Most of them belonging to the middle class. They have access to radio, television, magazines and newspapers informations. In their majority they participate of some society linked to the community such as: churches, community association, political parties as well as other professional entities.Each inventorier did 3 (three) interviews obtaining a total of 30 (thirty) filled forms.The proposal of the analysis and classification of the counseling formulas is based on the talking acts theory from Austin, G. and Searle, J.R.This being so, the registered occurrences correspond to direct ilocutory acts – indicating a predominance of directivity at the counseling formulas. At the situation "travelling" the directivity reaches maximum (100% = directivity and expressive).In this specific situation is indispensable to consider the social-cultural detailed report of the community shows peculiar signs of convivence and solidariety. The analysis performed authenticates the initial hypothesis that the speakers run over to the typical structures of enunciation for the patern of advising. What determinate the option are the contextual data. It will depend on the variations that determine the relations between the interlocutors envolving data, social relationships, previously shared informations and all the conditioning of the conversational cooperation pact.

Britt-Louise Gunnarsson

Linguistic and textual diversity on the Internet. A study of article patterns in monolingual and multilingual open access journals (lecture)

The paper focuses on homogeneity and heterogeneity in article patterns in open access journals with varied language practices. Monolingual and multilingual journals on the Internet are placed in their societal frameworks and related to issues of dominance, power and prestige at local, national and global levels (Gunnarsson, 2009).

From a historical perspective, we can describe the development of the academic journal article as going from heterogeneity to homogeneity. For 'smaller' academic discourse communities, this process has been combined with a gradual adaptation to Anglo-American article patterns, thus leading to a diminishing of the traditionally national patterns (Gunnarsson, 2006). An interesting question is if this homogenization process has increased or decreased due to the extended use of Internet for academic purposes. Most countries throughout the world edit and produce open access journals. A large number of these journals are English monolingual, some are monolingual in other languages, and still other ones are bilingual, trilingual or multilingual. Non-English academic scholars can thus reach out globally in their first language (Danet and Herring, 2007; Carli and Ammon, 2007).

My paper will explore 30 articles in different languages (English, German, French, Scandinavian languages), which are published in monolingual and multilingual open access journals (edited by a group of editors and/or an editorial board). The analysis concerns organizational features, e.g. article structure, article title, author presentation, abstract, subheadings, reference system. The results related to linguistic and textual diversity on the Internet will be discussed from the viewpoint of the balance between large and small academic discourse communities. I will focus on issues such as: Does a varied language practice entail a textual diversity? Do open access journals mean a possibility for scholars with different academic background to write in their way, or is the spread of articles on Internet aligned with a gradual homogenization of the academic article genre? Does academic discourse on the Internet reflect global economic and political structures?

Jee-Won Hahn, and Hunter Hatfield

Variation in apology use through studying group face (poster)

Several researchers (de Kadt, 1998; Nwoye, 1992; Obeng, 1999) have proposed that the concept of face (Brown & Levinson, 1987) can be attached to groups of people as well as individuals. Hahn and Hatfield (submitted) documented the existence of face for groups in Korean apology use, but, when comparing practice in Korea to practice in other societies, also found that that the groups bearing face were culture-specific. This observation opens up the possibility of concentrated research on diversity and variation in politeness, which is not well documented in the existing literature. This current want could be because attempts to establish legitimate *inter*-societal variation, such as the collectivist versus individualist distinction (Yum, 1987), can easily result in covering up *intra*-societal differentiation. The time certainly seems ripe for a concentrated, almost Labovian, look at politeness diversity within a community. In this paper, we look at apology use in Korea and the United States, focusing on possible attacks on a family's face.

A discourse completion task is employed through-out the study for two purposes: 1) to examine the existence of family face in both Korean and the United States by manipulating the family members involved in the speech events (parent, sibling, or grown child), as well as the severity of the situation, and 2) document the diversity that exists in each society with regard to family face. We will examine diversity in three ways. First, we sample three different age groups, 20s, 40s, and 60s, in order to see if apology use changes through time. A discourse-completion task allows for analysis of both whether an apology is warranted at all by the event and whether the language used to apologize is differentiable by age. Secondly, we take a large enough sample of each group, with corresponding statistical analysis, to document the natural distribution of apology use. Finally, by comparing Korea with the United States, we get a first look at how typical each distribution is. The results will provide a far more nuanced view of sociolinguistic behavior than the traditional collectivist versus individualist distinction.

John Hajek, M. Clyne, L. Kretzenbacher, C. Norrby, and J. Warren

Meet and greet – address and introductions in intercultural communication at international conferences (lecture)

In the diverse, multilingual contexts of contemporary societies, speakers of different linguistic and cultural backgrounds come into frequent contact, and English plays an increasingly important role as a lingua franca. In this paper we examine one particular site of intercultural communication where academics, of different linguistic backgrounds, come together, i.e. the international conference setting.

A questionnaire about address and introductions at international conferences where English is the common language was distributed to participants at three international conferences. A total number of 196 questionnaires were collected. Respondents were asked about how they would introduce themselves and others and how they would expect to be addressed in English and in their first language(s) respectively by fellow academics. They were also asked to share any anecdotes they might have about being addressed or introduced in an unexpected way in oral or written/electronic communication.

Our study builds on the findings of a large-scale comparative project on address in intra-cultural communication in French, German and Swedish and in particular we make use of the multidimensional model of address practices developed in that project (Clyne, Norrby & Warren 2009) in the interpretation of the results.

Our findings indicate substantial cultural variation in perception and expectations of address norms and usage with continental Europeans generally favouring more formal address patterns than Scandinavians or speakers whose first language is English. However, there is also variation that cannot readily be explained as an expression of such background factors. In communication where English is used, there is variation both across Englishes and within and across other speech communities, which indicates a level of uncertainty in how to introduce and address others in an intercultural context – even amongst the many linguist participants in our sample. Participant anecdotes also demonstrate that electronic communication in particular, is a context in which address behaviour is noted and (re)negotiated. Also, the (in)appropriate use of first names is frequently brought up by respondents – both as a source of irritation and satisfaction.

Yoshiko Hamazaki

A cognitive study of a CEO's English: The possibility of sociocultural diffusion using primary metaphors (poster)

This study investigates pragmatic functions of Primary Metaphors (hereafter PMs) and Blends in Global Business Communication. We analyze the spoken and written utterances of Carlos Ghosn, President of Nissan Motor Co., Ltd., by means of Cognitive Semantics (Lakoff and Johnson, 1980, 1999; Grady, 1997, 2005; Fauconnier and Turner, 2002; Coulson, 2001, 2006). This work argues that Ghosn presents Nissan Management Plans using hidden cultural differences in the world. These are abstract concepts with cognitive embodied

experiences. Coulson (2006) suggests that Cultural Models reveal sociocultural phenomena that individual members adapt to their own value system.
We first exemplify Ghosn's utterances according to five factors based on Narayanan's Event Structure Model (Lakoff and Johnson,1999:176).These create Virtual Reality because of a competence of schematizing. Then we advance to investigate the utterances which pertain to manipulation (Goffman, 1961; Mey, 1993). Ghosn manages following schemas to present his intention. (1) The Container schema motivates to clarify the boundary to create a mental space in the chaos situation. And Ghosn gives his attention to the unbounded space to cognize the current situation.The container schema also motivates "*a lack of ~ "*construction and Ghosn uses this construction to bind five types of concepts to present his analysis. (2) The Source-Path-Goal schema reveals where the identity Nissan locates. Ghosn presents his plan as Tunnel which the hearer/reader can image out of their experiences. (3) The Space-Time-Measure schemas works for evaluation. Long-short term measurement reflects socio cultural aspects. (4) The Event and Cause schema discloses the company's performance as a moving object. PMs are reasonably understood as forced movements. (5) Ghosn sets Windowing Attention towards a single object. Then Ghosn let this object put into the current scene as a path on which the mental subject begins to move.
Finally, we argue that discourse coherence in the current discourse space has a strong driving force to emerge the goal space (6) concretely so that a new sociocultural diffusion can be effectively and successfully transferred into an emergent space. In this space, the following PMs exist: ACHIEVING A PURPOSE IS ARRIVING AT A DESTINATION, ACHIEVING A PURPOSE IS ACQUIRING A DESIRED OBJECT,THE EXPERIENCE OF TIME IS OUR OWN MOTION ALONG A PATH ("Moving-ego"), EFFECTS ARE OBJECTS WHICH EMERGE FROM CAUSES, and GOOD IS FORWARD: *We defined where we were headed and when we expected to get there. Short-term solutions lead nowhere, but a clear vision for the future can spark motivation, which drives performance, which leads to results. We must show a clear perspective, build a simple strategy for the future, and make sure that every employee can understand it and share it, at all levels of the company.*
These PMs are integrated as an input (Grady, 2005) and "allow conventional mental imagery from sensorimotor domains to be used for domains of subjective experience (Lakoff and Johnson, 1999:45)." Therefore, a global enterprise manager, CEO Ghosn, can set up *joint attention* and *transfer his intention* to the hearer/reader (Tomasello,1999, 2003; Verhagen, 2008) to tunnel through their different languages and cultures

Susan Hansen, and Don Bysouth

"Step out of the car, ma'am.": On some features of routine traffic stops (lecture)

This paper will focus on some features of routine traffic stops where citizens" verbal compliance with officer directives is oriented to as non-compliance. The data is drawn from a corpus of video recorded North American traffic stops, which have been transcribed according to Jefferson conventions. The analysis identifies some candidate instances of "misalignment" between citizens" ostensibly compliant discursive actions (e.g., "I'm stepping out of the vehicle"; "I'll just get my license") and their instrumental embodied actions (or lack thereof). Notably, the directives issued by officers appear to limit the preferred next turn action to a form of physical action. Verbal compliance with directives is not oriented by officers as a preferred response, but rather as a highly consequential index of non-compliance. In the absence of the provision of an appropriate preferred physical action in response to an initial directive, directives are repeated. Officers accord diminishing "space" between each repeated directive for the provision of the preferred response. In some cases, directives are recycled in the form of conditional threats, which may index the likely use of force, in the absence of citizen compliance.

Axel Harting

Written requests in German and Japanese emails (poster)

The observation that email requests written by Japanese learners of German often fail to meet politeness requirements prompted me to conduct research on German and Japanese writing styles. The aim of this study is to account for frequently observed mistakes in learners' texts, the results of which may contribute to developing teaching materials that enable Japanese students to write German emails more appropriately. The research questions underlying my study are: "In what ways do German and Japanese email requests differ in terms of their structure, content, and language use?" and "What difficulties do Japanese learners face when writing such emails in their L3 German?".
In order to describe differences between German and Japanese writing styles, a database consisting of 200 L1 request emails, written by German and Japanese students, was created within an experimental framework (100 German and 100 Japanese emails respectively). In relation to the second research question, 40 emails written by Japanese students in their L3 German were collected in order to investigate the characteristics of their interlanguage.
Based on findings in text linguistics and interlanguage pragmatics, the formal, structural, and linguistic

properties of the L1 German and L1 Japanese emails were analysed qualitatively and quantitatively. The analysis aimed to uncover which individual text parts, such as the greeting, reasons for the request, the farewell statement, are commonly used in the languages under investigation and how they are realised linguistically. Of particular interest was the performance of the request sequence. After establishing the characteristics of the L1 emails in both languages, the L3 German emails were also analysed in the same way and compared with the L1 results.

In relation to the first research question, the results reveal structural differences in German and Japanese writing styles as well as differences regarding content and language use. While German emails structurally adhere strictly to the writing styles of German letters, containing such items as a greeting, a farewell statement and the writer's name at the end, the text norms of Japanese emails are more flexible in this regard. At the content level German writers make extensive use of expressions of gratitude and promises of forbearance in order to support their request, while Japanese writers prefer apologies for the imposition and repetitions of the request. Also, German writers express themselves more individually by using creative forms of expression, while Japanese writers are more formal by making extensive use of routine formulae.

The L3 German emails indicate transfer of structural and linguistic characteristics of the learners' L1 Japanese as well as use of target language structures and linguistic forms, which are sometimes inadequately expressed. Given the sensitive nature of making a request, these results may help to explain, why learners sometimes fail to meet politeness requirements in their L3, and may also serve as an empirical basis for establishing contrastive German-Japanese teaching materials.

Kaori Hata

How are social norms represented in a sociocultural context?: A case study of Japanese women's narratives of childbirth and childcare experiences (poster)

Social norms, defined as "preferable behaviours" in this study, are represented implicitly and explicitly in the everyday narrative discourse in Japan. This study aims to clarify the rules and process of how various social norms are represented in Japanese women's narratives of childbirth and childcare experiences. Focusing on the representation of social norms in the narrative discourse, we can know not only what the preferable behaviours as a Japanese woman are, but also how they should show this behaviour. In this study, I propose an overall schematic illustration by highlighting how to show "appropriate distances." This approach will reveal that Japanese people must always consider and judge how to show appropriate distance in language use within certain contexts.

The interview data—a total of 1,362 minutes in total among 29 participants in their 20s to 80s—has been analysed in three stages. First, from the data, three parameters for directly/indirectly indicating social norms have been set: 1) the contents of social norms (motherhood / family roles / family systems), 2) the attitude of the speakers (teaching type / empathy requesting type / self-contained type), and 3) the human relationships between participants (hierarchical order / empirical values). Second, I have schematically illustrated these parameters as a fundamental model, which shows that the language representation of social norms can occur under sensitive and implicit conditions, but clearly utilising prescribed distances in multiple ways (e.g. the distance between the speaker and the addressee, the speaker and the social norm, or the distance indicated by indirect language use). Third, the analysis of the data based on this fundamental model has revealed that the context in trying to keep appropriate distances can control any pragmatic rules.

In this study, based on various significant findings, "speech style shift" will be focused on as a clue for controlling appropriate distances when social norms occur. Speech style shift and its relevant concepts have been analysed from various aspects (Ide 2006, Ikuta 1983, Okamoto 1997). By reconceptualising the functions from the viewpoint of controlling distances among addresser, addressee, and social norms, we can know the reasons why such distances are pragmatically needed to represent social norms within different social situations.

Hunter Hatfield, and Jee-Won Hahn

Implications of Korean apology use for face theory (lecture)

Hahn (2006) collected a large number of Korean apologies through observation of naturally occurring speech and then supplemented this with personal interviews, dramas, and public media reports. The current study reanalyzes this data with a focus upon the motivations and triggers for an apology in order to explore the implications of Korean apology use for broader politeness theory. While many apologies in Korean are well-motivated by classic face theory (Brown & Levinson, 1987), a fair number are not well understood in this way. In particular, many instances of apology use in Korean are direct reflections of the various roles that the speech event participants wish to play in society. People apologized for an offense against a role: for being a "bad" son, a bad spouse, a bad newscaster, a bad friend, etc. Without direct reference to that role, the true motivation for the apology could not be understood. As a result, we propose broadening the concepts of face beyond Brown and Levinson's positive and negative face to include a third type of face termed covenant face. Covenant face is

the sense of self as manifested in a person's societal roles and is inspired by neo-Confucian notions of the self. It is crucially different from some previous alternate suggestions to politeness theory in that 1) it in an addition to face theory, not a repudiation of it, and 2) the societal roles are internally-motivated, not imposed externally by the culture. The paper categorizes instances of apologies as violations of negative, positive, or covenant face, and sometimes a combination of more than one type of face. We also suggest that positive, negative, and covenant face can be attached to culturally-defined groups, such as the family, company, or nation. In Korean society, it is possible to directly attack the face of a group, such as the family, with effects on the group's members being derived from the group's face violation. Finally, as we intend for covenant face to be an addition to face theory generally, we look again at research on other languages (Akan, Polish, and English) and reinterpret apology events within the modified face theory. Covenant face need not be restricted to Korean, East Asian, or broadly "collectivist" societies. People take on societal roles in all cultures. However, the reasons for apologies are expected to have very different distributions in different speech communities and cultures.

Reiko Hayashi

Women, radish, and white things: Dynamics of discourse metaphor co-constructed in conversation (lecture)

Participants in conversation use metaphor in a variety of ways. They use it for speech acts such as description and explanation and for interactional acts such as initiating, maintaining and terminating conversation. They also use it for social practices to categorize, discriminate, and control people (e.g. Chilton 1996, 2004; Semino & Masci 1996; Santa Ana 1999; Refaie 2001; Kollar 2004, Hayashi 2004, 2008). This paper proposes a model of analysis for studying discourse meanings created by metaphor in conversation from critical perspective, and builds on the previous research on social practice of metaphor proposed by Wee (2005a, b). Extending his analytic framework to the analysis of interaction , the paper provides the empirical evidence of the operation of the correspondence model in talk as discourse metaphor.

Conceiving of metaphor as technically occurring in goal-oriented interaction, I use data from the conversation of NHK education programs in which the guest speakers such as writers, intellectuals, and experts talk about past time, commodities, foods, nature and so on. Their talk is structured along theme in such a way that they observe the assigned parts as a guest speaker holding a floor and as program presenters (emcees) leading the program as a floor supporter.

More specifically, I report one of my findings in this paper where I capture the moments when food and women are connected by metaphor. I first substantiate the cognitive model that connects food and women being situated in actual conversation. Then I explore the roles of larger structures of conversation and analyze how they interact with the model in the following manners. First, I locate the operation of the correspondence model to take place in the interaction. It is the place where they relate source to target (e.g. part of women' body to radish) that are not alike in any ways in a special way (e.g. both are connected by color). Then I reflect on the larger structures of conversation from the perspectives of synchronic and diachronic events and argue that it is the moments of the emergence of the past context to the present when the semantic concept of the source (women) is metamorphosed (in this case, pejoration in the sense that the image of women is constructed as an object to be tasted.). Finally I reveal the responsibility of the floor structures in the present conversation for this semantic change that interacts with the correspondence model; it is the moments when the floor supporter captures the guest speaker's correspondence model as a resource and recycles it across turns.

Thus what results in this research is a cognitive structure that the participants employ and situate in conversation as discourse practice for floor management. Following the analysis, discussion is offered regarding this aspect of discourse metaphor. The access to gender for working metaphor, which is often observed in everyday interaction, is potentially a practice of discrimination.

Takuo Hayashi

Towards advancing "cognitive pragmatics"-an analysis of indirect talk from the perspective of reference point (lecture)

Pragmatics has rapidly grown into a field of linguistics with diverse topics in different dimensions of language use. Most of pragmatic studies, empirical or theoretical, however, have not discussed linguistic phenomena by basic operational principles of the kind that have been pointed out in cognitive linguistics. In this paper I will present an analytical model on "indirect talk", employing the notion of "reference point" in cognitive linguistics, in an attempt to provide a more viable descriptive and explanatory account of this familiar topic, to advocate "cognitive pragmatics", a unified approach to the study of communicative meaning.

Cognitive linguistics asserts the non-autonomy of linguistic structures, contending that linguistic manifestations reflect particular ways of conceiving phenomena. It also argues that linguistic structures reflect fundamental cognitive abilities and experience-based cognitive models, which include notions such as force dynamics, image schema, subjective vs. objective construal, and mental spaces (Langacker, 1993:1). This paper concerns one

such construct referred to as “cognitive reference point”, an image-schema, which Langacker (1993) claimed to underlie various linguistic constructions of both syntagmatic and paradigmatic types. In the present paper, I will apply his analysis to “indirect talk”, which, through inference, creates a variety of pragmatic meanings in multiple linguistic dimensions.

A reference point, defined as a conception of an entity invoked for establishing mental contact with another, can be said to assume the role of mediation or linking in that it provides cognitive clues for the identification of a target entity. I first point out that reference points vary, among different but related phenomena, with respect to how directly or indirectly the access to targets is mediated. The mediation is more direct when referent points and targets (and the relation between them) are explicitly coded and closely related. In cases where it is indirect, their role is to profile the relation or targets through contextual or frame knowledge. I will argue, referring to Langacker (1993)’s discussion, that the degree of such directness can be captured in continuum in the order of possessives, topicalization, pronominal anaphora and metonymy.

I will extend this analysis to the interpretive meaning of indirect speech of non-conventionalized type, especially to the analytical model of “implicature” in relevance theory (Sperber & Wilson, 1995). I will argue that the identification of an implicature, is one of the reference point phenomena where the access to targets are most indirectly mediated by reference points. “Explicature”, or a logical form developed through linguistic decoding, upon which implicature is based, is also one of the reference point phenomena in that it also depends on inference for “enrichment”. I postulate that, for implicature, both a target and a reference point are inferentially profiled through situational and/or frame knowledge and that, for both domains of explicature and implicature, a reference point, in turn and simultaneously, functions as a target.

Finally, I will briefly discuss the point that this “cognitive pragmatics” may serve as an approach which comprehensively accounts for the mechanism underlying multi-dimensional functions of many linguistic phenomena in discourse.

Jin-ok Hong

Individual frame and Confucian script for a culture-specific communication framework

(lecture)

Brown and Levinson’s power ('P'), distance ('D') and ranking of imposition ('R') variables have been maintained as the basic factors that determine the level of a face threat. Brown and Levinson recognize strategic honorific use by analyzing culture-specific deference in relationship to redressive action in the languages of Tamil, and Tzeltal (as well as a few other languages). However, Brown and Levinson do not recognize that cultural values that are embedded in the honorific devices can also function as either face threatening acts (FTA) or face enhancing acts (FEA). Though Brown and Levinson’s variables are maintained as the basic factors that determine the level of face threat, Brown and Levinson are, rightly, criticized for under-analyzing these three variables, especially 'R'. This is because a variety of cultural and contextual factors may influence the extant to which an FTA is rated as an imposition, and these factors cannot be captured within Brown and Levinson’s existing framework. For instance, in Korean contexts, in-group relationships are based on culturally understood paradigms that play a large role in determining whether a situation is considered an imposition. People who graduate from the same university, or who are from the same hometown are regarded as having an in-group relationships (Pan’s term is ‘personal connection’ 2000: 71). Once in-group relationships are established, people are expected to be involved in an exchange of face, whereby they exchange special favors and consideration with each other. Without this mutual face interaction, in-group relationships cannot be sustained (Pan 2000: 71).

Moreover, Confucian cultural values are closely intertwined with honorific usage when interpreting politeness/impoliteness. For example, my study’s data shows that a professor who asks a secretary for a personal request will use honorific devices to recognize the secretary as a person of authority and elevate the secretary’s positive face want (Pizziconi 2003: 1486). The professor is thereby strategically employing an FEA as a face respecting act in order to achieve situationally appropriate behavior (Pizziconi, 2003: 1498). Even when a speaker employs highly deferential honorific forms, he/she may not be primarily relying on the semantic meaning of the honorific forms and instead may be using Confucian cultural values to interpret the speaker’s meaning and intention.

Specifically, Korean cultural emphasis on mutuality strongly mitigates the magnitude of the 'R' variable in the negotiation of politeness and power. The professor’s personal request can be understood as less weighty, because face-giving and retaining are pre-requisite social practices between in-group members (Pan 2000: 71). In Korean, such Confucian cultural values form a foundation for a ‘common-sense’ knowledge that underlies social practice.

This strongly influences how Korean people interact and employ linguistic forms. My data in the current study shows how the application of strategic honorific devices combined with cultural values affects the magnitude of the 'R' variable. Brown and Levinson, however, do not explore how such cultural values affect the perception of 'R' in the use of honorific forms and other polite language. Accoring to my actual spoken data, If a superior, for example, wishes to make a request that is beyond the scope of the hearer’s rank or role, the superior’s use of

cultural values (i.e. super-ordinate warmth/generosity and subordinate obedience/loyalty) combined with deferential linguistic forms creates solidarity, because culture-specific values make the hearer feel that he/she is being treated as an in-group member. Once in a quasi in-group boundary, the speaker and the hearer perceive 'R' (ranking of imposition) as less weighty due to the commonly shared thinking.
Especially in power laden institutional contexts, Confucian values (warmth, mutuality, in-group relationship etc.) are often exploited in order to maintain constantly changing institutional identity. Because Confucian cultural values are intrinsically built into honorific devices, culture-specific values can be utilized to convey the speaker's meanings and play decisive roles in the interpretation of (im) politeness. Linguistic (im)politeness cannot be precisely interpreted without referring to culturally shared knowledge. Because Confucianism ('Confician framework'/'Confucian script') resides in the minds of Korean people and is a Korean cultural framework of personhood in all kinds of social interactions (Kang, 2000: 305), Korean politeness cannot be clearly understood without understanding this 'Confucian script'.

Tomoko Hoogenboom

Building participation structures with repetition: Differences between bilingual and monolingual Japanese children (lecture)

In this study, I analyze how unaddressed recipients create participation structures by repeating other participant's utterances, building on research on participation structure (Goffman 1981, M. Goodwin 1990, 1997), three-party survey interviews (Kumagai and Kitani 2006) and group conversations in Japanese (Ohba 2006). I also investigate how the participation structures that an English-Japanese bilingual child and monolingual Japanese children create using repetition differ in three-party conversations. This study goes beyond previous studies of children's repetition (Keenan 1977, McTear 1978, Casby 1986, Ervin-Tripp 1986) by analyzing how unaddressed recipients repeat utterances to indicate participation frameworks in conversation. Previous studies on repetition have shown that repetition is used to increase and allow for effortless participation, and improve language learning and processing by second language learners (Casby 1986, Ervin-Tripp 1986, Murphey 2001). In an analysis of three-party interviews in Japanese, Kumagai and Kitani (2006) demonstrated how unaddressed recipients participated in answering questions addressed to another participant by helping the addressed recipient answer the questions and providing their own answers to the questions. Ohba (2006) observed the casual interaction in two groups of three college students (one consisting of three native Japanese speakers, and the other two native and one non-native Japanese speakers) and found that participants with less information tended to be unaddressed recipients in the native speaking group, while the non-native speaker tended to be an unaddressed recipient in the other group, due to the language barrier. In this study, I focus on repetitions used by unaddressed recipients in a 40-hour corpus of videotaped multi-party conversations among an English-Japanese bilingual child, Sandy (3;10), three monolingual Japanese children and their mothers. There were 50 cases of repetition by Sandy, and 18 cases of repetition by the monolingual Japanese children when they participated as unaddressed recipients in the conversations. Both the bilingual child and the monolingual Japanese children repeated utterances that were not addressed to them in order to provide the second pair part of an "adjacency pair" (Sacks, Schegloff & Jefferson 1974), to increase participation by "shadowing" (Tannen 1989:88), and to confirm previous utterances. The two monolingual Japanese sisters (Rika and Mine) intensely repeated each other's utterances that were addressed to their cousin, Sandy, in order to reinforce these utterances as well as to create a strong ally, and the older sister, Rika, repeated the nouns that her younger sister uttered and added more information. In contrast, Sandy used repetition to simply practice how to participate in the conversation, and did not use repetition to make allies with the other participants. While the monolingual Japanese children repeated utterances to summarize the utterances (e.g., Mine summarized three of Rika's utterances into one utterance), Sandy repeated utterances in response to a greeting, to repeat a model, and to practice her language. This study contributes to research on three-party conversation, by elucidating how repetition can be used as a tool for making strong allies and to reinforce a message. Finally I conclude that repetition plays an important role in creating unaddressed recipients' participation structures in three-party conversations.

Yuri Hosoda, and David Aline

Orientation to "noise" in classroom peer discussion tasks (lecture)

This conversation analytic study describes second language (L2) learners' orientation to non-speech sounds, or "noise,"and demonstrates how learners make use of noise to shape their talk during peer discussion tasks.
In the classroom environment, learners are surrounded with various objects, sounds, and the behaviors of other students. Consequently, learners may orient to phenomena other than spoken language during interaction. Recent conversation analysis studies of L2 interaction have found that, as in the case of first language (L1) interaction (Goodwin, 1979, 1980, 2000; Jefferson, Sacks, & Schegloff, 1987), L2 learners orient to various aspects of interaction other than speech (Carroll, 2004; Olsher, 2003, 2004). This paper advances this line of

research by describing learners' orientation to various sounds that are hearable for them during small-group discussion tasks and demonstrates how learners utilize those non-speech sounds in structuring their talk.
The data come from 23 hours of audio- and video-taped group discussions by Japanese university students in English language classes. Working in groups of 3 to 5, 28 groups participated in one of two discussion tasks.
Analysis of the data found that the learners recurrently displayed their orientation to various non-speech sounds, such as coughing, sneezing, table bangs, and loud laughter during the discussion tasks. When the noise was made by one of the group members, the speakers invariably accommodated their speech to that noise and conversely, the noise makers attempted to accommodate their noise to the speakers' talk. Even when somebody from a different group produced the noise, the speakers frequently displayed their orientation to that noise by fitting their talk to it through pausing and restarting their turns in the clear. In these cases, although the noise producers did not orient to speaker speech from other groups, speaker speech and noise were finely tuned. Furthermore, observation of the data revealed occasions in which the speakers did not orient to the noise during their talk. Speakers who oriented to noise were already displaying numerous non-lexical perturbations (e.g., uhm, uh) and pauses, even before the occurrence of the noise, to delay the next item due in their talk. On the other hand, speakers who did not orient to noise lacked perturbations in their talk. Additionally, examples of speakers' own coughing or throat clearing demonstrated that producing noise can be an alternative to pausing to buy time during word search.
Together with instances of non-interrupted talk, the instances of self-produced noise bring new insight to the relevance of noise to speech. Speakers may occasionally utilize noise to delay the next item due. Therefore, doing being interrupted by noise is one of the resources speakers can deploy in constructing their L2 talk.

Chia-Ling Hsieh

Modality and request in Chinese internet discourse (poster)

Modality has been the focus of research from various approaches over the recent three decades. Its interpretation has extended from static utterance qualification on possibility or necessity (e.g., Lyons, 1977; Palmer, 2001) to dynamic interpersonal management of politeness and facework (e.g., Perkins, 1983; Kärkkäinen, 1992; Turnbull & Saxton, 1997; Youmans, 2001; Fitzmaurice, 2002; White, 2003; Vilkki, 2006). The last decade has also witnessed a growth in inquires into computer-mediated versus face-to-face communication (e.g., Rheingold, 1993; Yates, 1996; Flanagin, 2001; Barnes, 2003; Park et al. 2005). However, little is known about how modality takes effect as web-based interactional strategies. This study intends to examine modality in online requests to discover its pragmatic link to the social values of network communities. The data were authentic ***requests for help*** drawn from two discussion forums, a blog, and a guestbook on Taiwan websites.
Cross-website comparisons indicate an immediate influence of contextual factors on requestive strategies and in turn the frequencies and types of modal operation. Requests made to participants of a higher status or those with a definite identity exhibit more politeness devices, attested in the selection of head acts, address terms, opening and supportive moves, transitional and paralinguistic elements, etc. Such requests feature heavier use of modals that empower requestees to negotiate, settle, or decline. Predominantly employed are deontic modals *yao* 'should', *neng* 'can/may', and *keyi* 'can/may', which function to offer requestees moral or intellectual authorities to give directions or grant permission. Equally prevalent are epistemic modals *neng* 'can' and *keyi* 'can', serving to solicit requestees' awareness and willingness to comply. Requests to participants with an equal status or an unknown identity display a much narrower range of modal variation. Particularly recurrent is the deontic modal *yao* 'must', adopted to strengthen obligations laid upon requestees. It often co-occurs with upgraders, such as performatives (e.g., *qiu* 'beg'), epistemic modals (e.g., *yiding* 'definitely'), attention getters (e.g., *ji* 'urgent'), reduplications (e.g., *jiu jiu* 'help help'), and iterations (i.e. repetitions of identical messages), as well as downgraders such as self-degrading expressions (e.g., *baichi* 'idiot'). Requestees' face wants are thereby satisfied by the enhanced necessity and urgency of the requested actions.
Results show that the culture to maximize efficiency of information sharing may have led to the straightforward and explicit web-based language. Modal comments thus manifest themselves with a rather small inventory of markers in fixed distributions; conversely, they are manipulated and understood in a broader sense of pragmatic functions. Politeness is achieved where face appears to be indirectly preserved and directly threatened. The politeness principles observed in face-to-face requests (e.g., Blum-Kulka et al., 1989; Trosborg, 1995; Hong, 1998; Fukushima, 2000) are thus overridden by internet users' endeavor to induce responses in the dynamic Internet world. The conclusions suggest relevance of linguistic and extralinguistic parameters to the interpersonal realizations of modal choice.

Hui-chen (Jane) Hsu

Chinese compliment responses: A study of Taiwanese college students (lecture)

This study investigates how Taiwanese college students respond to Chinese compliment s given among friends. By using the discourse completion test, this study examined Chinese compliment responses of forty-two

Taiwanese college students and found that acceptance, rather than rejection, was more frequently used. Such acceptance was usually characterized by the combination of such strategies as thanking, returning, and explaining. In contrast to the results of some previous studies of Chinese compliment responses, this finding might reflect a tendency that Taiwanese college students are gradually shifting their compliment response strategy from the traditional Chinese style to the American style. Finally, both roles of culture and social changes will be discussed in relation to the issue of politeness.

Mian Huang

Why metaphor is possible? (lecture)

The study of metaphor involves at least three aspects: what is metaphor? What is the operational mechanism of metaphor? Why is metaphor possible? The definition and operational mechanism of metaphor have been studied a lot, such as Lakoff and Johnson's projection of two cognitive domains (Lakoff &. Johnson 1980) and Fauconnier's conceptual blending theory (Fauconnier &. Turner 1998: 133-187). However, these theories have not explained what factors or processes enable the systematic projection of multiple features of source domain to target domain with some specific content projected or blended: namely, the medium of projection or blending. Therefore, this paper will attempt to expose some of the reasons why metaphor is possible. I intend to propose a framework to explain that the occurrence of metaphor relies on the inheritance of the denotation and/or connotation from one domain to another domain of the two concepts concerned. The different situations of the inheritance may be shown as some patterns. On some occasions the metaphorical expression might have something to do with the application of possible world's logic. This paper will serve as a new approach and a preliminary study. The inheritance of the denotation and/or connotation from one domain to another domain of the two concepts concerned in metaphor involves type-hierarchy structure. Fundamentally, type-hierarchies are important structures used in knowledge stores to enumerate and classify the entities from a domain of interest and the hierarchical structure establishes de facto a "similarity space" in which the elements of a same class are considered close semantically, as they share the properties of their superclass (Barrière & Popowich 2000:53-68).

In type-hierarchy structure, the entities in the subtype can be considered as denotations of their supertype and properties or connotations of supertype are inherited by the entities in its subtype like genus and species. In the case of metaphor "x is y", x and y can be seen as entities which have inherited properties or connotations respectively from their supertypes X and Y as illustrated by Figure 1.

For example, in the metaphor "Black clouds are gray curtain," "cloud" and "curtain" as two entities have inherited different connotations from two different supertypes (astronomical phenomena and textile) respectively. However, the entity y can still be considered similar to x as they share the connotations "being stretched and hung up" (β) which they have inherited from another supertype " something stretched and hung up" (W) .This can be explained by as " x and y have introduced the higher level or more abstract connections between them" (Way 1991:187). According to Xu Shenghuan's Law of Proximity /Similarity inspired by Gestalt theory, x is an element in an utterance U, and if x is proximate/similar to y in a specific context, then possibly x inherently entails (x) y in U (Xu 2007: 2-9). Thus, x is y or the metaphor like "Black clouds are gray curtain" is possible.

Julia Hüttner

Capturing oral language proficiency: On the use of the label 'fluent' as a descriptor for interactions (lecture)

The term ' fluency' is used pervasively both in expert and lay descriptions of language proficiency to capture the notion of smooth and apparently effortless transformations of language planning processes into (oral) language production. Despite the currency this label enjoys and the frequency with which teachers apply it, the linguistic features underlying the perception of fluency are much less clearly defined, and, as a result, also the construct according to which language learners are frequently evaluated. Given the increased importance attached to the consequences of language tests and assessments on the test takers, defining the construct 'fluency' more clearly is of prime importance.

In one of the early linguistic treatments of the topic, Fillmore (1979: 93) established the following dimensions of fluency, namely speed and continuity, coherence, context sensitivity, and finally creativity. While Brumfit (1984: 54) points out the importance of all these abilities for speakers to become "social communicators", only the first two of these, i.e. speed and continuity, can be considered unambiguously related only to linguistic abilities. This might explain why they have been the focus of, especially psycho-linguistic, studies of fluency (cf., e.g., Kormos & Denes 2004, Lennon 1990; 2000), which aim to identify the factors responsible for diverse ratings of fluency. In most of these studies, individual non-native speakers performing monologic tasks are evaluated and the raters involved are native speakers and/or language teachers. However, research outside a purely psycho-linguistic framework (cf. e.g. Riggenbach 1991; Brown 2005) has shown the importance of

interactive features and the role of the interactant in the perception and evaluation of fluency. This highlights the role of strategic communicative competences of speakers in the creation of smooth talk or "natural language use" (Brumift 1984 [2000: 68]) as well as relating it to more general models of language proficiency, such as Communicative Competence.
This presentation argues that a definition of fluency should not only take into account interactive features, but that fluency is best re-conceived as a descriptor of language interactions rather than individual speakers. Support for the notion of 'dialogic' fluency is presented by an analysis of data where the fluency levels of individual speakers are evaluated diversely when taking part in different interactions, and where raters are unable to distinguish distinct fluency levels of individual speakers when these are involved in 'smooth interactions'. Two types of data are used here, i.e. interactions in English as a foreign language (EFL) in school settings, as well as naturally occurring interactions in English as a lingua franca (ELF). The analysis of the data demonstrates that the strategic and co-operative nature of fluency turns it into a property of interactions rather than of individual speakers.

Kairi Igarashi

Rejection by "X my N" (lecture)

A form of rejection such as (1) has not (possibly never) been discussed in the literature. (1) "Isn't Father Socket marvellous?" whispered Alice. "Father my eye," said Matthew. (M. Spark.) In (1), Socket, a spiritualist (not a real Father), is given the title "Father", and Matthew, a devout Catholic, rejects it by first repeating "Father" and adding "my eye" to it. A similar example is in (2). (2) "…He feels alienated." "Claudia, don't go quoting those bloody child psychology books at me! Alienated, my foot!" (BNC) The word "alienated" in the previous utterance is rejected by adding "my foot!" this time. We call this form of rejection the "X my N" construction. Nouns coming under "N" are: foot, eye, and ass. This paper offers a pragmatic analysis of these examples. There are some ways to reject (part of) an utterance by adding an expression to follow it. The examples that immediately come to mind are "Epitomization" in (3), or a "retro-NOT", an ironic unsaying in (4). (3) Pavarotti he's not. (Ward 1984) (4) "He's a fine neighbor – NOT," declared Larry. (Horn 1992) One thing that separates them from [X my N] is that some sort of quotation or meta-representation is involved in (1)-(2), but not in (3)-(4). Neither is metalinguistic negation an appropriate analysis of [X my N], although it does involve meta-representation. Rather than analyzing them along these terms, I argue that (1)-(2) should be considered more in line with the analysis of "echo questions" in Noh (2000). In fact, there are a number of parallels between echo questions and [X my N]'s: What can be denied by four types of denials (Guerts 1998) can also be rejected by [X my N]'s. Therefore, I argue for the following three points: (a) X is a form of metarepresentation (b) that [X my N] is a way of rejecting the meta-represented utterance. (c) [X my N] can be followed by what Etxepare and Grohmann (2005) calls a Coda, a phrase that strengthens the rejection (cf. Lambrecht 1990; Goldberg 2003). I also suggest that the mechanism of rejection seems to involve some sort of irony, which, given the echoic analysis of irony (Wilson 2006), meshes well with my analysis of X as a meta-representation.

Sumiko Iida

Overlapping in Japanese conversation: A functional analysis (poster)

Overlaps are very common in Japanese conversation. There are several reasons for this. One is the frequent use of aizuchi, "acknowledgment tokens" or what Japanese discourse analysts often refer to as "backchannels", which is commonly pointed out as a feature of Japanese conversational style (Maynard, 1993; Mizutani, 1998). Another reason is the 'head last' syntactic structure of Japanese, which makes it difficult to predict a current speaker's turn completion (Tanaka, 1999); a self-selected potential next speaker merely relies on the current speaker's Pragmatic Completion (Ford and Thompson, 1996) and is more likely to start talking while the current speaker has not completed her/his turn. Despite the high frequency of overlaps in Japanese conversation, their functions have rarely been explored thoroughly (Fujii, 1997; Honda, 1997; Ikoma, 1996). In order to understand overlaps in Japanese conversation more systematically, this study attempts to functionally categorise overlaps using the concept of the conversational "floor" (Edelsky, 1993; Hayashi,1988, 1991, 1996). Data was collected from 2 informants individually participating in three multi-party naturally occurring conversations. A total of 2592 overlapping utterances were extracted from the six conversations. The overlaps were sorted into two groups; one group coursed by a floor-holder who is the centre of the talk at the time of its occurrence (commonly understood as a "current speaker"), and the other caused by a non-floor holder who mainly takes the role of the listener at the time of its occurrence. Then individual overlaps in each group were analysed in terms of their function and sorted into several categories inductively. It was found that approximately one in 5 overlaps was caused by a floor holder, there were, in addition, some interesting functions of overlap by floor holders as well as between non-floor holders.

Noriko Inagaki

Beyond the East-West divide: B&L's politeness theories revisited (lecture)

Brown & Levinson's (B&L's) politeness theory was built upon the twin assumptions of 'rationality' and 'face', personified in the so-called Model Person (MP). B&L's (1987:244) *a priori* universal claims are:
(i) The universality of face, describable as two kinds of want
(ii) The potential universality of rational action devoted to satisfy others' face wants.
(iii) The universality of mutual knowledge between the interactants of (i) and (ii)
B&L claimed that the Model Person rationally measures the seriousness of a Face Threatening Act (FTA) by calculating three variables, 'power', 'distance' and 'ranking of imposition' and chooses those strategies which give the highest pay-offs so that the potential face damage of FTAs can be minimised. B&L defined this strategic action as 'politeness'. Criticisms of B&L's theory have been raised mainly by non-Anglo-Saxon researchers (e.g. Ide 1989, Matsumoto 1988, Gu 1990, Mao 1994) pointing out that in the name of this allegedly 'universal' MP, an individualistic Western model of self had been the underlying assumption. Why is their criticism significant? Because MP's strategic action of politeness according to B&L's theory could end up being interpreted as 'impolite' behaviour in a collectivist society! The self in collectivistic societies sees himself/herself as part of one or more collectives (family, co-workers, tribes, nation) and emphasises connectedness to other members and is expected to give priority to the goals of these collectives rather than to his/her own personal goals. To be 'polite' in these societies is to maintain harmony with others and not to seek one's own goals. It is directly opposite to the MP's insistence on satisfying one's own individual wants through rationally calculating the highest pay-offs as in B&L's theory. From the perspective of a person from collectivistic societies, the MP's calculative strategic actions are far from being polite, but rather may be regarded as self-seeking and thoroughly impolite behaviour! A different depiction of self leads to a totally different perception of what constitutes genuine politeness. Interestingly, since the 1980s there have been similar criticisms in other disciplines about Western individualistic conceptions of personhood assumed in universal theory construction. (e.g. Hofstede 1980; Markus and Kitayama 1991; Spiro 1993)
However, the critique should go further than simply pointing out its western ethnocentrism. I contend that the MP in B&Ls theory represents a typical 'modernity' model of self — 'rational' 'autonomous' and 'goal-oriented'. This *homo economicus,* is a calculating satisfier of its own desires seeking to produce the greatest pay-offs as in 'rational choice theory (RCT)'. Buzzwords such as 'rationality' 'pay-off', and 'want' in B&L's theory all suggest its association with RCT. B&L's theory is tied into modernist theory construction, which has a substantial pedigree in much of modern science. The consequences of such theoretical commitment include a peculiar double ambiguous meaning of 'face'. Such idiosyncratic hybridisation resulted in serious theoretical contradictions. B&L also inherited various theoretical problems intrinsic to RCT.

Shunichi Ishihara

How diverse are we? An empirical analysis of individual differences in the use of fillers
(poster)

We intuitively know that different people talk/write differently, even when they try to convey the same message and also that people tend to use their individually selected preferred words despite the fact that in principle they can use any word at any time from the vocabulary built up over their lives. This is due to the idiosyncratic choice of words, expressions, or even grammar, morphology, semantics, discourse structure, and so forth. Many factors contribute to the composition of this idiosyncrasy, such as gender, generation, dialect, personality and so on. The idiosyncratic nature of word selection between speakers/writers has been studied as some forms of *linguistic fingerprints* in different fields, for example, to understand speaking styles of political leaders, to identify the authors of literary works, to detect plagiarism, to enhances the performance of automatic speaker recognition, etc.
The current study investigates "to what extend we are idiosyncratic" (in other words, how much we are different) in selecting certain words rather than others. We focus on the use of fillers in Japanese speech in this study as some literature impressionistically reports some preferred choices of fillers in Japanese amongst different speakers. We attempt to answer the question "to what extend we are idiosyncratic" by investigating how well we can correctly identify same speakers as same speakers and recognise different speakers as different speakers purely based on the individual"s preferred selection of fillers.
We selected the non-contemporaneous speech (262 speakers x 2 sessions = 524 speech samples) from the "Corpus of Spontaneous Japanese" which contains a large number of monologues (conference and mock presentations), and conducted a series of Likelihood Ration based speaker recognition experiments. Two types of experiments are involved in speaker recognition: one is same-speaker recognition and the other is different-speaker recognition. Out of 524 speech samples, 262 same speaker comparisons and 136,764 different speaker comparisons are possible. Each speech is represented as a spatial vector of which dimensions correspond to the frequencies of a set of fillers. The similarity/difference of a pair of speech samples is calculated by means of

normalised correlation coefficient (or cosine similarity measure) with a few different weighting techniques. The coefficients of the within-speakers and those of between-speakers are used to model the within-speaker and between-speaker distributions on which our speaker recognition experiments are based.
We will report in this study that the accuracy of same speaker recognition and that of different speaker recognition can be higher than 80%. That is, the fillers carry the idiosyncratic information of speakers in Japanese to the extend that more than 80% of same speakers can be correctly identified as the same and likewise more than 80% of different speakers as different. We will also report which fillers carry more idiosyncratic information of speakers, and also as to how long we need a speech sample in order to optimally estimate the idiosyncrasy of a speaker in terms of the use of fillers.

Hale Isik-Guler

Using cultural keywords to trace bases of (im)politeness evaluations (lecture)

This paper investigates the cultural-conceptual system of (im)politeness in Turkish in relation to perceptions and evaluations of native speakers utilizing three sources: (a) data from an open-ended metapragmatic conceptualization questionnaire probing Turkish native speakers' actual politeness encounter narratives through seven key metapragmatic (Eelen, 2001) politeness terms (i.e. KİBAR, İNCE, NAZİK, DÜSÜNCELİ, SAYGILI, GÖRGÜLÜ, TERBİYELİ) and eight key impoliteness terms (i.e. KABA, NEZAKETSİZ, DÜSÜNCESİZ, SAYGISIZ, GÖRGÜSÜZ, TERBİYESİZ, PATAVATSIZ, KÜSTAH), (b) corpus analyses for the lexical items KİBAR and KABA, and (c) (im)politeness encounter narrative interviews with native speakers of Turkish.
The qualitative thematic analysis conducted on the questionnaire data yielded six bases of evaluation for (the total of 1211) politeness narratives, and eight bases of evaluation for (the 1306) impoliteness narratives. Bases of evaluation for a polite act in Turkish were primarily 'attentiveness to other's emotions, needs and goals' and abidance by 'custom', whereas they were '(quality) face-attack' and '(equity) rights violations' (Spencer-Oatey, 2005) for impoliteness. The corpus analysis and interview data also corroborated these findings. The quantitative crossmapping of (im)politeness lexemes to (im)politeness themes suggested biases of lexemes for certain themes and themes for lexemes. The motivational and strategic uses of (im)politeness were related more to egocentric tendencies with politeness being motivated predominantly for self-promotion and image management, and goal attainment, and impoliteness motivated mainly by the desire to establish power and project power on to other, to perform an emotive reaction, to hurt other and to reciprocate others' impolite acts to self. The results showed that the relationship between (im)politeness1 (Watts, 2003)and the concepts of sincerity, intentionality, historicity, reciprocity and public versus private domain influences were worth pursuing further research on, if any explanatory power was to be expected from a theory of (im)politeness2.
It is argued that emic research into cultural (im)politeness keywords (Haugh, 2004; Pizziconi, 2008; Ruhi, 2006; Ruhi and Isik-Guler, 2007) can be an invaluable source into the insider's account of what 'bases of evaluation' are and what views are held concerning motivations underlying the want to be (im)polite in a language. The study outlines how such research into (im)politeness1 (lay) conceptualizations can aid the (scientific) theorizing of (im)politeness2.

Manal Ismail

Colloquial speech: A gender marker in Saudi Arabia (lecture)

Sex segregation is a way of life in the conservative Muslim society of the Kingdom of Saudi Arabia. Women outside their homes are often limited to narrow social networks of uni-sex relations, while men belong to open social networks. Today, women have improved access to education and m ore varied job opportunities available to them. With the rising standard of living , increased numbers of women are entering the workforce. It is significant then to examine whether Saudi women's subordinate status within this patriarchal society , improved educational opportunities, and their reliance on uni-sex relations has influenced the language they use in relation to their more dominant counterparts, men.
The speech of women and men was examined in relation to fifty female students and forty-nine male undergraduate students enrolled at King Saud University. Language data was elicited by formally interviewing students at the university. The interviewer was of the same sex as the subject. Data was tape-recorded and phonemically transcribed. S PSS was used to calculate t-values at a significance level of $p \leq 0.05$ (two-tailed).
Arabic has a Standard, Modern Standard Arabic (MSA), which is used in formal domains and many colloquial varieties that are used in informal domains. Colloquial Arabic (CA) includes many non-Standard grammatical, phonological, and lexical features with respect to the prescriptive rules of Standard Arabic (Ferguson, 1959).
Both men and women used colloquial phonological variants in their speech. Women's use of these variants was statistically significant. Moreover, the interdental fricatives exhibited the greatest amount of variation towards the stop variants. This agrees with Al-Wer's (1999) observation of Jordanian women.
A significant feature of diglossia is the existence of equivalent L and H words. Although the interview situation was very formal, women used more colloquial lexis than men. Unlike men, they used dialectal terms that clearly

identified their regional background. Code-mixing was a significant feature of women's speech.
Colloquial speech was a gender marker for this sample. How can this gender pattern be explained? From a socio-economic perspective, a woman's status is tied to her male guardian in this society, that is, father or husband, and a man's status is determined by his occupation or earning power. Then, unlike men, it was not necessary for women to signal linguistically MSA features as attributes of sophistication and education. Moreover, MSA was probably viewed as a male privilege. Women's narrow uni-sex network structure was also a variable that exerted a very powerful influence on their linguistic behaviour and favoured the vernacular (Holmes, 2001; Milroy; 1987).

Narita Mitsuko Izutsu, and Katsunobu Izutsu

Inclusivity and non-solidarity: The use of first person plurals for second person honorifics in Ainu (lecture)

The present paper argues that a power-based account provides a more persuasive explanation for the use of first person inclusives for second person honorifics in Ainu (an indigenous language of Japan) than the solidarity-based account proposed in earlier literature.
Some languages use first person inclusive plurals for second person reference (e.g., Toqabaqita, Karo Batak). The phenomenon is also associated with the so-called 'doctor's *we*' or 'parental *we*' in langugages without a formal inclusive/exclusive opposition. Such usage is often explained in terms of the notions of "less social distance" (Head 1978: 173) or "in-groupness, solidarity, personal closeness" (Lichtenberk 2005: 264). However, the same line of explanation does not necessarily apply to the use of inclusives for second person honorific reference in Ainu. This paper proposes a negative-politeness account for this usage, arguing that it is based on "power" rather than "solidarity" (Brown & Gilman 1960). The former presupposes loyalty or allegiance (a type of negative politeness), while the latter is established by intimacy or empathy (a type of positive politeness).
Brown & Levinson (1987) and Cysouw (2005) have attempted to describe such usage as negative politeness but ended up in attributing their explanations to a positive politeness factor. Brown & Levinson (*ibid.*: 202) suggest that the use of inclusive pronouns as second person honorifics in Tamil (village usage) could be seen as "a dramatic-point-of-view operation" (positive-politeness: Strategy 7), which serves "to bring together or merge the points of view of speaker and addressee" (*ibid.*: 119). Cysouw (2005: 218) argues that inclusive pronominals for honorific use serve to disregard "the inherent asymmetry between speaker and addressee," which can again be viewed as a point-of-view operation (hence, a type of positive politeness).
The north-eastern dialect of Ainu helps to provide a solution to this problem. The pronominal system has a three-way distinction for second person singular reference: non-honorific (*e-*, *eani*), honorific (*es-*, *esokay*), and super-honorific (*an-*/*-an*, *anokay*). The super-honorific forms originate from first person inclusive plurals and are used for respectful address "from a woman to a man of extremely high rank" (Tamura 1971: 840). This usage represents a type of negative politeness. Traditionally, members of an Ainu village (*kotan*) are supposed to express to their leader (*kotan kor kur*) loyalty or deference rather than friendship or companionship. The leader is required to have such strong leadership to govern the community (*siretok* 'good-looking,' *rametok* 'brave,' *pawetok* 'eloquent') (cf. Kayano 2000: 205) that the other members will practice loyalty to him. This power-based bond unites the leader and his community members and therefore motivates the use of inclusive forms for super-honorific reference in Ainu. The same explanation holds for the honorific usage of inclusives in Tamil as well and is more convincing than Brown and Levinson's in that it can give a clear account for the relationship of the usage with the traditional caste-ridden society (Karunatillake and Suseendirarajah 1975).

Erik Jahner, and Sara Smith

Accessibility of referents reveled by relative pitch (poster)

The present study examines variation in speakers' intonation as a way of understanding how they manage the accessibility of referents in a narrative. Our focus is on the relative pitch of referents following pre-introductions and perspective shifts. We build on the work of Wennerstrom (1998, 2001, 2005), who studied the role of pitch changes in cuing the accessibility of new vs. given referents. Those referents which build new mental spaces for later reference are assigned contrasting intonation, with heightened pitch corresponding to the stressed syllable of the new element (Wennerstrom 2005, Pierrehumbert 1980). Conversely, the pitch of the stressed syllable of those items which are assumed to be already accessible to listeners are usually accompanied by lower amplitude and pitch (Wennerstrom 1998). In addition, she noted the use of heightened pitch to contrast between two accessible but potentially confusable referents.
Our study sought to identify other features of discourse that influence the intonation used and that provide insight into the relation between intonation and the accessibility of referents. Smith, Noda, Andrews & Jucker (2005) described several strategies that speakers may use to pre-introduce a referent, including the introduction of a schema (e.g., restaurant) before introducing a new referent (e.g., an imperious waiter). These pre-introductions were associated with the use of syntax that ordinarily signals given rather than new information

(cf. Ariel 1996, Chafe 1996). We therefore expected that referents with an identifiable pre-introduction would already be activated to some degree and thus would be introduced with a given rather than a contrastive intonation. We also wanted to explore other discourse features that influence the accessibility of referents and that might be revealed through an analysis of intonation.

Five dialogic retellings of a silent film (The Immigrant, 1977) from the Giessen-Long Beach Charlie Chaplin Corpus (GLBCC) were analyzed. Two participants (A and B) watched the first half of the film together and then Speaker B watched the second half alone. Speaker B then narrated the second half of the film to Speaker A, for whom most of the referents were new.

In Speaker B's narratives, we examined the comparative pitch of several referents. This was done by measuring the pitch of the vowel nucleus in the stressed syllable of each referent, utilizing PRAAT speech-recognition software. We then calculated z-score values for each referent of the speakers to control for overall differences in speaker pitch range.

First, we found that pitch was not equally high for all new referents. As expected, speakers tended to introduce new referents with lower pitch values when they followed pre-introductions. Apparently, speakers assumed that relevant referents were activated by the pre-introduction and thus listeners would not require a higher pitch to cue the activation of a referent, even though it is formally new to the discourse.

Second, we noted several cases in which the pitch value of a given referent was raised during a reintroduction. In each of these instances there was some type of change in perspective immediately prior to the pitch rise. That is, the speaker moved back and forth between the setting of different scenes or the perspectives of different characters. We believe that, in these cases, the speaker needs to continually cue the listener as to what referents need to be more or less active at any point in time. Heightened intonation can guide the listener in selecting which referents to reactivate for a particular segment.

Thus we argue that, in a variety of discourse contexts, degree of intonation rise may be inversely related to the current activation level of a referent and positively related to the level needed for current processing, as judged by the speaker. These observed variations in pitch may reflect the continual management by the speaker of the accessibility of referents, as needed to create a mental representation of the narrative.

Alireza Jalilifar

Generic and linguistic analysis of English and Persian blurbs (lecture)

The concepts of genre and genre analysis have provided valid responses for various types of generic-oriented texts including blurbs which have been favored by authors due to their effective role in selling their books. The main purpose of this study was to identify discoursal patterns, linguistic features, and non-linguistic strategies between English and Persian applied linguistics and literature blurbs in order to locate disciplinary and interdisciplinary similarities and differences. To this end, 160 blurbs written in English and Persian (80 blurbs from each language) were selected and analyzed. The findings demonstrated that each of the two disciplines, despite their minor linguistic and non-linguistic similarities, constituted divergent rhetorical patterns which imply that their discourse communities hardly communicate with each other. This reveals that applied linguistics and literature blurbs are structurally different and have been formed and shaped for carrying out and meeting divergent needs.The study suggests that the existing rhetorical differences in the structure of blurbs in the two languages mark the underlying social structures of Persian and English societies.

Nerida Jarkey

Japanese honorific language in a Taishô women's magazine: Creating the identity of the housewife (lecture)

The widespread rejection of use of honorifics by young Japanese speakers today is seen by many as assertion of egalitarianism. However, the research presented in this paper suggests that, to some extent at least, egalitarianism was actually promoted through the use of the honorific system during the social rejuvenation of the early modern period in Japan.

The paper discusses the use of honorific language in the Japanese women's magazine *Shufu no tomo* (The Housewife's Companion) during the Taish?4 period (1912–1926). Launched in 1917, *Shufu no Tomo* soon became one of the most popular and influential women's magazines in Japan, and remained so until the end of the 1960s.

An investigation of the use of honorific styles in the early editions of this magazine shows that they have a considerable variety of functions. In accordance with the Taishô government's drive to bring education to the masses, and particularly to women, one of these functions is clearly to teach the reader the proper way of showing respect and humility in a socially hierarchical system. This use of honorifics as a means of social indexing often involves the expression of negative politeness; it can be seen as conservative in that it functions to reinforce the established social order.

However, by inviting the common woman to improve and educate herself, the magazine simultaneously

challenges the conservative social system of pre-modern Japan. To this effect, the language styles exhibit a complex interplay of positive politeness strategies (such as the expression of solidarity and the use of the dyadic, interpersonal style) and negative politeness strategies (such as the elevation of the reader and the humbling of the writer). Together these strategies work to portray the housewife as a cultivated and well bred woman, worthy of being regarded as an 'in-group' member with the upper-class role models presented to her, and ready to take her place in the rarefied atmosphere of the world of the 'professional' housewife.
Given the editor's own view of his readership as belonging to the lower or lower-middle classes, along with the highly pedagogical content of many articles, this image was very clearly a deliberate construct of the magazine rather than any kind of reflection of the true nature of the Japanese housewife of the Taishô period. By writing as if she were a woman of good breeding and sensibility, the magazine implicitly encouraged the housewife to aspire to become just such a woman.
The identity construction of the housewife in this magazine is interesting not only in that it shows the way in which honorific and polite language can function to promote egalitarianism. The data examined for this study also reveal a deliberate and, it must be said, highly successful strategy to create an occupationally defined 'in-group' in Japanese society. Rather than being defined along vertical lines, in terms of a social hierarchy, the 'in-group' of the housewife came to be defined during the Taishô period along horizontal lines, and perceived as the ideal 'profession' to which every woman should aspire.

Gerd Jendraschek

Obsolescence, continuity, and innovation in Iatmul: Insights from an intermediate language in Papua New Guinea (lecture)

During the 1990s, the fate of thousands of small languages became a widely debated topic in linguistics. The discussions on language obsolescence, endangerment, and ultimately death, correlate with a debate about the other end of the language hierarchy, where these days English has become the only truly global language. While both trends – the extinction of small languages and the spread of English – are undeniable facts, far less has been said about the languages in between.
On the one hand, these 'intermediate languages', as we may call them, have lost, and will lose domains where they once had an important role, and the quality of the language used may deteriorate, or in more neutral terms, the language will evolve under the influence of other languages. On the other hand, these intermediate languages may conquer, or reconquer, new domains. The language develops new words and new registers, old words refer to new concepts, and the grammatical patterns of dominant languages are imitated. Lexical and grammatical gaps can be filled, thus adapting the expressive potential of the language to modern contexts.
In this talk, I will focus on Iatmul, a Papuan language with over 40,000 speakers and spoken in about 30 villages. The language is fairly large and important by Papua New Guinea standards, where the average number of speakers per language is about 7000. Iatmul does not have a written tradition and is under pressure from the national lingua franca Tok Pisin. The most interesting fact about the social status of Iatmul is its shifting status from first to second language. The main reason for this seems to be the fact that Tok Pisin has established itself among children as the language of the peer group. Although parents continue to address their children in Iatmul (with varying degrees of code-mixing and -switching), communication *among* children is exclusively in Tok Pisin. Adolescents are bilingual, but display various signs of obsolescence, such as conflation of semantically related lexemes, erroneous nominal gender, aspectual under-specification, or errors in clause-combining and verbal valency. However, Iatmul is not (yet) relegated to the sphere of traditional activities. Knowledge of Iatmul is indispensable for anyone living in a Iatmul village. Many young mothers use it for in-group communication, and also to address their children. Men in their thirties discuss everyday matters in Iatmul. The children themselves acquire it as a second language during their childhood. At the same time, neologisms for modern goods are created and spread rapidly, which shows that the language is far from dead.
My presentation will describe how the sociolinguistic environment of Iatmul has evolved in the past century, and how as a result of this the language evolves simultaneously in two opposite directions – obsolescence on the one hand, innovation on the other.

Xiaohong Jiang

Understanding metonymy: Relevance theory and cognitive linguistics (poster)

Metonymy, as a fundamental cognitive mechanism, brings about semantic as well as pragmatic phenomena. For the present purpose of this study, it is better to construct metonymy more narrowly, thus novel metonymic expressions are singled out at the lexical level for an in-depth study. This research attempts to explain how novel metonymy is understood, that is, how the hearer captures the speaker's meaning when a word or a lexical unit is used metonymically. Lexical pragmatics in line with relevance theory is confronted with a genuine challenge for metonymy interpretation. Accordingly, the author has tried to sketch a refined relevance-theoretic approach to metonymy, aiming to offer a way of solving the "transfers of meaning" issue based on people's inferential

association. As a "conceptual cue", metonymy has been a common concern in cognitive linguistics and relevance theory. One similar view they hold is that the semantic representation underspecifies the communicative meaning of an utterance. With regard to the protean nature of word meaning, both approaches are concerned with describing the mental processes involved in meaning construction in which words serve as points of access to the large-scale of encyclopedic knowledge. It is, therefore, suggested that an interdisciplinary perspective is advisable to take for a thorough study of metonymy in the broader pragmatic and cognitive respects. The author offers this paper in the hope of furthering this endeavor so as to expand the scope of the current lexical pragmatics to metonymic uses of words.
The present research copes with three critical issues. Firstly, what constraints the recognition of metonymy? Different parameters are examined in terms of syntactic deviations, selection restriction violations, the principles of relative salience and contextual factors. Secondly, what is the cognitive process of pragmatically unpacking metonymy, i.e. how metonymy is understood when it is used in a specific context? The interaction of linguistic clues, contexts and contiguity relations is explored to establish an integrated model of metonymy interpretation. Finally why is one metonymic expression chosen over an apparent equivalent literal one? As relevant studies in cognitive linguistics are mainly concerned with "metonymic thinking", they say little about the cognitive effects of metonymy in use. Obviously an adequate account of metonymy should be a lot more precise in capturing the variety of effects created by metonymy. The methodology adopted in this study is introspection supported by language data. Most of the sources come from recordings of genuine verbal exchanges and genuine written texts in Chinese.

Rebekah Johnson

Discursive practices in the family context: How adult children and their parents negotiate identity in family discours (lecture)

The context of the family is one of the most important environments for individual identity development and for the learning of social and cultural practices. In the past decade, there has been a growing body of discourse analytic studies of family interaction, examining how socialization of morality, gender, political views, and general social practice is accomplished through family talk (e.g., Blum-Kulka, 1994; Gordon, 2002, 2003, 2004, 2008; Kendall, 2008; Ochs & Taylor 1992, 2001; Paugh, 2005; Sterponi, 2003; Tannen, 2001, 2003, 2004). There has, however, been a lack of studies of families comprised of older adults and their adult children. Most studies have examined families with younger children who live at home. This study examines the discourse among members one American family and the competing identities displayed in family talk among adult children and their parents. Data was collected in the form of digital video recordings of conversations among family members during holiday mealtimes when family members who typically live far apart came together. The recordings were transcribed and analyzed through the discourse analysis method of interactional sociolinguistics. The analysis focuses on discursive practices in which family members are co-constructing their own and one another's identities (i.e., "doing being a father," "doing being a son," "doing being an adult") and on linguistic strategies employed to accomplish identity work through specific pragmatic functions such as criticizing another person's choice, justifying a choice, showing appreciation, and showing resistance. The results show interesting tensions between the multiple identities each person has. The children struggle between "doing being children" and "doing being adults." In addition, generational and gender differences emerge. Patterns and dynamics of interaction are discussed, including ways of being supportive or of showing resistance. The data demonstrates, through sequence and organization, the ways family members co-tell a story, collaboratively attempt to persuade someone, or offer advice. The exploration of family discourse not only adds to the existing literature showing the structure of identity work; the microanalysis of the pragmatic functions employed by family members are indicative of larger cultural practices.

Verena Jung

The problem of defining explicitation and other shifts in English-German coherence structure – how to compare and assess different coherence strategies in English and German originals and translations (lecture)

This paper compares coherence strategies in English and German originals and translations and discusses the usefulness of the concepts of shifts of coherence structure and explicitation. The author looks at cohesive strategies that are only available in English or German, such as pronominal adverbs as vague anaphoric reference in German and word order as cohesive device as well as lexical and logical cohesion in English versus more explicit conjunctive cohesion in German.
The texts studied vary from computer manuals to novels and journalistic texts. In some cases, more than one student translation was also studied, from native or non-native speakers of the target language.
The paper shows that coherence strategies in originals differ substantially between the two languages, there are a number of strategies that only exist in German or only exist in English and the two languages differ with regard

to the use of sentence initial *and* (Dorgeloh 2004) and other conjunctions. Translations often do not reflect the full range of coherence strategies available in the other language. Interestingly, one of the findings of this paper is that explicitation is not as prevalent in translations as argued by Blum-Kulka (1986), Baker (1993), and Kinga Klaudy (1998). It is also argued that different text types and genres seem to have an influence on the prevalence of explicitation and the reconfiguration of coherence strategies during the transfer process to the other language. As in Vivanco (2005) it is argued that all types of cohesive devices have to be taken into account in order to be able to assess explicitation or loss of cohesive structure in translation. As in Gruber (2006) with regard to competent student writing, it is furthermore argued that a comprehensive analysis of cohesive strategies available in the original language and the target language is a prerequisite to successful translation and that the teaching of cohesive strategies is an important part of intercultural pragmatic competence for translators.

Nicholas Jungheim, Sayoko Yamashita, and Megumi Kawate-Mierzejewska

Teaching language learners to be rude: An examination of what learners need to know about rudeness (lecture)

Learners of English as a foreign language may appear rude when they make requests or perform other speech acts in a target culture environment. Japanese EFL learners, for example, may seem rude when misusing the imperative for a request. Such problems can be caused by cross-linguistic influence or cultural differences, such as Japan being a high-context culture where the situation and relationship to an interlocutor can be more important than the language itself. On the other hand, there are situations when rudeness, expressed through language, tone of voice, facial expression, or gesture may be appropriate. These may include refusing that is strong enough to stop an unsolicited sales pitch made by a persistent salesperson, where refusing politely is not so effective. Teachers, however, are understandably more concerned about learners using language properly and politely, and English language textbooks do not usually cover rudeness, much less how to be rude. This calls for a further examination of the role played by rudeness in interactions, especially for second or foreign language learners.

In order to investigate the teaching of rudeness, open-ended questionnaires were administered to two groups. One group included native speakers of English living in Japan. The other group was Japanese learners of English. Native speakers were asked if they had experienced a Japanese person being rude in English and what they thought should have been said. Japanese learners of English, on the other hand, were asked if they had ever been told that they were rude by a native speaker and what they think they should have said. Both groups were also asked if they thought there were situations when it might be appropriate to be rude.

The results of our survey reveal a variety of problematic situations, as well as ones calling for appropriately performed rudeness. A comparison of learners and teachers responses suggests that there may be a place in the classroom for teaching about rudeness beyond the simple example of misused imperatives stated above. Learners should know more about rudeness and may even need to acquire a repertoire of rude behaviors to be able to express themselves with the appropriate illocutionary force to get things done, or at least to be able to understand better when someone is being rude to them. In conclusion, the authors will briefly present an example of rudeness and how learner awareness of such behavior can be developed in the classroom.

Janez Justin, and Maja Zupancic

Plato's protopragmatics of indexicality (lecture)

In *Meno* Plato defends the idea that the speaker cannot simply transmit knowledge to the hearer. Knowledge comes from recollection (*anámnēsis*), not from the teacher's words. In a short dialogue Socrates questions a slave-boy about geometry without teaching him anything. Nevertheless, knowledge is awakened in the latter. Many commentators have criticized this demonstration of recollection, among them D. Edwards in his *Cognition and Discourse*. Referring to Levinson, Edwards suggested that Socrates' questions share the *presuppositions* of their assertive counterparts. We'll try to show that such criticism of Plato's theory of recollection leads to a dead end. A clearer light can be shed upon the dialogue by invoking another pragmatic concept, that of *indexicality*. In *Meno* Plato sets up a scene that Bruner and Tomasello would call *'joint attentional scene'*. Participants in the dialogue point – by using indices 'this' and 'that' – at geometrical objects Socrates draws in the sand, while each of them attends to the other's attention. Indices in Socrates' questions determine for the boy the *perspectives* he has to take in order to answer. The dialogue in *Meno* is only the first among several Plato's testimonies to the indexical nature of dialectic discourse and knowledge. This may seem strange. Indexicality is normally associated with context whereas Plato is thought to be aiming at the universe of forms that is disconnected from this world (from usual contextual parameters of time, space, human agents as material/social beings). As for the dialogue in *Meno*, the objects pointed at are *dianoetic* objects the knowledge of which Plato's epistemology considers as bridging the gap between the perceptions (*pístis*) and the grasp of universals (*nóēsis*). The boy's and Socrates' minds are partly directed to the visible square and diagonal and partly to ideal geometrical figures (forms). Yet in Plato's work the cognition is truly 'spatialized'. Every object

of cognition must be somewhere, in some space (Timaeus). There is a scene that only the eye of the mind can see (Phaedo, Republic). There is a place without color and shape, visible only to intelligence (Phaedrus). In fact Plato provided for one part of the indexical scheme of *logos*, the part that provides the mind with an anchor in space ('here') and directs it to a stable object ('this'). It will be briefly shown that Augustine whose *De magistro* echoes *Meno* provided for the rest of the scheme, the temporality ('now') and agent ('ego'). Plato exploits the concept of indexicality in *Cratylus*, *Timaeus* and *Theaetetus*. He concludes that only *eidetic* objects can be identified demonstratively. In *Theaetetus* there is a passage where Socrates resumes the so-called *Dream theory* that aroused a lot of interest in modern philosophy of language (e.g. in Wittgenstein). Its main idea is in that all knowledge originates in primary elements that we cannot identify indexically (later in the dialogue Plato criticizes this idea). A vague reference to *Theaetetus* is found in Peirce. Whereas Plato's Socrates dreamt about a discourse that excludes all indexicality, Peirce claimed that any discourse would be a mere dream if *indices* were absent from it. Plato's contribution to the concept of indexicality has not been given a proper place in the history of pragmatics.

Miroslawa Kaczmarek

Ethics or etiquette? (lecture)

Globalization processes have been proceeding very fast recently. In the 80's and 90's the US was a dreamland and a world power economy. It is now in depression and the Chinese market is a growing power.

Globalization has often been associated with commerce and business. It has therefore been very often negatively evaluated as aspiring to "lower" values. On the other hand however, it need not have to be associated with the exchange of material products only. When compared with language for instance, it can be associated with the processes of utterance exchange between speakers.

In the case of English and especially in the case of English honorifics (as far as English is considered to be a global language), one may wonder whether non-native speakers use honorifics at all. Do they ever use "sir", "madam", when speaking to their supervisors? Compared to other European languages, English is said to be rather poor in honorifics; no second person pronoun distinction (like tu/vous in French), no distinction in verb forms. One may ask whether addressee honorifics exist in non-native-speakers' consciousness at all?

This paper aims at finding out about reasons for the need of using addressee honorifics as they constitute discourse structures in world languages. The example for this study is taken from Japanese and Polish.

Author claims that conventionalized ways of ritualized, repetitive linguistic behavior of honorific usage encoded in Polish and Japanese verb forms, are endowed in two kinds of meanings. One meaning is related to local qualities of the relationship between speech participants (i.e. concern paid either towards speaker's or hearer's face wants), while the other one deals with global qualities of the speech situation (i.e. marking off the socio-psychological distance between speech interlocutors).

In other words, the use of addressee honorifics operates on two meaning dimensions. The primary meaning which is directly bound to the actual meaning of predicate in a sentence can be associated with ethical values, while the secondary meaning which is less associated with the meaning of a verb predicate but with the qualities of the overall speech situation, like the level of formality or the socio-psychological distance between speech interlocutors, is more likely to be associated with the cultural value of etiquette.

In the contemporary era of East-West cultural mix, it appears that the problem of ethics/etiquette dilemma will become one of key concepts in order to judge, discuss and contemplate intercultural miss/communication. Cultural values are neatly encoded in language structure. We all need ethics and etiquette in order to build a properly functioning society. Is ethics primary or secondary on the intercultural arena? Or maybe it is the etiquette that has been too neglected so far? This paper will try to discuss the subject from the perspective of Japanese and Polish comparative discourse analysis.

Tomoko Kaneko, Mika Ishizuka, Takako Kobayashi, Sayo Natsukari, Naoko Ochi, Misuzu Takami, and Emiko Takano

The development of cohesive ties in English by Japanese university students (poster)

Learners' grammatical knowledge is not only seen in structuring isolated English sentences but more clearly seen in the grammatical and lexical relations that hold across sentence or clause boundaries. This study tries to find out how the use of cohesive ties, i.e. ties of reference, substitution, ellipsis and conjunction, develops according to the proficiency levels of the Japanese learners of English.

The data used for this study is LINDSEI (Louvain International Database of English Interlanguage) Japanese sub-corpus. LINDSEI is a spoken learner data based on three phases of face-to-face interviews. The part in the corpus used for the present study is the storytelling phase based on four sequences of pictures. The participants were asked to tell a story in English based on the four pictures. Following the same interview style, another 25 samples from advanced level Japanese learners of English (university students who have experiences studying in the U.S. for over 18 months), as well as native speaker base-line data, were also complied in order to compare

with LINDSEI storytelling part.:
The learner data was divided into three groups: advanced level, intermediate level (data from 26 university students who have experienced studying English in the U.S. less than four months who were judged as higher level speakers among the 51 LINDSEI Japanese Sub-corpus by two native speaker raters) and novice level (data from 25 university students who have experienced studying English in the U.S. less than four months who were judged as lower level speakers among the above corpus by two native speaker raters). All the data was tagged for the use of cohesive ties, frequencies, and correctness of each tie and were computer analyzed using a language analysis tool.
The results show that the use of cohesive ties by learners becomes more frequent as their proficiency levels goes up in the following points: they use definite article, possessive pronouns, and conjunctions other than "and" and "but" more frequently; on the other hand, they use the pronoun "I" less frequently in their description. It shows that the advanced learners were able to (1) make stories from the standpoint of the third person, (2) use wider varieties of conjunctions and (3) be more conscious about showing cohesiveness using cohesive ties in English. It was also found that they even overuse some of the ties and that although the learners do not use the same devices to show cohesive ties as native speakers of English, they try to communicate the sequence of their segments of the story in various ways including numbering and interjections.

Megumi Kawate-Mierzejewska

In what way do age factors influence on the development of pragmatic competence?

(lecture)
The critical period hypothesis says that there is a period when human beings can acquire language without making efforts; however, it appears not many people have discussed the critical period in the development of pragmatic competence. Therefore, this paper investigates if there are differences between people moving to Tokyo from Kansai (the west of Japan) after puberty and those who moving to Tokyo before puberty in the development of pragmatic competence and, in what way.
12 native speakers of Japanese (NJs) born in the Kansai Japanese speaking community but now living in Tokyo (the east of Japan) (KJs) and 100 NJs born and living in the Tokyo area (a control group: TJs) participated in this study. Six KJs moved to Tokyo before puberty, and the other 6 KJs moved to Tokyo after puberty. The participants were university students and office workers ranging in age from their 20^{th} to 50^{th}.
A Discourse Completion Test (DCT) consisting of 5 situations was created based on the previously conducted pilot test. The DCT was distributed in class or office. Each participant took about 10-15 minutes to complete it. In addition to DCT, 12 KJs were interviewed to confirm the DCT results. The interviews were recorded.
In analyzing the data, the core issue (e.g., showing off) in each scenario was first highlighted. Then, each response in each scenario was first divided into two categories, "yes (e.g. showing off)," or no (e.g., never showing off), and further coded to examine each utterance in detail. Finally, utterances by the participants who moved in Tokyo before puberty were compared with those by the participants who moved in Tokyo after puberty. Moreover, responses made by TJs were used as the control data.
The results indicate that pragmatics competence may be acquired unconsciously along with the development of mother tongue (L1) in its speaking community. Based on the results, this presentation will discuss goals of teaching pragmatics, and the effective ways of developing pragmatic competence in both JFL (Japanese as a foreign language) and EFL (English as a foreign language).

Mikhail Kissine

The pragmatics of epistemic modality (lecture)

In order to enrich the first-order propositional logic with modal operators such as N (necessity) and P (possibility), even in the simplest way (the K system), one needs the necessitation rule:
$\vdash p \Longrightarrow \vdash N(p)$
The necessitation rule tells us that, from the truth of p one is entitled to infer that p is necessarily true.
Take a simple example like (1):
(1) John is a vegetarian.
What the necessitation rule predicts is that whenever (1) is true, (2) is true as well:
(2) John must be a vegetarian.
Since N(p) entails p, it follows that asserting (1) should be equivalent to asserting (2). Yet, as first stressed by Karttunen (1972), this is clearly not the case. In examples like (2), the use of *must* seems to carry the information that S doesn't know or doesn't believe that the propositional content under its scope is true.
Yet, as Karttunen (1972) also notes, it is not always the case that an utterance containing a non-deontic *must* is weaker that the corresponding non-modalised version.
(3) If p, then q
p is true

Therefore q must be true

It has also been observed that the epistemic must seems to have an evidential function. The presence of must signals that the content under its scope has been acquired through some inferential process, and not directly perceived (Dendale 1994; von Fintel and Gillies forthcoming).

I shall adopt the Lewis-Kratzer's semantics for modals, according to which must is a universal quantifier over possible worlds, such that its domain is determined on contextual grounds (Lewis 1979; Kratzer 1991b). On the pragmatic side, I shall use the very familiar picture of assertion, according to which an assertion that p is an attempt to enrich with p the set of presuppositions that are in force within the context of conversation (Stalnaker 1978, 2002). I shall show that the combination of these two views predicts that no natural language expression of necessity can be assigned the conversational background as domain of quantification, that is, that no epistemic necessity operator can be defined referring to mutual knowledge — save for a blatant, and unjustified violation of Grice's (1975) third Manner Maxim. This result will allow me to posit a Gricean mechanism of domain restriction that predicts the discursive effects associated with the use of *must*. The account thus put forward is contextualist in nature. This is to say, I contend that the truth-conditions of an utterance containing an epistemic modal depend on the body of knowledge/beliefs that is contextually relevant to determining the domain of this modal. This way of thinking about the content of epistemic modals came recently under the threat of puzzling facts about the use of epistemic possibility operators (Egan, Hawthorne and Weatherson 2005). In the last section of this paper, I shall show how a contextualist view — at least mine — can resist to such attacks.

Hiroaki Kitano

Conjunctive expressions with verbs of saying, and the dialogic nature of language (poster)

In many typologically diverse languages, such as Chinese, English, Japanese, Korean, Mongolian, or Meithei (Tibeto-Burman language), among others, one can find conjunctive expressions that include the verbs of saying. For example,

English: *that being said* (functions as a sentence-initial connective)

(1) If a piece does not have either of these logos, it most likely is not Swarovski. *That being said*, there were some authentic pieces done that did not carry either logo but are considered Swarovski and indeed are!

Japanese: *to wa ie* ("although")
QT TOP say
to yuu no wa ("that is because")
QT say NML TOP

(2) *Yootai wa antei siteiru.*
condition TOP stability is
To wa ie, mada rakkan wa dekinai.
QT TOP say still optimism TOP cannot.do
'(His) condition is stable. However, we still cannot be optimistic.'

Mongolian: *ge-bch* ("but")
say-CONC

(3) *Mongol-d mashin ikh uetei.*
Mongolia-LOC car very expensive
Gebch Yapon-d kharitsanggui khyamd baina.
but Japan-LOC relatively cheap COP
'Cars are expensive in Mongolia. But they are relatively cheap in Japan.'

(CONC concessive; COP copula; LOC locative, NML nominalizer; QT quotative; TOP topic)

As is observed by a cursory look at the above examples, the concessive (or adversative) meaning is by far the most commonly found in the conjunctive expressions under investigation, although other meanings can also be expressed in some languages.

In terms of morphosyntax, these expressions vary considerably; some are multi-word phrases, and some others are multi-morpheme words. However, the fact that they are found in many unrelated languages needs explanation.

This study argues that the phenomenon may be regarded as an instance of self-quotation; the "quotee" and the "quoter" are the same person. The speaker says something, and there is another "self" who hears the speech and quotes it. Here, it is as if the speaker were engaged in a dialogue even in a monologic portion of conversation. The dialogic nature of language is reflected in the conjunctive expressions dealt with in this study, which are examples of self-quotation.

Evidence supporting this idea comes from studies on the dialogic nature of language (Ford 1994), studies on concessives (Couper-Kuhlen and Thompson 2000, Schwenter 2000) which discuss the dyadic/dialogic nature of

concession, and from grammaticalization studies (e.g. the interactive basis of rhetorical questions, Herring 1991).

Sachiko Kondo

Pragmatic development in a study abroad context: Co-constructing accounts for assessments (poster)

This paper investigates how 2nd language speakers in a study-abroad context developed their pragmatic abilities by observing how both 1st language speakers and 2nd language speakers co-construct accounts in assessment sequence.

Using the theoretical framework and methodology of conversation analysis (CA), the study attempts to explore the development of "the competencies that participants use and rely on to co-construct orderly and mutually understandable courses of action (Atkinson & Heritage, 1984; Sacks et al., 1974; Schegloff, 1984)". The paper particularly focuses on how participants make accounts for their assessments. Goodwin & Goodwin (1992) define assessments as "evaluating in some fashion persons and events being described within their talk". Micro-analysis using CA reveals how participants in talk-in-interaction create meanings and socially align themselves in assessment sequence (Pomerantz, 1984).

The participants of the study are six Japanese high school students who home-stayed for one year in the United States and attended local high schools. They were asked to self-select native interlocutors and audiotape conversations during their stay in the U.S. Recordings took place twice, the first set of data being taken three months after their arrival (Time One) and the second set of data taken two months before their departure from the U.S. (Time Two).

The results indicate that in Time One, when L2 speakers make assessments, their accounts are either very short or not followed by accounts. L2 speakers orient to this L2 speakers' lack of extensive accounts by elaborating on accounts for assessments made by the L2 speakers in co-constructed ways. In addition, although L2 speakers rarely use the assessment pattern of 'assessment expression + account with an explicit account marker (because)' in Time One, they are constantly exposed to the pattern when L1 speakers use it in their interactions.

On the other hand, in Time Two L2 speakers not only elaborate on accounts for their own assessments but also contribute to co-construction of accounts for assessments initiated by L1 speakers. In addition, L2 speakers' accounts are prevalently prefaced with an explicit account marker "because".

The study indicates that L1 speakers are not only constantly showing the social pattern of assessment activities, but also encouraging L2 speakers to participate in the pattern in co-constructive ways. The development that was observed between Time One and Two can be attributed to the kind of experience that L2 speakers got through such talk-in-interactions with L1 speakers.

Junko Kono

Interpreting non-literal utterances in elderly people with dementia (poster)

With increasing longevity, and the resultant rapid increase in the size of the elderly population, there is an urgent need for research into the problem raised by dementia. The main purpose of this research is to survey and analyse dementic elderly people's ability to interpret non-literal utterances, focusing in particular on their meta-representational ability.

Firstly, Experiments 1 and 2 assessed dementic elderly people's ability to attribute a false belief to others. The scope of the study was then widened to analyse the data taken from Experiments 3 and 4 (conducted at a nursing home) in order to investigate what makes communicating with elderly people with dementia difficult. Experiment 3 looked at metaphor, while Experiment 4 dealt with irony. The predicitons were that elderly people with dementia who lack comprehension of another person's false belief should be incapable of understanding non-literal utterances, which require some understanding of the speaker's intention, since the literal meaning of the utterance is not sufficient for interpretation. The results showed, however, that metaphors can be appreciated without mind-reading, while participants who lack a mind-reading ability were incapable of comprehending ironic utterances. In addition, the relationship between the degree of mind-reading ability and ability to carry out pragmatic interpretation is considered.

Thirdly, the study considers the ability of verbal communication that elderly people lose in the very early phase of (senile) dementia. Unfortunately, because of the participants' rapidly progressing dementia, only limited observations were possible.

Svenja Kranich

Epistemic modality between marker of true uncertainty and politeness strategy. Evidence from English and German popular scientific writing (lecture)

In (popular) scientific writing, the marking of full, high or low certainty concerning the truth of a statement or the validity of a conclusion can be considered very important. One would thus expect that epistemic modal markers, such as *may*, *might* or *can* would be rendered faithfully in translations of such texts. However, as the proposed study, based on an English-German translation corpus of popular scientific articles from 1978 to 2002, shows, there are remarkable differences in the marking of epistemic modality in English popular scientific texts and their translations into German. The following example illustrates a recurring difference:

English Original:
Developing anti-hepatitis C therapies may be about to get easier.
German Translation:
Wahrscheinlich wird es den Forschern bald leichter gemacht, solche Therapien für Hepatitis C zu entwickeln.
"Probably it will soon be made easier for scientists to develop such therapies for hepatitis C."

The example shows that translators sometimes decide to use a different modal, in this case the modal adverb *wahrscheinlich* ("probably") instead of *may*. Almost invariably when a not strictly equivalent modal element is chosen by the translator, it is a modal that expresses greater certainty than the modal in the English source. Sometimes modal marking is even left out altogether, and the proposition is rendered in unmodified form.
The proposed paper will argue that such instances do not actually represent mis-translations, but that these translation choices can be related to the different textual functions that epistemic modal markers have in English and German popular scientific writing. In the English texts epistemic modals are commonly used not to mark true uncertainty on the part of the author, but rather as a hedge. They serve to make the statements more indirect and thus less potentially face-threatening, leaving the addressee more room for disagreement. The German genre conventions, on the other hand, are characterized by a preference for strong claims and direct assertions. One can thus argue that translation choices as the one exemplified above are actually justified and simply show the adequate adoption of a cultural filter (see House 1997), i.e. they serve to make the text suit more the genre expectations of the target speech community.

Paul V. Kroskrity

Ethnopragmatic and ideological factors in the grammaticalization of Arizona Tewa negation (lecture)

This paper examines the intersection of grammar, ethnopragmatics, and linguistic ideologies in an attempt to account for the formal affinity of negation and subordination in Arizona Tewa and to develop a more comprehensive model of grammaticalization. Arizona Tewa is one of the Tewa Languages (including Rio Grande Tewa and Santa Clara Tewa) of the Kiowa-Tanoan language family. It is spoken in the Village of Tewa, on First Mesa of the Hopi Reservation, by a community of about 700 individuals who are the descendents of the only post-Pueblo Revolt (1696) group to abandon its original villages yet retain its distinctive language for three centuries (Kroskrity 1993). Based on three years of linguistic, sociolinguistic, and ethnographic research in that community, I identify linkages between the syntactic structures of predicate negation in Arizona Tewa, local norms of "doing negation" including cultural notions of polite speech and language users' contextualization of grammatical negatives, as well as local ideologies that index the forms to prestigious elites within the Tewa community. These levels of analysis contribute to a comprehensive account of grammatical innovation in which pragmatic and ideological factors inform the grammaticalization of negation. (1) sen kwiyo we-man-mun-di (man woman NEG1-3/3:AC-see-NEG2) 'The man did not see the woman.' (2) he'i sen na-men-di 'o-yohk'o (that man 3-STA-go-SUB 1:STA-be asleep) 'When that man went, I was asleep.' Examples (1) and (2), illustrating a negative and a subordinate construction, display a formal affinity in clause final –di. The second element (NEG2) of the discontinuous negative is phonologically identical to the dependent clause-final subordinator in (2). I argue that this similarity is not an accident but rather a linguistic reanalysis of the subordinator when used in negative constructions as an obligatory second element of a discontinuous NEGATIVE morpheme. Though the Arizona Tewa do not currently use "elaborated negatives," I did find them in a politeness level still spoken by elders at the time of my initial fieldwork during the 1970's though these norms have not been practiced in everyday speech (t'owa-bi hiili) by younger generations. The fact that this speech was modeled on kiva speech (te'e hiili) and generally associated with high-prestige ceremonial leaders also contributed to its success as a reproducible speech convention. Comparative evidence from Australian Aboriginal Languages such as Dyirbal (Dixon 1972) and the Western Dessert Language (Douglass 1964) suggests that negatives in these languages also display grammaticalization of materials in a required second affirmative clause though we have less information of the role of ethnopragmatic and ideological processes in these developments. This study concludes by offering a more complete and integrated model of how language ideologies and ethnopragmatics mediate between language use and linguistic structure in processes of grammaticalization. As such it offers a refinement of existing models of how considerations of "face" and local ideologies impact grammar (e.g. Brown and Levinson 1987) and adds an ideological dimension to recent attempts to "rethink" grammaticalization as a process (e.g. Lopez-Couso and Secane 2008).

Chi-hsien Kuo

Conditional relations and discourse functions (lecture)

This study examines conditionals in terms of cognitive domains and their relationships with the discourse functions of conditionals. Sweetser (1990) has argued that conditionals, like many kinds of conjunctions, are interpretable as joining clauses on several different domains. The three domains on which the conditional clause and the main clause are found to be related include content, epistemic, and speech act. Instead of examining constructed examples taken out of context, this study collected data from naturally-occurring speech and investigates how conditionals in use can be categorized into these cognitive domains and their interactions with discourse functions of conditionals, i.e. repeating, presenting the opposite, broadening, narrowing down, and polite directives (adapted from Ford and Thompson 1986).

The data base of this study consists of interactions occurring in three sets of settings: four episodes of TV talk shows, four radio talk shows, and five casual conversations between close friends, in which there are 204 conditionals. The functions of the conditionals are first assigned according to the roles they play in the organization of discourse. Then I identify the domains each of the conditionals operates on and compare the distribution in three sets of data.

Sweetser points out that a given conditional can be ambiguous and may be interpreted in two different domains. Examining conditional sentences in English, her study cites verb tenses as a factor of the interpretations. This study presents how conditionals in Mandarin are processed in different cognitive domains and discusses and compares ambiguous interpretations between English and Mandarin. This study also compares how different conditional relations are used in the three types of interactions in the data. Furthermore, I examine how conditionals expressed in different cognitive domains are used to play different discourse functions. By using conditionals found in naturally-occurring interactions, this study helps understand the roles conditionality plays in the organization of text and the reasoning process in human interactions.

Shuya Kushida

Confirming understanding and appreciating assistance: Uses of nn-type and soo-type tokens in response to understanding check in Japanese conversation (poster)

When a recipient finds some problem in an utterance, one way of initiating repair is to offer a candidate understanding of the utterance (Schegloff, Jefferson & Sacks 1977) . To confirm such understanding, two types of response tokens, *nn*-type tokens and *soo*-type tokens, are available to a trouble-source speaker in Japanese conversation. This study explores how the two types of tokens are differentially used to confirm a candidate understanding. The primary finding is that whereas *nn*-type tokens simply confirm the understanding, *soo*-type tokens not only make a confirmation but also appreciate that the recipient has made assistance by offering better words for what the speaker wanted to say.

(1) and (2) are cases in point (An arrow indicates an understanding check and an asterisk indicates its confirmation).

(1)

((Three university students majored in education, Goto, Osawa and Oyamada are talking. Osawa has just given his opinion that Japanese history is not an interesting subject to high school students.))

01 Oyamada: iya demo are omoshiroku dekiru kyooka desu yo.
But (you) can make it interesting.
02 (0.5)
03 → Goto : Nihonshi?
Japanese history?
04 (0.8)
05 * Oyamada: n:n .
Yeah.

(2)

((Yoko is telling a story about a strange girl she saw on campus.))

01 Yoko: hunde:,(0.6)nanka ne(0.3) ontoo no mae- (.)
asoko ne zu:tto tootte sa:,(0.2)itta n da kedo,
And (0.6) uh:m (0.3) I went all the way across the ontoo,
02 Maki: ontoo to wa ongakutoo no koto ka ne?
Ontoo, you mean ongakutoo((music building)) ?
03 * Yoko: soo soo soo.
Right right right.

In case (2) , the trouble source in Yoko's turn is *ontoo*, an abbreviation of *ongakutoo* ('music building'), by which she makes a locally initial reference (Schegloff 1996) to a particular building on campus (line01).

Maki's understanding check replaces the trouble source with its unabbreviated form (line02). Yoko can now see that not only Maki understood the referent, but the reference form in the trouble- source turn was not properly recipient-designed (Sacks & Schegloff 1979). With *soo*-type tokens, Yoko not only confirms Maki's understanding but also appreciates that Maki has offered a better word (line03).
In contrast, in case (1) , the trouble source in Oyamada's turn is a pronoun *are* ('that') , by which he makes a locally subsequent reference (Schegloff 1996) to 'Japanese history' (line01). Goto's understanding check simply restores the antecedent (line03). With a *nn*-type token, Oyamada simply confirms Goto's understanding (line05).
These observations can be connected to another set of observations on the two types of tokens. First, wheras *soo*-type tokens are regularly used to accept other-correction, *nn*-type tokens are rarely used. Second, a speaker who has initiated word search regularly uses *soo*-type tokens to accept the recipient's offer of a candidate word. However, he/she rarely uses *nn*-type tokens to accept it.
Taken together, a trouble-source speaker can use *soo*-type tokens to appreciate that an assistance in speaking has been made by a recipient. By responding to an understanding check with *soo*-type tokens, a speaker both confirms understanding and appreciates assistance in speaking.

Sylvie Lamoureux

Language policy, language planning & the politics of language in higher education access policy in Ontario (Canada) (lecture)

Since 2006 the Ontario government, as most jurisdictions worldwide, has implemented a number of initiatives aimed at increasing the postsecondary education participation of its citizens. While most initiatives are aimed at Ontarians in general, several target five groups identified as under-represented in further and higher education by the Rae Report (2005). These groups include Aboriginal and First Nation citizens, some immigrant groups, persons with (dis)abilities, :; first generation ;; students, and members of Ontario's francophone minority. Francophone under-representation in further and higher education has been well documented since Churchill & Quazi's ground breaking study of the province's education system in 1985. Initiatives over the past twenty years have helped close the high school graduation gap, but have yet to erase the gap in postsecondary participation, particularly in certain undergraduate programs and most graduate and professional programs (Frenette & Quazi, 1996; Rae, 2005; Labrie & Lamoureux, 2008).
This lecture will draw on data collected in two different empirical studies to show how the politics of language shaped policies aimed at increasing access to the province's bilingual and francophone institutions rather than increasing Ontario's Francophones access to postsecondary education. We will demonstrate how local actors and Francophone government officials are tying questions of access to concepts of linguistic loyalty and linguistic identity, despite 1) research indicating the importance of factors other than language on access to postsecondary education (Frenette, 2002, 2003; Jones et al., 2008) and 2) limited geographical access to bilingual universities and French first-language colleges. The analysis and conclusions presented are based on a) critical discourse analysis of semi-direted interviews with guidance counsellors in Ontario's from 25% of schools in the province's French first-language school system; b) frequency analysis of the more than 40 000 direct Francophone registrants to Ontario's colleges and universities from 1998 to 2006; as well as c) thematic discourse analysis of Government policy documents and correspondence with college and university administrators regarding the implementation of Ontario's various access policies.
Discussion will highlight how the politics of language, a narrow interpretation and extension of the province's "Aménagement linguistique" policy for its French language K-12 school system are not serving the higher education needs and realities of Ontario's Francophone population, perpetuating the participation gap in further and higher education for this group. It will also highlight the need for sociolinguistic and pragmatic based studies of further and higher education.

Daniela Landert, and Andreas H. Jucker

Talking back in mass media communication: The blending of public and private in letters to the editor and online commentaries (lecture)

Koch and Oesterreicher (e.g. in Koch and Oesterreicher 1985; Koch 1999) have developed a model of communication that distinguishes consistently between the phonic and graphic realisation of language on the one hand, and between the language of immediacy and the language of distance on the other. The language of immediacy is typically but not necessarily realised in the phonic medium and the language of distance typically but not necessarily in the graphic medium. We believe that in order to analyze current trends in mass media communication, this model needs to be enriched. In this paper we propose that their dimension of immediacy versus distance needs to be separated into three different dimensions. We, therefore, distinguish systematically between the communicative situation (the scale of public accessibility), the content (the scale of privacy) and the linguistic realisation (the scale of linguistic immediacy). Until recently, letters to the editor were characterized

by non-private contents and the language of distance, i.e. rather formal language with a formal vocabulary, complex syntactic structures and formulaic opening and closing lines ("Sir,", "Yours faithfully"), and authors tended to adopt a professional rather than private role, basing their comments on expertise (e.g. "As an economist I can only describe it as a massive misallocation of resources."). In the discussion sections of online newspapers, on the other hand, in spite of their undoubted worldwide public accessibility, there is a strong tendency towards content that frequently draws on the personal experience of the authors (e.g. "[...] I could hardly hear myself think for the amount of noise a few of the people there were making."), and informal and emphatic language is common (e.g. "Well some of us DO actually read and use libraries to study in. We're not all dumbos […]"). Thus both the letters to the editor and the more recent online comments are publicly accessible, but they differ considerably with respect to content and linguistic realisation. Differentiating Koch and Oesterreicher's language of immediacy along the three scales of communicative situation, content and linguistic realisation allows us to describe current trends of blending public and private in mass media communication. Our data is drawn from letters to the editor of the *Times* published in 1985 and discussion forums of the *Times Online* published in 2008.

Chung Wa Law

The use of request strategies in Cantonese school aged children (lecture)

This presentation report the findings of the selection of request strategies by Cantonese speaking children in respond to situations with varied social variables. The variables including power and distance of the hearers and the imposition of the events which played a role in the hearer's perception of face threatening acts (Brown & Levinson, 1987). Blum-Kulka, House and Kasper (1989) documented that adult's linguistic realizations are different in respond to different social variables in the Cross Cultural Speech Act Realization Project (CCSARP). Lee-Wong (2005) compared the request strategies used by native English and native Cantonese speakers in Hong Kong context. She found that both the native English and Cantonese speaking adults tend to use direct request strategies accompanied by a different proportion of syntactic and lexical devices to reduce directness. The cultural differences in the choice of request strategies in respond to the social variables could be explained by the differences in the perception of politeness and face threatening acts between Chinese and people in western countries (Gu, 1990).

Modified Cartoon Oral Production Task (MCOPT) is developed to investigate the possible effects of social variables in the productions of request. Rose (2000) used the Cartoon Oral Production Task (COPT) to sample the speech acts used by school aged children living in Hong Kong. The test consists of several single picture cartoons illustrating situations for the participants to role play the main character. The MCOPT presents situations by one-episode stories consisting of four pictures per situation. This could help participants to have a better understanding of the situation by familiarizing the events and the characters. The social variables are categorized as either positive (+) and negative (-) based on the questionnaire completed by the school aged children. The variables are evenly distributed to thirty two situations. For example, the situation about asking mother to clean up the table for the child could be analyzed as power (+), distance (-) and imposition (-). Twenty four students from primary one, primary three and primary five students participated in the study. The number of male and female participants in each age group is balanced. The language performance of each participant is within age appropriate ranges as verified by the 'Test of Hong Kong Cantonese Grammar' which is a subtest of 'Hong Kong Cantonese Oral language Assessment Scale' (The government of SAR, 2006). Data collection was conducted in a quiet room accommodating only the experimenter and the participant. The utterances of the participants are transcribed orthographically in CHAT format (MacWhinney, 1995). The coding system developed by CCSARP is used to classify the request strategies produced by the participants (Blum-Kulka, House & Kasper, 1989).

Elisabeth Le

Diversity of interactions within editorials and media identities: Le Monde from 1999 to 2001 (lecture)

In their editorials, newspapers situate themselves in and vis-à-vis the diversity inherent to society. This paper presents the results of a qualitative study on how *Le Monde*'s (LM) re-construction of society interactions express its individual and collective identities. Conducted in a methodological framework that combines linguistic analyses with the Orchestra model (Winkin, 1981) and the Cascading Activation model (Entman, 2004) in Communication studies, this paper is part of a larger study on 150 editorials published from 1999 to 2001, a time when the French Executive (i.e. President and Prime Minister) was marked by a right-left cohabitation.

On the internal stage, the qualitative study focused on the affair of Méry's tape and on French institutional issues. Despite LM's claims of equitable critical scrutiny of the entire political class, a close examination of the voices' orchestration reveals LM's strong and systematic opposition to President Chirac (RPR). Prime Minister

Jospin (PS) does not escape criticism either, but it is quite milder. The only member of the opposition to be figured favourably is Giscard d'Estaing (UDF) when his positions divide the right-wing presidential side. All other actors are generally considered as members of the right or left political side. Be they from left or right, their input in the debate is most often exposed in a non-partisan manner when considered at the micro-level (i.e. intra-sententially), but they function as pawns in LM's argumentation towards its (non-neutral) goals at the macro-level. In the editorials' ocean of criticisms, LM poses itself as the only one who rises above murky waters and rightfully faces its responsibilities, thereby affirming its individual identity within French society.
At the European level, the qualitative study focused on European institutional issues. A survey of all actors presented in the editorials reveals that Jacques Chirac, Lionel Jospin and the 14 other member States of the EU are presented under a positive, negative and neutral light. However, Chirac is presented positively in a restricted context, i.e. when he is said to act in agreement with the government. Actors not related to one of the member States (i.e. from the USA) are presented mostly in a neutral manner but again certainly not to neutral ends. Indeed, LM defines its specific pro-European position (i.e. individual identity) but manoeuvres from a French perspective marked by a right-left cohabitation (i.e. collective identity).
In international matters, the qualitative study focused on the second Chechen war. In the very rare cases when Russian or Western actors are presented positively, it is to underline how the others, the great majority, do not behave in an appropriate manner. In contrast to the editorials on the Méry's affair and on French or European institutions, actors are rarely presented neutrally. In defending human rights, LM behaves according to one of the pillars of French national identity but "rises above it" and thus manifests its individual identity by criticizing the West, including France, for not doing enough.

Cynthia Lee

Interlanguage pragmatic comprehension: A cross-sectional study on young Cantonese learners of English (lecture)

The cross-sectional study describes and discusses the development of young Cantonese English learners' interlanguage pragmatic comprehension ability by means of multiple-choice comprehension exercises and verbal protocols. A total of 176 primary and 156 secondary students aged seven to seventeen, representing different age groups, English learning experiences and proficiency levels were randomly selected from six participating schools. They completed a multiple-choice comprehension exercise in which five speech acts, namely apology, complaint, compliment, requesting and refusal were contextualized in 12 dialogues, featuring varied power hierarchies and level of (in)directness. One fifth of them verbalized their thoughts while working on the exercise.
The study found that there was a linear progression in both groups of participants' performances, despite the mild fluctuation between the two stages of learning. According to verbal protocols, errors were caused by their literal interpretation of the dialogues and communication knowledge, and sometimes inadequate linguistic competence. The first two factors particularly hampered their comprehension of the two relatively complex indirect refusal contexts. The findings seem to lend support to the direct relationship between interlanguage pragmatic comprehension ability, age, language proficiency and pragmatic awareness. They shed light on learning and teaching pragmatics in the L2 classroom.

Sirpa Leppänen, and Arja Piirainen-Marsh

Linguistic and stylistic variability in a bilingual gaming activity: Animation and stylization of game characters' talk (lecture)

Computer and video gaming represents a new type of communicative activity which is structured by the material and semiotic resources of the technologically mediated event as well as the local structures of talk and interaction through which participants assemble the activity of game-playing. Although gaming has been the focus of extensive multidisciplinary research, studies of gaming as a site for multilingual practices are only beginning to emerge. This paper examines the skilled verbal and nonverbal practices through which participants engaged in collaborative play draw on the locally available language resources to create the context of play and display their involvement and expertise in the relevant tasks and activities.
The data originates from interactions where teenagers are playing console-operated video games. The play sessions are bilingual in that the language of the games is English, a foreign/second language to the players. For the players, managing the trajectory of the game requires continual engagement with the game language (English texts and voice over dialogue) in order to follow the narrative and manage the game. The language resources that players draw upon in their participation are thus diverse, involving variability of both first and second language use. The players frequently interact with the game by animating utterances belonging to the game world, either reproducing turns from the game or addressing their words to the virtual characters. When doing this the players use language alternation, exploiting both interlingual and intralingual variability as contextualisation cues (Gumperz 1982, Auer 1998).

While building on previous research on the sociolinguistic processes whereby language users alternate and cross between different languages, stylize them in different ways (Rampton 2006), and deploy different voices (Bakhtin 1981) in order to negotiate their identities (Hill & Irvine 1992, Rampton 1995, Bauman 1996) in different settings, the focus here is on the way in which linguistic elements and voices made available by the game serve as local resources through which the players manage and make sense of the game. Through detailed analysis of excerpts drawn from the data, the paper aims to demonstrate the ways in which players draw on both code-switching and style shifting to accomplish 'voicing', and to examine the functions that such shifts accomplish. We demonstrate how players use inter- and intralingual alternation to display situated identities and agency, signal their level of engagement with the game and co-construct their interpretations of and affective stance towards unfolding scenes and actions. It is through these practices that players interweave their actions with scenes and events in the game world and organise their experience of collaborative play as a meaningful social activity.

Cheung-Shing Sam LEUNG, and Lornita Wong

Use of request strategies in Cantonese-speaking preschool children (lecture)

In recent years, research on the pragmatic and discourse abilities of children in different languages and ethnic groups has grown. Studies by Berman & Slobin (1994), Ninio &Snow (1996), and Blum-Kulka & Snow (2002) provide useful and important information on the development of narrative and pragmatic skills in children. However, research on the pragmatic development of Cantonese-speaking children is scarce. Request is one of the most commonly found conversational acts in children's daily life and it forms an important domain in children's communicative competence. In making a request, the child needs to know the grammatical form and its function, and uses it in the appropriate context.

In this study, we reported our investigation of the use of request strategies by children in Hong Kong. A total 40 (age 3, and 4) pre-school Cantonese-speaking children (20 per group, half boys and half girls) were recruited from local kindergartens. All children selected were normally developing and were born in Hong Kong with parents speaking Cantonese at home. Following the suggestion of using puppets in role-play (Andersen 2000, Ervin-Tripp 2000), we asked the children to help the puppet to make requests to other puppets in different scenarios with contextual variation in (i) age of addressee, (ii) social status of the addressee, (iii) setting, and (iv) goal. Adopting the coding and analysis by Blum-Kulka and her associates in the Cross Cultural Speech Act Realization Project (CCSARP), o ur study showed that these contextual factors have different effects on the use of strategies by children. There were also differences in the use of realization of request strategies made by boys and girls. In our presentation, we will discuss our findings in relation to previous work on the request development in the literature.

Juan Li

"Do you understand yourself?" - A cross-cultural approach to cognitive metaphors (lecture)

The contemporary theory of metaphor developed by Lakoff, Johnson and Turner has generated fruitful cross-cultural studies on language, culture, and cognition. The purpose of this study is to contribute to cross-cultural research on the metaphoric systems of language as understood by cognitive linguistics through a comparative analysis of conceptual metaphors of the Self in English and Chinese. Since it is traditionally understood that a major difference between the Western culture and the Chinese culture is the different values placed upon individuals and the Self, studying metaphorical expressions related to the Self in English and Chinese will offer interesting insights into how the Self and the various manifestations of it are constructed and understood in each language and culture.

Drawing on the main metaphor schemas for the Self identified by Lakoff and Johnson (1999), my study aims to show that to understand how an abstract concept such as the self is conceptualized in different languages and cultures, we can look at how the conceptual metaphorical structures for this concept are built into colloquial language in each culture. Using a cross-cultural approach allows us to understand to what extent the metaphorical conceptualizations are based on universal human experiences and to what extent they are driven by cultural-specific experiences. My study, therefore, asks three related research questions: 1). How are the metaphorical conceptualizations of the Self similar and different in English and Chinese? 2). In what ways are such conceptualizations accountable on the basis of common human bodily experience? 3). In what ways are the conceptualizations motivated by cultural systems and experiences? To address these questions, I compare the categories of English data Lakoff and Johnson developed with their Chinese counterparts, focusing specifically on data from modern colloquial Chinese in order to understand how those metaphorical conceptions pervade our thinking and cognition in everyday language.

The comparative analysis shows that both English and Chinese conceptualize the Self based on the Subject-Self distinction that Lakoff notes in his study of English data, and that both languages share the same metaphors of the Locational Self, the Split Self and the Essential Self. There are, however, differences between the two

languages in their conceptualizations of the specific manifestations of the Self in these categories. While English uses "the loss-of-self" metaphor to indicate positive loss of self-control, for example, Chinese tends to use "the release-of-self" metaphor for the same pragmatic purpose. Also, while English uses the earth, home, a business, one's body, and one's head as the normal locations of the self, Chinese tends to use internal body parts as the normal locations of the self. In English, lack of normal self control is being outside of the bounded regions, whereas in Chinese lack of normal control is the loss or malfunctioning of some internal body parts. Furthermore, while English uses the Scattered self metaphor to indicate the Self's attending to different concerns, Chinese tends to use the Disordered self metaphor to express the same meaning. Similarly, while aspects of the Self are conceptualized as parts of the Self in English, they tend to be conceptualized as layers of the Self in Chinese. Finally, while English uses the "Self-control is up" metaphor (e.g. Control of Self by Subject is the Subject being above the Self), Chinese prefers the "Self-control is coming toward" metaphor (e.g. Control of Self by Subject is the Subject being together with the Self).
These results suggest that while the two languages share some metaphorical conceptions of the Self that are rooted in universal human bodily experiences, there are differences across the two languages that can be explained on the basis of cultural experiences and systems. Understanding these similarities and differences is essential for our understanding of the cognitive and cultural motivations of these metaphorical expressions related to the abstract realm of the Self.

Meizhen Liao

Metaphors we organize our text by (lecture)

Metaphor has long been a topic of great interest for philosophers, linguists and rhetoricians and there is an imposingly great amount of literature on metaphor. However, it seems that nearly all the attention is exclusively directed to identification, comprehension, and in pedagogy, the stylistic or rhetorical function of metaphor. Little effort has been made to address metaphor in the framework of texts, that is, the function of metaphor in the creation of texture. Based on the assumption that human language and conceptual system are fundamentally metaphorical in nature (John Lakoff & Mark Johnson, 1980) and on the present author's previous research on the textual function of metaphors (Text 1999; Foreign Language Research and Teaching, 2007), the present paper continues to explore how metaphor is exploited to organize our text and talk, but the focus is on the change of metaphors in texts. Specifically, we address following three questions: (1) Do speakers or writers stick to one single metaphor or change their metaphors when speaking or writing? (2) If they changes their metaphors, are there any patterns that they might follow? (3) What are the effects of the changes of metaphors on the organization of the text or talk? Having examined a corpus of about one hundred contemporary Chinese essays and newspaper articles, the author finds that people rarely stick to one single metaphor when they write or speak, that is, change of metaphors is the rule and adherence to one single is the exception. When people change metaphors, they do follow one of the following four patterns. First and foremost is what we call "radiation pattern", where the tenor remains constant and the vehicle changes or vice versa. Second, metaphors change successively like a chain. Third, both the tenor and the vehicle change in a parallel way. Finally, metaphors change in a mixed way. We have examined the change of metaphors at different text levels, that is, change that takes place between the title and the body of the text, change between paragraphs in the text and change between sentences. We have also studied the effects of the change on the organization of the text and found that the more metaphors change, that is, the more frequently metaphors change, and the greater the gap of the metaphors, the less the surface cohesion. The findings of this research have important implications for discourse analysis and metaphor study.

Tony Liddicoat

Metapragmatic awareness and mediating between cultures in the context of language learning (lecture)

This paper examines the role that metapragmatic awareness plays in the ability of language learners to mediate between their own cultural understandings and those of the target culture. It will examine learners' experiences of cultural differences in language use and the ways in which learners develop insights into the culturally determined nature of language in use through an investigation of the ways in which learners articulate metapragmatic awareness in contexts in which language use shows cultural variation – speech acts, social deixis, politeness, etc. The paper will examine both ways in which language learners construct awareness of cultural variation in pragmatics for themselves and for their interlocutors. In both mediation for self and mediation for others there is a similar process of developing an account of cultural behaviour which takes into account both a culture internal perspective and a culture external perspective. The behaviour described is fundamentally an intercultural one. It is not simply the possession of knowledge about another culture as this is manifested in pragmatic differences but rather the ability to use metapragmatic awareness to formulate positions between cultures as a mechanism to develop and express understandings of another culture. Learners

demonstrate in varying degrees that intercultural mediation involves awareness of one's own cultural practices and expectations in relation to the aspect of language use being mediated as well knowledge of the target culture behaviour.

Kerstin Lindmark

The use of prepositions in translated and non-translated texts – some corpus-based examples (poster)

Prepositions are a notorious source of confusion for learners of a new language. In fact, they are problematic also for native speakers, not least those learning to translate into L1. In the case of English and Swedish, the fact that many prepositions are cognates (e.g. "over – över", "under – under", "for – för") further complicates matters for translators. While these cognate prepositions do share several semantic features at least in their prototypical meanings , there are differences in their use, which is determined not only by the actual sense, but by conventions.

The overall aim of my translation corpus project is to capture phenomena that cause problems in translation, using a corpus of translations made by translation students; elicitation tests in which the subjects are translation students, translation trainees in industry, experienced translators, and non-translators (people who use both Swedish and English professionally but lack translation experience); and the English-Swedish Parallel Corpus (ESPC). Monolingual corpora serve as reference data.

Prepositions are a typical example of such difficulties, and after exploring a set of interlinguistically cognate prepositions and sketching a corpus-based, WordNet-like categorisation of their senses in usage as shown in the BNC and monolingual Swedish corpora, I will, in this poster, focus on the usage of prepositions in translations; in my translation student corpus and the ESPC, and investigate its consistency with the crosslinguistic categorisation of meanings and with the actual usage in non-translated text. Since the prototypical, spatial meanings tend to show a substantial degree of crosslinguistic overlap in usage they are not expected to cause major translation problems, whereas secondary and extended meanings, differing pragmatically to various extents between the languages, can be expected to cause deviations between translated and non-translated texts, deviations that contribute to the impression of lack of compliance with target language norms.

Chen Pin Liu

Apologizing in English by Taiwanese university students (lecture)

This study investigated the effects of two situational and two social factors on apology behaviors of seventy-two intermediate Taiwanese learners. The material used for the two situational factors was a discourse completion test (DCT) containing eighteen offense situations that involved six types of offence. The DCT used for the two social factors contained six offense situations, each involving one specific type of offence. The results of the study showed a picture of how the learners used apology strategies under the influence of the four variables. First, the specific patterns of strategy use in light, medium, and heavy imposition situations were similar for space and social gaffe offenses but different for talk, time, inconvenience, and possession offenses. Second, the general patterns of strategy use for the six types of offense were different, except for those of apology expressions. Third, the more elaborate apology strategies involving explanations and acknowledgment of responsibility were used in the ones that had less power, whereas the simpler apology strategies involving apology expressions and promise of forbearance were used in the ones that had more power. Fourth, explicit apology expressions and promise of forbearance were used most often with intimates, whereas explanation was used most frequently with strangers, and acknowledgement of responsibility was used most often with friends. Finally, the learners' apology behaviors were similar to the natives' under the influence of the two situational factors but different from the natives' under the influence of the two social factors.

Yvonne Chi Wan Loong

Identity in English academic writing as understood by postgraduates in Hong Kong (lecture)

The present research represents a follow-up attempt in investigating the postgraduate students' views on establishing their identity and authorship in English academic writing in the U niversity of Hong Kong (HKU). A pilot study using both questionnaires and focus group interviews which aimed to understand how students perceive authorship in English academic writing, how they understand plagiarism and how they perceive the institutional support given in the HKU context was conducted in April 2008. Besides, background information of students including their level of language proficiency and their present and prior language learning experience was collected. Results of the pilot study revealed that students' learning experience in academic writing in their first language which was either Mandarin or Cantonese (a Chinese dialect in Southern China) was very different from their experience in an English-medium university. While more than two-thirds of the questionnaire respondents stated that they were never taught how to write academic papers in Chinese or cite

references, roughly the same percentage of respondents said they had received training in writing English academic papers. When asked about the difficulties encountered in English academic writing, low English proficiency was the most commonly cited reasons despite the fact that all were admitted by the universities after showing proof of language level in internationally recognized examinations. Further, most students also perceived sanction in relation to plagiarism in HKU as more severe than that in their previous universities and in most cases, their previous universities are Chinese universities. It is against such a background that the present research attempts to further explore the processes which the postgraduates establish authorship and identity in English academic writing in HKU. Implications for pedagogic practice s and institutional support and guidance for postgraduates will be discussed. Possibilities in constructing an alternative approach in understanding the very complex, subtle and inter-related relationship between authorship, writer identity and plagiarism will also be looked into.

Ana Cristina Macário Lopes

From time to condition: The polyfonctionality of the connective "desde que" in European contemporary Portuguese (lecture)

In the first part of this communication, I analyse the syntactic and semantic properties of the constructions that involve the connective 'desde que' in contemporary European Portuguese. This synchronic polyfunctional connective introduces subordinate temporal clauses and conditional clauses. It is possible to distinguish two sub-types of conditional clauses introduced by 'desde que', in accordance with the semantic entity type involved in its interpretation and taking into consideration the degree of integration of the subordinate in the matrix clause: canonical hypothetical conditionals and speech act conditionals. The study is dominantly based on a newspaper corpus available on-line, CETEMPúblico(http://acdc.linguateca.pt). In the second part of the communication, and aiming to provide an integrated account of this intracategorial polysemy case, I assume the temporal terminus a quo reading of the connective as its primary meaning, and I argue that the process of semantic extension may be explained in terms of the conventionalizing of a conversational implicature. I support my claim on historical empirical data, collected by Fiéis & Lobo 2007. The results of this study provide support for the unidirectional tendency pointed out by Kortmann 1997, according to which temporal meanings give rise to cause-conditional-concession ones. But the Portuguese data also show that the semantic extension of a temporal connective with a terminus a quo meaning does not necessarily ends in a causal meaning. In fact, the Portuguese temporal conective "desde que" (contrary to the English connective "since") developed an additional use as a marker of condition.

Marcia Macaulay

Humorous repairs in communicative breakdowns (lecture)

This paper investigates the function of humour as a repair mechanism in communicative breakdowns. Milroy (1984: 8) defines miscommunication between speakers as "a mismatch between the speaker's intention and the hearer's interpretation". Milroy further distinguishes between a "misunderstanding" and a "communicative breakdown" wherein there is either a lack of knowledge of any mismatch or the mismatch is recognized and requires remedy or repair. Using H.P. Grice (1991) we can also identify misunderstandings and breakdowns as the result of violations of the Maxims of Quality, Quantity, Relevance and Manner which inform H. P. Grice's Cooperative Principle. Where repairs are acknowledged as needed, they are effected through the provision of sufficient information, correct information, appropriate subject-matter and disambiguation. However, in the data I have from two television series, Gilmore Girls and Little Mosque on the Prairie, one an American and the second a Canadian comedy series revolving around the life of a given community, respectively Stars Hollow, Connecticut and Mercy, Saskatchewan, humour is also used as a means of repairing violations of the CP. In one situation a daughter, Rory, fails to inform her mother Lorelie that she has supplied one of their neighbours with an itinerary of their trip to Europe. When they do not arrive home on time, the neighbour calls all European consulates to inform them that the two are missing. Lorelie first repairs the communicative breakdown brought about by the neighbour by providing consulates with the correct information that she and her daughter are not lost, but needs also to address her daughter's original violation of the Maxim of Quantity. She does this through humour: " Well, be a little less lovable because it's costing me a fortune. Try to be one of those kids where people are like 'oh really she was kidnapped well then thin the herd.'" This use of humour has a mitigating function. Violation of the Maxim of Quantity and thus the CP is lessened or diminished while at the same time acknowledged and addressed. Humour in such instances is a face-saving mechanism and so a politeness feature. The presence of such humorous repairs also reinforces the notion of a Cooperative Principle which, according to Grice, is reflective of "purposive, indeed rational, behaviour" (308). The two television series I investigate, specifically series 4 of Gilmore Girls and series 1 of Little Mosque on the Prairie, are not family comedies but "community" comedies where membership in the town and so a specific speech community is central to any of the stories told. Violations of the CP act to undermine social relationships within the community. Equally,

repairs bind social relations. Humorous repairs allow violations to be identified and addressed while further lessening the threat to social disruption. In sum, humorrous repairs aid in regulating the CP itself.

Saeko Machi

Creating "Our Story": Repetition in Japanese conversation (poster)

This study examines one of the prominent Japanese discourse forms, the practice of repeating what others say (words, phrases, and sentences) during conversations. It manifests how repetition of others' utterances contributes to Japanese conversational style by examining the functions and objects of repetition. In Japanese, speakers collaboratively create "our story" by sharing stories, experiences, and feelings. This study also provides two grammatical features, the sentence-final particle *ne* and the non-occurrence of the subject in Japanese, which facilitate the occurrence of repetition and create the preferred conversational style in Japanese.

The data for this study was obtained via the free conversation of 13 Japanese pairs. Each conversation is between native pairs of Japanese speakers. All the informants were female college students. Each pair was given 5 minutes to talk in turn about the pre-selected topic, "What surprised you?" The total time of conversations is 74 minutes.

For the analysis of functions of repetition, data was classified according to the speaker's motive for repeating their partner's utterance. All the repetitions in the data were classified into seven functions: agreement, confirmation, questioning, answering, savoring, linking, and sympathy. The results show that Japanese tend to seek connection and a sense of sharing with each other through repetition that links stories, shows sympathy, and shows agreement. Look at the following examples (translated into English).

(1) Linking
A: I went into a **haunted house** yesterday and it was so scary.
B: Well, [I] went into the **haunted house** in Disneyland and
(2) Sympathy
A: That was really **dangerous**.
B: **Dangerous** (*ne*).
(3) Agreement
A: When I saw him there, I was so **surprised**.
B: (no subject) **surprised**.

All the repetitions were also classified into five categories according to what kind of words, phrases, and sentences the object of repetition is. They are: objective facts; names of people and places; preceding speaker's experience, assessments (as in (2)), and feelings (as in (3)). The obtained results tell us that the Japanese speakers choose the last two categories more often than the rest as the objects of repetition. By doing so, they try to show they are like-minded with others.

Contribution to participants' like-mindedness is also supported by the sentence-final particle *ne* and the non-occurrence of the subject, frequently found in our data. As Cook (1992) and Masuoka (1991) suggest, particle *ne*, as in (2), marks the participants' intention to identify with the knowledge, judgment, and feelings of others. Also, by not marking a clear subject of the sentence and making it ambiguous as in (3), Japanese speakers make situations and feelings sharable to both participants.

These findings suggest that the repetition of others' utterances, often accompanied with the two grammatical features described above, greatly contributes to the creation of "our story" in Japanese conversation. By repeating others' utterances, especially their words of assessments and feelings, Japanese try to show that they are like-minded sharing stories, experience, and feelings with each other.

Kayoko Machida

Power management in ordinary conversation (poster)

Pragmatic studies have demonstrated that power and solidarity are two major factors that determine social relationships between speakers and hearers. Participants in ordinary conversation expect their position relative to other participants, on the scale of power and solidarity, to be respected and maintained throughout the interaction. We may, however, sometimes feel that the speaker is engaging in one-upmanship or putting us in an inferior position by saying something in the course of communication. Some research shows that such situations can occur even when two participants are socially equal and engaged in friendly conversation. When the hearer perceives the speaker's utterance to change his/her social relation, the hearer may try to recover his/her original position relative to the speaker on the power scale, using various strategies.:

This study explores when and how the power relation between the speaker and the hearer involved in everyday conversation changes and can be re-established, based on two surveys and two recorded conversations. The first survey was conducted on more than 200 Japanese subjects who were asked to describe experiences in which they felt they had been put in an inferior position by the speaker's utterances. Several types of utterances which could lower the hearer's position relative to the speaker were identified: they include (1) utterances that express

negative evaluation of the hearer's ability, knowledge or experiences, (2) those in which the speaker imposes some act or his/her view on the hearer, (3) those in which by conferring a favor, the speaker places himself/herself in a superior position, and (4) those in which the speaker boasts about himself/herself.
The second survey was conducted to find out responses to those situations in which the hearer's position was lowered in relation to the speaker. The subjects reported that they used measures such as silence, topic change and direct counterarguments to recover their originally assumed status. In order to determine whether these measures are actually employed in natural conversation, several conversations between friends or acquaintances were recorded, transcribed and analyzed. While silence and topic change were used to regain the original status, direct counterarguments were not found in the recorded data. Instead, strategies in which the subject stated his/her unique experiences or depreciated the other party's ability or experience were seen. In small group conversations, some solidarity strategies were observed between those put in an inferior position and the other participants in the course of the interaction.
This research revealed that even in everyday friendly conversations, regardless of whether or not they are conscious of the process, participants engage in power management when they feel their status in the power dimension has been lowered.

Geneviève Maheux-Pelletier

Alignments to agreement and disagreement as a conversational dimension of minority language identities (lecture)

Using conversation analysis, this presentation describes how linguistic perceptions and beliefs can manifest themselves in the details of interactional practices, more specifically among speakers of French in the province of Alberta, Canada. Although English is the dominant language in Western Canada, and French is a minority language, being identified as a mother tongue by only two percent of the population province-wide, significant pockets of French speakers exist in communities throughout Alberta. Moreover, the geographical origin of these speakers is so diverse that it creates complex social and linguistic relations between them. This sociolinguistic context brings tension within the community and complicates the definition of "Francophone" for the speakers themselves. As exemplified below, it is a concept that is routinely visited, negotiated, and transformed in interaction.
The analysis, drawn from several hours of conversation between such speakers, focuses on alignments of two or more participants in the course of an agreement or disagreement regarding language and/or identity. The presentation will discuss the characteristics of the turns generating agreement / disagreement and the design of the subsequent turns in which alignment occurs. Besides overlaps, repetitions of elements of the prior turn, and floor yielding, these alignments are situational to the interaction, that is, prone to change depending on a variety of extra-linguistic factors including participant constellation. In one stretch of talk, for example, the term les francophones (French speakers) is repaired to la communauté francophone (the French-speaking community), the first token being a vague reference for some of the coparticipants, while the second one is being understood between them as the local group of French speakers. Even though the linguistic import of the two tokens may not seem different to the outsider, the conversational features of the exchange differentiate the two for the coparticipants, and the completion of the repair occurs in partial overlap, displaying alignment to the newly shared agreement.
The presentation will be concluded by suggesting that conversation analysis is an effective tool to discover and analyze manifestations of identity. As one mechanism by which speakers can reveal and negotiate who they are, alignment to agreements and disagreements in multi-party conversation allows speakers to micro-manage their identity. This conclusion offers support to the growing body of empirical evidence linking the details of talk-in-interaction to concepts such as identity generally perceived as rigid, unchangeable, and pertaining equally to all members of a (minority) speech community.

Anne Mäntynen

Translation process and the construction of norms and language ideologies (lecture)

Language norms, language ideologies and language itself can be seen as locally and socially constructed representations that are "enacted and reproduced in linguistic practices" (Gal & Woolard 2001:1), such as translation processes. Furthermore, these representations can be considered as products of shared linguistic ideologies, as well as processes of constructing these ideologies. (E.g. Gal & Woolard 2001, Makoni & Pennycook 2007.) This paper deals with the construction of norms and language ideologies in the translation process of academic non-fiction in Finland. By examining the processes of text production in translation, the dialogical nature of translating and producing ideologies of language can be recognized (cf. Buzelin 2007:50). In this paper, it is argued that analysing translation processes instead of texts as products offers a way to look at how norms are locally constructed and how various linguistic ideologies are drawn into the dialogue between different agents (translators, editors and academic experts).

The focus of this paper is on the process of constructing and negotiating norms concerning good language and style. In Finland, non-fiction is usually considered to be a significant branch of literature in preserving and developing Finnish standard language; it is understood that Finnish can survive as a language of science and knowledge formation only if it is actively used in this function. Thus, translating academic non-fiction is of national importance and it has a prominent position in contemporary language policy.The data consists of in-process versions of translations of three academic books from different phases of the translation process. The objects of the analysis are the comments and suggestions concerning language and style made on and for the texts during the translation process by translators, editors and academic experts.
The comments on translations were analysed by means of discourse analysis with special attention to argumentation, evaluation and metaphorical conceptualisations of language and style.The analysis of the data showed, that the comments are conflictual, and that the norms are constantly under negotiation. It was also shown, that there are different concepts of good language that are dynamic and mutually inconsistent. Finally, it is argued that whereas there might be a consensus on the importance and ideas of good language and style on the macro context, i.e. Finnish culture, the micro-level analysis shows that norms and ideologies are constantly constructed, reconstructed and reshaped in the actual processes of text production.

Michel Marcoccia, and Nadia Gauducheau

The interactional patterns of online social support (lecture)

The objective of this paper is to show and discuss interactional patterns that develop in an online social support environment.
Social support describes activities related to giving some informational, emotional or material support to people facing a difficult situation (disease, stress, loss of a job…).
Several studies, mainly in the field of social psychology, have analyzed face-to-face social support. It is usually provided by relatives, friends, family, or, by peers, for example in a therapeutic support group. These studies have identified conditions for its success (Dunkel-Schetter & Skokan, 1990). For example, intimacy and reciprocity between people seem favourable for social support.
Since the 1990s, online support groups are become a familiar feature of the Internet landscape (Bambina, 2007). For example, people facing disease seek and/or offer social support (emotional or informational), mostly by using Internet forums.
The capacity of providing support effectively with Computer-Mediated Communication (CMC) is an open question.
Indeed, the conditions of success described in social psychology are related to the social context of support whereas computer-mediated social support is a cues-filtered-out situation (Sproull & Kiesler, 1986), in which information about the context is limited. For example, both intimacy and knowledge about the support-seeker are low.
We hypothesise that, in a situation of CMC, the success of social support depends essentially on its interactional achievement. In other terms, we assume that the achievement of online social support exchanges depends on the interactional patterns which are followed by the discussants.
In order to define these patterns, a conversational and pragmatic analysis is proposed. The data is a set of 200 messages posted to two French-speaking internet forums: doctissimo.fr (the most popular peer-to-peer French-speaking forum dedicated to health) and the edp (*enseignants du primaire*) forum (mutual help between French primary school teachers).
In order to identify the interactional patterns, four types of exchanges are analysed:
Successful exchanges: the support is provided by B and ratified by A (the seeker)
Negotiated exchanges: a conversational negotiation between A and B is necessary for the achievement of the support
Non ratified exchanges: the support provided by B is not ratified by A
Truncated exchanges: a request receives no response
More precisely, we identify the sequential structure and the speech acts which permit the achievement of a successful exchange . For example, we analyze the contents and the activities which constitute the initiative turn (the opening, the pre-request episode, the request formulation and the closing), the reactive turn (opening and closing, support: experience sharing, emotional or informational support) and the evaluative turn (thanks, support evaluation and reciprocity).
We examine the specificity of these patterns: are they related to the situation (professional or health problems) and/or to the type of social support (emotional or informational)?
Moreover, the interactional patterns of online social support have to be compared with other kinds of mediated social support (for example, telephone helplines, cf. Baker, Emmison & Firth, 2005, Licoppe, 2008), with face-to-face support groups (for example, alcoholics anonymous, cf. Arminen, 2004) and with face-to-face support between close relations.

Marlyna Maros, Mohammad Fadzeli Jaafar, and Maslida Yusof

Politeness strategies, cultural values, and sociopragmatic competence in greetings among Malaysian youths (lecture)

Throughout its formation, the discussion on speech acts had moved from a philosophical approach to description, then an empirical one. Efforts were carried out to establish both cross-language and language-specific norms of speech act behaviour that will enhance cultural understanding and communication. The aim of this paper is to present findings on a speech act research of greetings among multilingual speakers of Malaysia . It is a discussion of both language-specific norms with regard to Malaysia 's national language used as the lingua franca of the nation as well as cross-language/cross-cultural influence on the production of this speech act. Specifically, the discussions will relate the findings to politeness strategies, cultural values, and sociopragmatic competence adopted by a group of youth in a formal domain. The interest for this research emerged out of the researchers' random observations and experiences over the inappropriate linguistic displays in greeting performance in a formal domain. Quite often the younger speakers will tend to use deference politeness features which are appropriate in social or informal domains, when performing greetings in a formal domain. The use of a family/social address forms such as "*Pakcik*" (uncle) or "*makcik*" (aunt) accompanying a greeting to an unfamiliar elderly male/female lecturer or government officer respectively, is not an uncommon complaint among the academics/government officers because of the inappropriateness of the performance. These are address forms that marked deference politeness in the Malaysian social/informal domain, but extended inappropriately in office or institutional ground, i.e., the formal domain. Such inappropriateness and ineptness when ignored may cause a prolonged, sociopragmatic incompetence among the youths which could lead to a negative impression on them by their own people. Hence the purposes of the research: to identify the greeting patterns among youths of multiethnic backgrounds in an institutional domain and, relating the findings to politeness strategies, cultural values, and sociopragmatic competence. Two methods of data collection were used. The first one is by eliciting written responses utilizing Discourse Completion Task (DCT), with a total of 15 elicitation tasks. The tasks were designed in such a way that participants could provide greeting samples similar to real life situation when they met people of different social distance and status, within the same setting. All settings took place in an institution of higher learning in Malaysia . The participants were 264 first year undergraduate students of the institution. The DCT was administered in separate smaller groups, but within the same time allocation to ascertain spontaneity in responses and, closely represent greetings in naturally occurring interactions. A total of 3,960 responses were produced through this procedure. The data were then coded and organized into categories according to linguistic and non-linguistic features that surfaced in the written responses. There were analysed based on Brown and Levinson's (1978, 1987) Politeness Theory, and the notion of sociopragmatic competence. Later, a semi-structured in-depth interview, the second method of data collection, was used to validify interpretations of the DCT's data. The implications of the findings were discussed within the framework of politeness, cultural values, and sociopragmatic competence, and what the youths perceived as appropriate according to the domain where they happened and contexts of the greetings.

Olga Maxwell

Non-native prosody in clinical communication (poster)

This paper investigates the role of non-native prosody in clinical communication in the Australian psychiatric context. It explores the intonation patterns of the speakers of Indian English (IE) in an attempt to present a preliminary overview of the features contributing to difficulties in doctor-patient interaction.

Intonation plays an important role in conversation due to its communicative function. Itprojects the information structure and the indirect speech acts, which may vary significantly across different languages (Grice & Bauman, 2007) and language varieties. The prosody of IE is influenced by a large number of languages spoken in the sub-continent and therefore presents an interesting and challenging area for any researcher. Several earlier studies have investigated IE prosody where lexical stress received the most attention followed by the descriptions of other suprasegmental features based mostly on auditory or instrumental analyses. However, apart from Latha's (1978; cited in Kachru, 2005) study on Malayalee English and a more recent Wiltshire and Harnsberger's (2006) study on the influence of Gujarati and Tamil L1s, there has been no extensive work on intonation in IE.

Taking into account the importance of communication skills in the psychiatric practice, there appears to be a gap in understanding the role of prosody and its effect on clinical communication. Non-conventional use of intonation may lead to misinterpretation of the message by a patient and an increase in the processing load, which could be attributed to an inadequate level of linguistic or professional skills, and ultimately lead to miscommunication and inability to establish rapport with a patient. The aims of this study are to investigate the types and use of pitch accents employed by the IE speakers, pitch range, choice of nuclear tunes and their correspondence to communicative functions, and to explore the features that may lead to pragmatic differences affecting spoken clinical discourse. Five L1 Bengali psychiatrists practising in rural Victoria, Australia were

audio-recorded performing several production tasks, including controlled and spontaneous speech. The acoustic waveform and the F0 signal were annotated according to the autosegmental-metrical model of intonation analysis (Pierrehumbert, 1980; Ladd, 1996) within the ToBI (Tone and Break Indices) conventions adapted for Australian English (Fletcher & Harrington, 2001). In addition, each spontaneous speech utterance was coded applying the 'Switchboard' version of the DAMSL scheme (Jurafsky et al, 1997) for micro-level discourse coding. Preliminary acoustic results show the use of narrower pitch range, overuse of prominence in an utterance, frequent substitution of the anticipated falling tune by a plateau-like or a rising tune at the end of a declarative. Moreover, the analyses also reveal that the speakers have a preference for using a rising pitch accent (L*+H), reported in the descriptions of Bengali intonation (Michaels & Nelson, 2004; Khan, 2007).

Salvio Martín Menéndez

Why and how discourse strategies realizes registers? (lecture)

The present paper aims to justify why y how discourse strategies realize the different registers (Halliday 1979, Mathiessen 1993) that speakers use in the different communicative situations they participate and that are framed by the different discursive genres.

Discourse Strategies (Menéndez 2000,2005a, b) are understood as plans of action that are orientated to interactional specific ends that the speaker/writer use when s/he combines lexico- grammatical and pragmatic resources. Resources are understood as options chosen by the speakers in the process of discourse constitution.

The analytical reconstruction let us describe the different kind of resources, explain strategies and interpret its discursive effects.

In this paper we will show how different strategies realize register framed in academic genre. Our corpus is made of what we have called the "discourse of the Instituto de Filología de la Universidad de Buenos Aires (1923-1990). We will make a selections of representative texts in order to prove how our point can be achieved.

Helle Metslang, and Mati Erelt

Events on the horizon: Notes on proximative and avertive verbal constructions in Estonian (poster)

Estonian has both proximative and avertive grams, meaning 'imminence' and 'past' + 'imminence' + 'counterfactuality', respectively (Kuteva 1998, 1999). They are synchronically and diachronically unrelated; however, semantic closeness gives rise to overlapping uses. The presentation analyses the development and use of the morphological devices of both grams in various registers on the basis of written and spoken corpora and the language of the Internet.

Proximativity is expressed by: a) auxiliarized volitional verbs *ähvardama* 'threaten', *tõotama* 'promise', *tahtma* 'want', etc., e.g. *Bussisõit ähvardab kallimaks minna* 'travelling by bus threatens to become more expensive', and in the case of punctual verbs (*tekkima* 'arise', *lõppema* 'end', *uinuma* 'fall asleep', etc.) also by b) the progressive construction, e.g. *Tund on lõppemas* 'the lesson is about to end', and the initial construction, e.g. *Tund hakkablõppema* 'lit. the lesson is beginning to end'(Metslang 1995). The progressive construction is typical of existential sentences, such as headlines presenting new referents (*Ameerikas on tekkimas uus keel* 'a new language is emerging in America'). The progressive and the initial constructions have a purely proximative meaning, the constructions with volitional verbs have also some modal meanings. The verb *ähvardama* 'threaten' is more grammaticalized than *tõotama* 'promise' and has reached stage 4 on the scale of Heine and Kuteva (2006) with regard to subject selection while *tõotama* still represents stage 3. On the other hand, *ähvardama* as an auxiliary verb has retained its negative meaning while *tõotama* has not retained its positive meaning, e.g. *Juuni tõotab liikluses raske tulla* 'June promises to be a difficult month in traffic'. Auxiliarization of the verbs *tõotama* 'promise' and *ähvardama* 'threaten' is common in European standard languages. In Estonian, too, these two auxiliary verbs are characteristic of the written language but not the spoken informal language.

The avertive construction in Estonian consists of the past tense form of the verb *pidama* 'have to'+ *ma*-infinititive, e.g. *Ta pidi oma kohast ilma jääma* 'S/he was about to be lose his/her job' (Erelt 2001). Replacement of the past by the present form eliminates the meaning of imminence. In such cases the *pidama*-verb occurs in its source meaning, that is, it expresses agent-oriented necessity, e.g. *Ta peab oma kohast ilma jääma* 'S/he will lose his/her job'. The list of the lexical sources of avertive gram in Kuteva (1998, 1999) does not include verbs of agent-oriented necessity. However, because the Estonian avertive auxiliary apparently developed from the past tense form of the verb of agent-oriented modality through an intermediate intentional stage, its development is in accordance with the history of the avertive in other languages.

In conversations proximative and avertive clauses act as comments between the narration of events (*Varsti on sul torud umbes, varsti ei tule sul tilka vett enam kuskilt, roostetavad läbi; varsti hakkad sa uppuma* 'soon your pipes will be clogged, soon you won't get a drop of water from anywhere, they will rust away; soon you're about to go under'). Newspapers and web portals often use such sentences to highlight newsworthiness (*Vargad*

pidid äärepealt lapse tapma 'the thieves almost killed the child), whereas there are mostly negative events are on the horizon.

Inger Mey

Understanding bacteria through performance (lecture)

Understanding bacteria through performance. This study investigates pedagogical strategies for knowledge transfer used in a microbiology lab by experts who are engaged in teaching novices the skills, procedures, and techniques of the field during an introductory period of rotation. The study builds on studies positing an inter-textual space in which scientists as subjects, and scientific entities as objects, merge into one blended identity for the purpose of presentation and discussion (Ochs, Jacoby and Gonzales, 1994, 1996). While their work emphasizes the ambiguous use of the personal pronouns 'I' and 'you' with inanimate verbs, the present study adds to these findings by taking the anthropomorphism one step further. The study is further inspired by the way professionals in different areas interpret the visual evidence in their fields (Goodwin, 1994). Three distinct levels of knowledge presentation are used by the experts to introduce the novice to the world of microbial beings (in this case, bacteria). On the first level, expert and novice engage in the interpretation of cells or colonies of cells and their behavior on Petri plates and in glass tubes. Discussions include the use of human metaphors expressing emotions on the part of the cells. The second level includes visual and graphic representations produced by instruments and computers in order to indicate measurements of cell properties like optical density or relative fluorescence. The discussions on, and interpretations of, such visual representations are expressed in multimodal ways: gestures, pointing, speech, and writing are all employed to clarify the evidence to the novice. On the third level, the human scientist uses dramatizations to show how cells behave in certain situations, by acting out scenes in which the cells are the protagonists, expressing concerns or happiness in a human way, or behaving in ways known to the expert, based on her or his thorough knowledge of the cells' life cycles. The scientist assumes the identity of the cell or colony and, by staging a performance, both gives voice to, and lends body to that invisible entity. The levels described above illuminate the translation of the scientific fact (the cell) as it is cultivated and nurtured in the incubator, into visual representations, which are pictures exhibiting abstractions filled with information. These two levels present the scientific entities as such; the scientists talk about them, albeit in an anthropomorphic way. On the third level, the human scientist takes on the role of the nonhuman entities, and in a performance, talks as them.

Kaori Miyatake, and Kohji Shibano

How gender and topic relate to speech-style choice in Japanese conversation between friends (lecture)

This study analyzes how gender factor and the topic of conversation (daily conversation /discussion) relate to speaker's act in Japanese conversation between friends.

Among studies of Japanese conversations, speech-level is one of the topics which have got researchers' attention. Speech-level is a different form of Japanese sentence which shows formality (honorific/ non-honorific form) based on honorific system. The traditional view of speech-level choice is a matter of 'formalness' which is explained in terms of the speaker-addressee relationship. But there is a mixing use of speech-level in the same conversation in which the speaker-addressee relationship is fixed. Ikuta (1983) states speech-level shifts are motivated by attitudinal factors and discourse cohesional factors (Ikuta, 1983). Okamoto (1999), Cook (2006) and other studies show how speech-level shifts occur in specific situation.

This study focuses the mixing use of speech-level in the conversation between friends. This study analyzes the use of informal linguistic forms: the vowel change (e.g. "Sugoi" changes to "Sugee") and the use of the second personal pronouns (it tend to be considered as rude in Japanese). These informal linguistic forms are considered to be an intimate style. This study analyzes both speech-level and informal linguistic forms as "speech-style".

This study uses dyadic conversations of Japanese undergraduate students as data. The relation between the pair of informants is close friends of the same age. 6 males and 6 females experienced four conversations which differ in interlocutor's gender (the same /opposite gender) and topic (daily conversation/ discussion). Speaker's and interlocutor's gender setting is motivated by many studies which concern gender factor. The studies have shown about characteristics of females' language (Ide, 1982), males' dominance over females (Itakura & Tsui 2004), and differences in way of joking (Lampert & Ervin-Tripp, 2006). This different way of participating conversation is supposed to be reflected in choice of speech-style. Topic variable of daily conversation or discussion is to clarify how their conflict interests influence their language choice. Following this design of experiments, 48 Japanese dyadic conversations are collected.

The results of analyzing the use of honorific form (statistical analyses are conducted) are following. 1) Comparing speaker's gender, males use more honorific form than females. 2) As for males' use, topic variable shows significant difference. The use of honorific form increases in discussion setting. 3) As for females' use, neither topic variable nor interlocutor's gender variable shows significant difference.

The results of analyzing the use of informal form are following. 1) Comparing speaker's gender, males use more informal form than females. 2) As for males' use, interlocutor's gender variable shows significant difference. The use of informal form increases in conversation with same gender. 3) As for females' use, neither topic variable nor interlocutor's gender variable shows significant difference.
Males' speech-style mixing is frequent and strongly influenced by the type of conversation. Females use less speech-style mixing. Besides, considering the import of utterance of marked speech-style, marked speech-style is thought to be a strategy to keep good relationship with interlocutor.

Sachie Miyazaki

The influence of power and distance on variation of listening behavior in Japanese (poster)

Listening behavior in face-to-face conversation is characterized by verbal backchannels (e.g., "yes" and "uh-huh"), short utterances (e.g., partial repetitions), and non-verbal behavior (e.g., nods) (Yngve 1970; Duncun & Fiske 1977; Schegloff 1982). Japanese listening behavior is characterized by frequent use of listener responses, cooperative, supportive and empathetic attitudes toward the speaker (Lebra 1976; Maynard 1989; Szatrowsky 2003), as well as influence of social relationships (Kita & Ide 2007). The goal of this study is to explain variations of Japanese women's listening behavior when listening to instructions with relation to power and distance (Tannen 1993) between interlocutors.
Tannen (1993) claims that multiple contexts should be considered to explain conversational variations since in real world, multiple social variables exist and usually they are not absolute but relative. According to her, power and distance are common variables and can generate four dimensions by their combinations as follows: A: hierarchical and distant, B: equal but distant, C: equal and close, and D: hierarchical but close. Miyazaki (2007) examined 30 women's (age: 19-61) listening behavior when listening to the instruction given by a researcher (age: 41), behavior in dimensions A and B. She found the ratio of verbal and non-verbal responses to vary among individuals, but the total was similar among participants. There was a negative correlation between number of verbal and non-verbal responses [r=-.98]. Listeners in B (age: over 45) used more verbal responses and fewer nods, while listeners in A (age: 19-23) used fewer verbal responses and more nods. In these dimensions, age difference was the most powerful variable directly influencing listener behavior. This study will investigate listening behavior in C and D in order to fill in the gap.
Participants were 23 females (age: 19-46) in total. Out of 20 listeners (age: 19-20) 10 participated in dimension C (equal and close) and the other 10 in D (hierarchical but close) and three others participated as speakers. For data C, two participants (age: 19-20) gave 2-minute instructions to five listeners each individually. For data D, I (age: 46) gave 2-minute instructions to 10 advisees individually. Data was videotaped and transcribed for analysis.
Results show that in dimensions C and D, the average of listener responses was smaller (Ave. 40) than A and B (Ave. 53). I argue that listeners when in close relationship with the speaker do not have to react as often as they do to a stranger. Next, the total number of verbal and non-verbal responses in C and D had a negative correlation [r=-.93] similar to Miyazaki (2007) . These results indicate that listeners in B and C used more verbal responses and fewer nods, while listeners in A and D used fewer verbal responses and more nods. I claim that listeners who are equal (B/C) use verbal responses as positive politeness strategy, while listeners who have less power (A/D) use nods as negative politeness strategy. The findings present a piece of empirical evidence to Miyazaki's study (2007) to support that power and distance affect variations of Japanese listening behavior.

Yoko Mizuta

A comparative analysis of verb meaning and usage in biological and general contexts: With a special reference to translate and transform (lecture)

Certain verbs, such as *translate* and *transform*, have a specific meaning and format when used in biological contexts ('Bio'). For example, 'to translate an mRNA into a protein' means to use the information available on mRNA and to specify the amino-acid sequence of a protein during its synthesis . It concerns a molecular event, which is clearly different from an ordinary, linguistic translation. Previous work ([3]) reduces this situation to ambiguity, separating Bio from the ordinary context ('Ord'). However, we can expect something in common in the two cases. Also, (1)b in Bio is interpreted along the lines of (1)a in Ord. These indicate that a closer investigation of the usages in Bio and Ord is worthwhile.
I aim to give a comparative analysis of the meaning and usage of such verbs, focusing on *translate* and *transform*, and to propose a scheme which accommodates both contexts in terms of core and domain-specific parts. The central idea is (under)specification. This approach will bring us a deeper insight into each usage than the one based on ambiguity .
The core part of the meaning is that the translation event concerns a mapping from one category to another, according to some conversion rule. The categories and rule are underspecified. The major domain-specific parts are the following: **D1)** the two categories, one for input and the other for output, **D2)** the conversion rule from

the input to the output. In addition, we observe: **D3)** an asymmetry between the active and passive sentences (e.g. (2) vs.(3)): In Bio, the output as well as the input can be the subject of a passive sentence in the present tense, which does not apply to Ord.
From pragmatic and ontological perspectives, D3 can be analyzed as follows. In Bio, the translation event is one-directional (i.e. a protein as an output will not change back into an mRNA), whereas in Ord, it is bi-directional (e.g. Japanese<->English). This is analogical to the situation in *Wine is made from grapes*, where the product is qualified to be the subject.
My analysis will cover a wide variety of examples of *translate* and *transform*, including a unique example of pragmatically motivated syntactic blend observed in the usage of *transform* in Bio.

Emilee Moore, and Luci Nussbaum

Codeswitching in higher education: The interplay between policies and practices and how codeswitching contributes to the construction of knowledge (lecture)

This research is part of the DYLAN project, funded under the Sixth Framework Programme of the European Union involving 20 research institutions in 12 European Countries (www.dylan-project.org). The project aims to identify the conditions under which Europe"s linguistic diversity can be an asset by exploring language use in three terrains: companies, EU institutions, and educational systems (namely, tertiary education). It is the latter field of enquiry in which the GREIP research team (http://greip.uab.cat) is involved, concentrating our efforts over the first 2 years of the project on exploring language practices and policies at one particular university in Catalonia, Spain.
This case study is situated in a broader context of multilingualism, given that Catalan universities have played an important role in maintaining and promoting the use of Catalan, with Spanish being a co-official langauge. However, since the widespread promotion of the Bologna process in the EU, new discourses have appeared at Catalan universities encouraging the use of 'global' languages, and English in particular, for certain institutional activities.
In constructing the research field we have adopted an ethnographic perspective and we have collected data of a varied nature, including formal and informal interactions both inside and outside of classrooms, students' lecture notes, debates involving the university community, interviews with students, teachers and decision makers, official documents and web pages.
In this particular paper, drawing specifically on data collected in classrooms where the explicit language policy is to use English, we explore interactional data in order to capture how plurilingualism emerges and is defined in local practices and then contrast such data with official texts and institutional discourses. In doing so, we adopt an analytical approach based on interactional sociolinguistics and conversation analysis, with particular recourse to theories of codeswitching (Gumperz 1982; Auer 1984, 1998; Mondada 2007) and categorisation (Sacks 1992). Our analyses reveal that actors draw on multiple languages in interaction in order to accomplish particular aims (share and construct knowledge, contrast local tasks, orient activities, etc.). This perspective differs from the categorisations found in official texts and discourses, where plurilingualism is viewed as the addition of monolingualisms in different languages and where a functional and dyglosic distribution of different languages is constructed depending on the situation.
However, we also aim to take our analyses a step further, by exploring codeswitching as a resource for the construction of knowledge during plurilingual interactional sequences in English-medium university classrooms. Drawing on Gajo (2007), we take particular cases of plurilingual classroom interaction and demonstrate how the *opacity* of the linguistic object (English) allows the deconstruction of the *density* of the non-linguistic content (science, engineering and economics). We argue that plurilingual interaction creates a favourable framework for dealing with both metalinguistic and metacognitive tasks and provides novel tools for the construction and for the problematization of knowledge; being both knowledge of the subject (*mediation*) and of the language (*re-mediation*) (Gajo 2007).

Marta Maria Morais, and Edwiges Maria Morato

Repetition in Alzheimer's disease (lecture)

In linguistics, the phenomenon of repetition has been defined as producing identical or similar significant segments for two or more times within the same communicative event (Marcuschi, 1992).
As repetition occurs in a recurrent and productive way in AD, what gives this phenomenon a natural pathological issue, our studies have focused the emergence of repetitions in AD in both institutional and non-institutional interactive contexts, in order to seek a better understanding of the phenomenon through neurolinguistics and a closer approach to the normal versus pathological relation regarding to language.
The repetition is understood as an oral phenomenon, and its explanation has been given from text-interactive contexts. In verbal interaction, face-to-face communication, there is a system of rules of behavior that plays the role of a channel aiming to organize the messages flow (Goffman, 1970), and these rules often have to count on

repetition to be respected.
The repetitions, in a functional point of view, play an important role in the elaboration of the spoken-text and also in the level of discourse, whose character is related to interaction, cognitive and pragmatic aspects of language.
According to Tannen (1989), the repetition contributes to the negotiation at conversation, serving the dynamic and the exchange of turn as well as to manage the conversational topic and the argumentative orientation of the interaction. Marcuschi (1992), among the discursive functions of repetition, brings up the one of interactivity, quoting that it contributes to the monitoring the turn taking, ratification of the listener's role and incorporation of suggestions.
As AD patient is being tested all the time, that is to say, he always has his memory being tested, we can observe that the conversational structure involving a subject with AD is usually is given in adjacent pairs (question-answer). In this conversational structure we meet AD subject repetitions of part or the entire previous structure of a non-Alzheimer interlocutor. These structures serve as a basis for the development of the next turn.
AD patients' ability to repeat seems to be preserved even in advanced stages of the disease (Bayles et al., 2000), which points to a preservation of cognitive ability to repeat indicating that the memory capacity would be, in a way, preserved (Cruz, 2008). However, it is known that patients with AD are not able of even repeating a sentence that was enunciated in a short space of time, which may reveal a real memory difficulty. What we wish with our study is to make a survey of forms and functions of repetition in interactive contexts to define its status in Alzheimer's disease.

Anne Morel-Lab, and Michel Wauthion

Intangible at work (poster)

This research investigates the communication issues raised by the setting up of the biggest industrial project in New Caledonia to date.
The study describes and names some of the contextualized bilingual (French/English) communication utterances occurring in a working community totalizing over 5 000 workers originated from over 30 countries. To sum up, it appeared that the general framework of "language at work" communication issues lacks the tools that would enable them to cope with cultural diversity and multilingualism.
First step : observation
Multilingualism introduces a disruptive element in interaction. This interferes on comprehension but has also pragmatic and sociolinguistic issues: code switching, diglossia, for instance. The creation of a professional jargon helps conversation but restricts it to purely functional interactions.
From there, we questioned J. Authier-Revez's postulate: "we believe we understand each other because we express ourselves in the same language but in fact words don't speak for themselves".
Second step: the collection of data.
For practical and methodological reasons, it was finally decided that the research work would be conducted on a micro level, based on the analysis of 8 standard interviews centered on life accounts. The sample was chosen on the following criterions: restricted sample offering a wide spectrum of identities, standardization process of the interviews. All 8 persons work in the same team and the same environment. Interviews lasted from 40 to 70 minutes and opened with the following opened question : "Could you tell me what makes you be here today, what in your life course drove you to be working in a bilingual (French/ English) context ?" From there on, each interview developed into a conversation aiming to explicit and clarify life account in link with representations of the uses of languages in a multicultural and multilingual context.
Third step: the discourse analysis
To start with, some objective criteria were extracted: Sex/Age/Belonging/Languages/ Migration. These allowed the creation of categories that were used as a basis for a more interpretative analysis. The complete transcription of the interviews allowed to extract some significant data exploited to study the ability of the individuals to communicate more than what is explicitly stated.
As a result of this work it appears that :
- Individuals driven to work in a multilingual context are not equal when facing linguistic problems
- Linguistic approach is strongly related to previous experiences going back to early childhood.
- Belonging as well as educational, cultural and professional backgrounds set up a trajectory that either facilitates or refrains understanding of multilingual and multicultural contexts.
- To save up their face, individuals tend to develop various strategies to compromise with the difficulties they may have in dealing with languages they don't master.
- Contextualized language trainings can help the less language skilled individuals to gain in confidence considering they are really open minded and willing and motivated.
- Experience and time are essential to the set up of more balanced multilingual and multicultural interactions.
This first approach confirmed some general knowledge on multicultural and multilingual interactions. However, the originality of the working context holds certain specificities. These will be further explored and detailed in

the next research work, presently in progress.

Aliyah Morgenstern, Sekali Martine, and Parisse Christophe

From morpho-syntactic 'errors' to the emergence of linguistic patterns in the acquisition of French: A syntax/pragmatics interface case study of transitory sub-systems between one and three (lecture)

Observers of child language have noted the recurrent "errors" produced by children between one and three, which have been referred to as "barbarisms" by Egger (1879) or "incorrect forms" by Buhler (1926). Most linguists now consider these 'errors' as revealing the process of early grammaticalization in children's speech, as in Clark's description of 'emergent categories' (2001). Children seem to construct their own transitory systems in the course of language acquisition.

In this paper, we examine the case of morpho-syntactic deviations, and view them as forming coherent, systematic transitory patterns where morphemes are given a different yet specific function by children.

The data used in the study are taken from three longitudinal follow-ups of French speaking children (Léonard, Théophile and Madeleine) aged one to three who are filmed at home with their parents once a month for an hour.

In our corpus, we find examples of marked and unmarked grammatical forms, which do not correspond to actual patterns in adult language. We first examine the absence of grammatical morphemes in the three children's speech at particular moments in the course of their linguistic development, in contexts where the adult linguistic form is necessarily marked, questioning the potential predictability of marked/unmarked forms in the children's linguistic productions.

In order to do so, we focus our analyses on

a) presence versus absence of prepositions between 1;10 and 2,02 ("café Martine" as opposed to "a café pour Martine" meaning "coffee for Martine");

b) transitions from elliptic non standard forms (where information packaging seems to be a problem) to complex clausal forms where predicates and arguments can be expressed and organized explicitly.

Our data shows that the use of marked and unmarked forms is irregular in terms of canonical syntax but not random, and corresponds to specific situations, and particular semantic/pragmatic features.

The marked grammatical forms are used with unexpected and 'deviant' functions. We show that although they are irregular according to the semantics of French, there seems to be a creative and coherent pattern to the children's use of grammatical morphemes within their transitory system. This regular pattern implies the selection of one of the semantic features of the morpheme excluding some others and enabling the child to attribute a specific pragmatic force to the marker.

What appear to be errors in children's productions actually form a coherent, albeit transitory system. Children's selection of the marked or unmarked forms, although they do not follow the adult rule, might not be considered as erratic: the non-canonical productions are not devoid of syntactic, semantic and pragmatic relevance. The same can be said about the deviant uses of prepositions and subordinators, which are not nonsense productions but seem to endorse specific pragmatic, discursive, or syntactic functions and indicate the emergence of stable linguistic patterns.

Emi Morita

Conversational functions and derived various interpretations of the Japanese particle yo (lecture)

The spoken particle *yo* – which has no denotational nor referential meaning and is attached mainly at the end of utterances in spoken Japanese – has been the subject of much uncertainty and controversy, as various disparate functions and meanings of this small lexeme have been proposed. Just to give a few examples: *yo* has been claimed to mark speakers' "strong conviction" or "assertion," (Makino & Tsutui 1986), while c ognitive interpretations of this particle argue that *yo*'s primary function is to mark "certain information that is more accessible to the speaker than to the hearer" (Kamio 1990, Maynard 1997). Other scholars have argued that *yo* suggests to the recipient how to interpret the propositional content of the utterance. (Katagiri 2007), while Matsui (2000) suggests that *yo* marks an "explicit guarantee of relevancy."

How is it that there are so many widely different interpretations regarding what *yo* is doing in peoples' talk? Moreover, each of the currently proposed explanations 'work' in some contexts, but not in others. Yet for the occurrence of this particle to be so ubiquitous and for so many different interpretations to be possible, the core work of particle *yo* should be a most fundamental one in everyday conversational practice, one whose interactional consequence should differ from context to context, leading to various pragmatic effects.

In my work, I take a Conversation Analytic approach to understanding this particle, and by examining naturalistic data, I want to argue that *yo*'s primary function is to create an interactional opportunity where the recipient of the ongoing action is specifically designated as a responsible party to recognize, understand, and

deal with the *yo*-marked turn's action. *Yo*-speakers can thus pre-empt actual or potential problems of interaction by making the other party's *explicit betokening of their understanding of the action* as 'relevant next.' Such a pragmatic move in conversation indexes the speakers' reliance on the recipient – and this analysis is in contradistinction from the more speaker-centered hypotheses of previous observation. Although this preliminary articulation of my hypothesis is at this point quite general, if it is correct, and the deployment of *yo* is fundamentally a way for speakers to explicitly construct a particular participation framework for the recipient to provide a reaction to the action in progress, we should be able to observe it particularized functions and interactional consequences in the ongoing development of talk-in-progress..

Using naturalistic conversational data, I demonstrate how the interactional consequences of *yo*-deployment contextualizes the recipient of action as *accountable* for identifying what type of participation framework has been, is being, and will be established in real-time moment-to moment interaction. Such *explicit* marking of a space for the recipient to provide a normative next action may account for the impressionistic observation of *yo* marking "assertion" or "relevancy." Thus, the goal of my study is to specify *yo*'s core function as a regulator of sequential contingency to both unify, and to expand upon, current pragmatic and psychological interpretations of *yo*.

Jesse Mortelmans

Foregrounding in 13th to 17th century French (lecture)

In this paper I will analyse the interaction between the different evolutions of, on the one hand, foregrounding nominal determiners, and, on the other, identical nominal reprises. The corpus I work on consists of 13th to 17th century French prose texts.

The evolution of the discursive effects of the definite article and the demonstratives, in particular the foregrounding of a referent, has already been thoroughly studied. To be sure, Carlier & De Mulder (submitted), amongst others, have shown that the use of the definite determiner in Old French (9th-13th century), where zero determination still was standard, allows for particular semantic effects. Similarly, Kleiber (1987 and *passim*), Marchello-Nizia (1995 and *passim*) and Guillot (2005) have described the discursive effects of the demonstratives in Old and Middle French (14th-15th century). In addition, a fair number of authors have elucidated the 'natural' course of grammaticalization of demonstratives: these have been shown to evolve from deictic markers with foregrounding capacities into 'mere' definite articles (cf. Himmelmann (1997) and Diessel (1999)).

But the lexical component of foregrounding NPs has been much less taken into account. Indeed, Old and Middle French texts very frequently contain literal reprises, even if the referent has only recently been mentioned and/or is still salient. There are reasons to say, then, that in (Old and) Middle French, it is the frequent reiteration of extended NPs designating the same referent that plays a role in its foregrounding.

In contrast, in Modern French, immediate literal reprises are considered hardly natural, without however being fully erroneous. Modern French speakers are certainly more likely to use a pronoun to designate an already salient referent (*la fille… elle*) or, in the case of two co-ordinate referents, they use selective anaphors such as *celui-ci//là*. Contrary to (Old and) Middle French, the use of the full NP in Modern French indicates that the referent has been backgrounded.

The foregrounding by literal reprises in Old and Middle French thus paradoxically evolves into foregrounding by pronominalization in Modern French. A complete description of the course of the grammaticalization process of nominal determiners and the loss of their discursive effects will need to take this paradoxical evolution into account.

Salikoko S. Mufwene, Salikoko S. Mufwene, and Cécile B. Vigouroux

Multilingual setting, multilingual speakers: Exploring the pragmatics of language choice (lecture)

In this paper we compare the pragmatics of language choice from two seemingly unrelated perspectives: that of the speaker and his/her management of his/her multilingual repertoire and that of the specific settings in which multilingual practices occur. Multilingual speakers are commonly defined as speakers whose language repertoires include more than one language. As well documented in the literature, a speaker's choice of his/her resources at a given time at a given place may vary according to a range of other factors including interactants, topics of the verbal exchange, identity performed, context of interaction, etc. Multilingual settings are commonly defined as spaces, be they a house, a workplace, a neighborhood in which multilingual practices occur. Yet, as society cannot be reduced to a collection of individuals, as long argued by sociologists, a multilingual setting is more than a collection of multilingual speakers. As a matter of fact, it is not far-fetched to conceive of a monolingual space inhabited by multilingual speakers and vice versa. A multilingual setting is better understood as the combination of language practices performed in more than one code/language, regardless of whether the different codes are used by the same speaker or different ones. We argue that

approaching multilingual settings as practice-based rather than as owing to the multilingualism of individual speakers sheds light on the dynamic aspect of multilingual settings as produced by the interactants rather than as existing independent of their interactions.
We submit that the pragmatic factors regulating language choice in a particular setting may be partly germane to those determining language choice in another seemingly unrelated one. This argument is supported by two sets of data collected in Cape Town, South Africa: a face-to-face interaction and a Congolese Pentecostal Sunday service. Both interactions have in common the fact of being multilingual, with French, English, and Lingala being used alternately and sometimes simultaneously in the case of the church service. Another important factor is that both interactions share one particular speaker, the pastor's wife, identified in our analysis as Julienne. We argue that her language choices in the interview with us need not be examined independent of the pragmatics of her language practice within the dynamics of her church. For example, she recounts her role as the pastor's wife generally in Lingala, consistent with the language she uses in church to undertake community-related activities at church, while she uses French and English to comply with our elicitation of meta-discourse on our observations at Sunday services.

Jean Mulder

Oral performance and rhetorical structure in Sm'algyax (lecture)

Over the last thirty-five years it has become established in Native American oral literature to represent narratives as line-and-verse poetic transcriptions and translations. In arriving at such representations of verbal art, several traditions have emerged. Where sound is available line endings and larger collections of lines are typically organized either by pause phrasing (e.g. Tedlock 1972) or, using a more extensive range of phonological cues, by prosodic phrasing (e.g. Bright 1979). In many cases only previously written representations of oral performances are available, and here in particular criteria such as syntactic constituency, use of discourse particles and stylistic patterning including parallelism and repetition have been the basis of the poetic line-and-verse structure (e.g. Hymes 1981). In an attempt to bring together the significant insights to narrative performance revealed by the different approaches and as well to consider how they interrelate, Woodbury (1985, 1987) has cogently argued for an integrated framework of rhetorical structure.
This study explores rhetorical structure in Sm'algyax (Tsimshianic; British Columbia and Alaska) through an oral performance of a traditional *adawx* 'legend' by Dorothy Brown, a Git æ xaa ä a elder (now deceased) who was one of the last of those formally trained in the oratory style of speaking. The performance of *Sabaan* was originally recorded in 1968. It was later transcribed in line-and-verse form by a collective of fluent Sm'algyax speakers who are also proficient writers of their language with the assistance of the linguist John Dunn and published both in print (Tsimshian Nation and School District #52 (Prince Rupert) 1992) and audio forms (Tsimshian Nation and School District #52 (Prince Rupert) 1995).
The analysis in this paper is based on my transcription of the audio which takes the prosodic unit as primary (following Du Bois et al. 1993). In this paper I first describe the prosodic structure of the oral performance by identifying the language-specific cues for prosodic unit boundaries, distinguishing four intonation types, and demonstrating how prosodic units combine to form larger prosodic sentences (cf. Genetti & Slater 2004). I then consider the relationship of the prosodic structure with the morpho-syntactic structure, focusing on the convergence between pausing, continuing/final intonation, indicative/subjunctive clauses, discourse particle use, clause-initial conjunctions and narrative structure. These findings are augmented by drawing on the published line-and-verse transcription. Finally, I turn to the implications for poetic retranscription of the large body of Sm'algyax oral performances that exist only in written form (e.g. Beynon 1915-1956, 1932-1939) and outline a set of guidelines that can be used in extending the audio-based rhetorical structure analysis to reinterpreting the written texts into poetic verse form, which is pivotal to the understanding of the content and the verbal artistry of this Sm'algyax oral literature.

Glaucia Muniz Proença Lara

Examining and applying the notion of presupposition in argumentative semantics (lecture)

Taking linguistic usage as its object, Pragmatics has opened a broad path in language studies. What concerns us here is the approach of Argumentative Semantics, founded by Oswald Ducrot, according to which pragmatics is defined through its relation to the enunciation theory. In this approach, the concept of language as a form of action (or "inter-action"), as well as the notions of dialogue and argumentation, are emphasized. Presupposition, our object of study, makes up one of the pillars of this theory, in contrast to another kind of implicit statement: the understood statement (in French, "sous-entendu"). This paper at first analyses the evolution of the concept of presupposition in Ducrot's works, and then shows its application in a concrete text. Thus, in an initial version of his theory, the French semanticist distinguishes the implicit statement based on the enunciation (the understood statement) and the implicit statement based on the language (presupposition). The former has a discursive character and does not reveal the existence of devices internal to the language, whereas the latter has a non-

discursive character and is marked at language level. In a further revision, Ducrot reformulates the idea of presupposition as being determined exclusively at the level of sentence signification (of language). He comes out to admit that, at the utterance level, the presupposition is characterized as an argumentative tactic: the interlocutor is induced to continue the dialogue in a given direction. So, although there is some opposition between presupposition and understood statement – the former is an illocutionary speech act whose force is a part inherent to the utterance meaning whereas the latter is characterized as an interpretative process of the interlocutor's responsibility – the common point is that both forms of implicitness allow the speaker to "leave" the speech. This occurs because what is presupposed is laid aside and what is understood is presented to the interlocutor as a puzzle to be solved: why did the speaker say X? The answer turns to be the interlocutor's responsibility. Further on, Ducrot resumes the presupposition issue from another perspective: polyphony. Maintaining the definition of presupposition as an illocutionary speech act, he denies, though, the existence of a specific act of presupposing, eventually regarding it as an assertion. The difference between assertion made and assertion presupposed lies in the fact that, although both are performed by one speaker ("locuteur") only, each act of affirming should be attributed to a different "voice" or point of view: an enunciator ("énonciateur"). After analysing the evolution of the idea of presupposition in Ducrot's works, we try to observe its applicability in a printed advertisement of EMBRAER- Empresa Brasileira de Aeronáutica S.A. (Brazilian Aeronautics Enterprise). Our analysis shows that presuppositions constitute a significant argumentative device, as the reader is also made responsible for the point of view undertook by the advertisement producer, which is presented as something taken for granted, not open to discussion.

Yoshiko Muraki, and Kohji Shibano

Japanese learner contacts with Japanese: Teaching speech style shifts for advanced learners (lecture)

The Common European Framework for Reference of Languages (CEFR) mentions that the teaching/ learning objectives may in fact be conceived in terms of the extension of communicative language competence. The sociolinguistic competence is one of the communicative language competences (Trim, North and Coste, 2002). An appropriate choice and shifts of speech style in Japanese language are then concerned with sociolinguistic appropriateness.

Japanese language has two speech styles; distal-form (desu/masu-form) and direct-form (da-form), and this style shift is concerned with a language marker of social relations including a use of humble form. The advanced learners can use language flexibly and effectively for social purposes, including emotional, allusive and joking (Trim, North and Coste, 2002). It is important for intermediate learners to learn an appropriate choice and shifts of speech style to be advanced learners. In the teaching/learning process, the textbook dialogues can provide a social context in which to practice new language (Martha, 1997). In native situation (conversation with a native speaker), mixed use of distal-form and direct-form occurs and it indicates speaker's attitude and discourse construction (Ikuta 1983, Ikuta and Ide 1983, Maynard 1993, Usami 1995). Dunn (2005) mentions that a speech style indicates a speaker's role of its situation. Neustupny (2005) suggests that a speaker uses contact norms in a contact situation (a conversation with a non-native speaker and a native speaker).

Research Questions of this study are followings. 1) Are there any contact norms in a Japanese learner's contact situation with Japanese? 2) Does speech style shift pattern of Japanese leaner relate to Japanese textbooks? Sampled data are six female's 20 minutes conversations between unacquainted people, a native Japanese speaker and a Japanese learner. Two learners had learned Japanese at a university in their countries and are in their 30's. They are intermediate Japanese learners and talk with a younger, the same age, or older native speaker.

This study showed that the speech style shift pattern of Japanese learners comes from model conversations of textbooks. We, therefore, suggest that showing model conversations including speech style shifts in natural conversation and teaching them are necessary for intermediate learners to improve their conversational ability. It is also useful for teachers to teach Japanese conversation.

Kazuyo Murata

Humor in business meetings in Japanese and in English (lecture)

Transactional or work-related discourse is highly valued in the workplace because of its obvious relevance to workplace objectives. However, relational or social talk plays an equally significant role by contributing to good workplace relations. The research literature indicates that humor plays a particularly important role in this area in English speaking societies. By contrast, Takekuro (2006) analyzed humor in Japanese and showed that there were no occurrences of humor in formal business settings in her data. These findings suggest that humor may not be appropriate in Japanese workplace settings. In the current study, authentic workplace discourse in Japanese and English business contexts are contrasted to shed light on the role of humor in each.

This presentation reports on an analysis of humor in Japanese and New Zealand business meetings from a

relational perspective, describing its distribution, types, and functions. The data comprises video and audio recordings of six naturally-occurring meetings, three from a Japanese company and three from a New Zealand company.
The findings indicate both similarities and differences between the two data sets. While there were some occurrences of humor in the Japanese business meetings, there were many more in the NZ business meetings. Consistent with the findings of Holmes and Stubbe (2003), in both data sets, humor occurred at the boundaries of interaction, i.e. at the beginnings and ends of meetings and around topic transition points. The first salient difference is who contributes to the humor. In the NZ meetings, each participant is free to contribute, while in the Japanese data, those who are of higher social status contribute most of the humor. Secondly, there are many more occurrences of humor when talking about serious or sensitive matters in the NZ data than in the Japanese data. The third salient difference is the types of humor. Using categories identified by Hay (2000), and developed by Schnurr (2005), among conspicuous types of humor in the NZ business meetings are "fantasy humor" and "teasing", while "self-denigrating humor" by superiors and "teasing" from superiors to subordinates tend to characterize the Japanese data.
The analysis of humor in the two data sets identified both similarities and differences regarding the functions of humor. Humor serves an important relational function in both data sets. However, in the NZ data, it appears that humor may be contributed by any meeting member and can be interpreted as constructing solidarity and emphasizing that participants are equals, while in the Japanese data, humor is expressed mainly by superiors and can be interpreted as reducing the power difference where there is a relative power distinction.

Kumiko Murata

Housewives and housework: Hidden assumptions of the fixed gender roles in the Japanese print media (lecture)

This paper critically examines unconscious assumptions on the fixed gender roles as depicted in the Japanese print media through detailed text analyses of newspaper articles collected in the past three years (2005-2008) by the author.
Despite the dramatic change in the awareness of the role of gender and language in achieving gender equality, particularly, in Europe and North America , people's unconscious assumptions of the fixed gender roles are still often reflected in the Japanese print media although it is now less frequent to see explicit gender-biased expressions. Accordingly, we still often come across with the varying taken-for-granted gender-biased expressions which assume the traditional gender roles that are still pervasive in Japanese society more than 20 years after the enforcement of the equal employment opportunity law. They are mostly unintentional and often observed where writers are least conscious of the issue, for example, in dealing with the topics which are not directly related to the issue of gender. In such circumstances, it is often the case the writers' hidden assumptions emerge subconsciously, reflecting the deep-seated gender bias constructed through their life-long experiences in society. It is these unconscious assumptions which persist in the media, even in 'well-intended' reports and editorials that reproduce gender bias.
By extensively analyzing the newspaper articles on both gender related and other topics, the paper reveals the deep-seated assumptions on gender roles still pervasive in Japanese society, which in turn directly or indirectly prevents gender equality.

Nur Nacar-Logie

Where the cultures are confronted : Is humour which is considered racist not in fact the basis of anti-racist humour? (poster)

The sense of humour is a phenomenon dealing with either the personal, psychological, social, historical or cultural background of individuals. Therefore, various artistic literary representations of humour may sometimes be a matter of cross-cultural misunderstanding; even worse, they may be considered offensive when the concern is ethnicity or religion. This study aims, from a pragmatic point of view, to analyze and discuss French ethnic humour through sketches, especially through those of famous French comedian Coluche (Michel Colucci) some of whom's famous quotes which related to ethnicity could seem racist: " Our immigrants would live better back in their country. To prove this: we love going there for vacation!", "If we're not allowed to punch them in the face…how are we supposed to interrogate them? Sometimes they don"t even speak our language!" In the light of the theories of humor and considering prosodic properties of sketches, the criteria which would make it possible to distinguish the real offensive matter from what is not offensive beyond cross-cultural context will be researched.

Kazumi Namiki

Instructed learning of Japanese requests in a foreign language setting (lecture)

This paper presents an instructional study on the effects of teaching the pragmatics of Japanese requests in a

foreign language (FL) setting. Language learners often struggle with using their second language, since they may transfer the norms and values of their speech community, which differ from those of the second language. Although pragmatic competence is vital for appropriate interaction in the target language community, the teaching of pragmatics has received relatively little attention in mainstream second language acquisition (SLA) studies. This study attempts to demonstrate the possibility and effectiveness of teaching the pragmatics of Japanese requests in Australia, a FL setting.

Research questions of this study are:

1) What are the effects of instruction in Japanese 'requests' on intermediate and advanced JFL learners?
2) How does learners' production of Japanese 'requests' change in terms of sociopragmatic features as well as pragmalinguistic features through consecutive instruction?
3) Which aspects of pragmatics do learners master or fail to master after consecutive instruction?
4) Do learners recognize appropriate / inappropriate Japanese 'requests' after consecutive instruction?
5) Do learners more confident to produce Japanese 'requests' after consecutive instruction?

To answer these research questions, this study set a six-week instructional sequence involving explicit teaching of Japanese requests in terms of linguistic features and discourse structures. The materials for the six-week teaching sessions included 1) video material made by the researcher, 2) transcripts of the video segments, and 3) role-play scenarios. The video material was created by recordings of Japanese native speakers' role-plays of request situations between: 1) Professor-Student, 2) Senior student – Junior student, 3) University administrator-Student, 4) Restaurant owner –Student and 5) Close friend –Student. The video material highlights the variation in sociopragmatic and pragmalinguistic features according to the context. Each session consisted of 1) Explicit input of the target linguistic features, 2) Explicit input of the target sociopragmatic features and 3) role-play practice.

In addition, this study used a pragmatic recognition test which examined whether the participants can distinguish appropriate role-plays from inappropriate role-plays by using video-taped segments. In this recognition test, the participants were expected to 1) understand the illocutionary context, 2) understand the appropriate level of formal speech style and 3) differentiate appropriate and inappropriate use of formal/informal speech style.

The participants in this study were intermediate and advanced level learners of Japanese in an Australian university where they study Japanese as a foreign language. The data includes 16 participants' audio and video recorded role-play performances before, after and during the six-week instruction, self-assessment, the results of the recognition test, and interviews. The data shows changes of the participants' pragmatic recognition, discourse features, discourse structures and proficiency before, during and after the six-week instruction. Particularly, the changes in recognition of a close friend context are considerable. In addition, the participants improve the use of a form of asking to borrow "Kashite itadakenaideshouka" after the instruction.

Joshua Nash

Norfolk Island, placenames and space (lecture)

The sociohistorical and linguistic history of NorfolkIsland, South Pacific poses a pertinent question for linguists and pragmaticists: what spatial orientation system has developed on this previously uninhabited island since its first settlement in 1788? Norfolk's shallow time depth and starkly distinct historical periods provide reliable data for observing linguistic and environmental change. This paper utilises a recently compiled inventory of placenames, offshore fishing marks and house names:

<!--[if !supportLists]--> 1. <!--[endif]--> to determine whether an absolute or relative spatial orientation system has developed on Norfolk Island,

<!--[if !supportLists]--> 2. <!--[endif]--> to determine to what extent this spatial orientation system is coded into the grammar of placenames in the Norf'k language, the language spoken by the Pitcairn descendents on the Island.

The use of prepositions *up*, *down*, *out* and *round* are used explicitly in Norf'k placenames to explicate location, space and distance, generally in relation to a fixed point at Kingston, *Down A Town*, the administrative centre on the Island. Definiteness and specificity of place and space are also coded grammatically in placename structure through the use of the articles *ar* or *dar*, e.g. *Ar Flat Side* (The Flat Place – definite, non-specific) and *Dar Cabbage* (The Cabbage – definite, specific).

A comparison of spatial-directional placenames of Norfolk and Pitcairn Islands, both remote, small islands in the South Pacific separated by more than 6000 kilometres, aims at observing the changes in linguistic, environmental and spatial dimensions since the arrival of the Pitcairners on Norfolk in 1856. This analysis contributes to research in Pacific linguistics and spatial orientation typology (cf. Senft 1997; Bennardo 2002).

Caroline Nash

Nonverbal regulators as precursors to argumentative discourse in French, Japanese and American English (poster)

Numerous studies have been done on nonverbal communication with attention focused primarily on gaze behavior patterns. Extensive work has been done on the role of gaze and "gaze shift" in the "turn" of turn-taking in English (Duncan and Fiske 1977, 1985; Goodwin 1981; Schegloff et al.1984). It is now widely accepted that the division between language and gestures is not as distinct as previously believed (Kita 2003; Kita & Ide 2007; McNeill et al. 2005). Studies in conversation analysis that incorporate the nonverbal component reveal important facts about the relationship between language and gesture.

Nonverbal regulators as conversation markers perform various functions in the organization of the talk-interaction. These functions include their role in negotiating the turn, their role in controlling the addressee's attention, their role in controlling the addressee's understanding, their role in accepting or rejecting the speaker's topic and their role in conveying speaker-addressee attitude.

The use of gestures in natural and interactive conversation requires not only observable contextual phenomena, but also assumptions or inferences about the interlocutors" beliefs and intentions. The mutually-shared background information of the speaker-addressee pair depends to a great extent on their cultural background. French, Japanese and American English speakers and addressees do not use the same techniques to negotiate turn-taking and convey speaker/addressee attitude; however, the gestural component is crucial, particularly with certain verbal cues.

In a bilingual conversation, pre-verbal speaker gestural displays *mark* the verbal code that the speakers intends to use, thus orienting the addressee to (switch to) the principles and parameters of the language that corresponds to the displayed gesture. Since code-switching is a *discourse strategy*, and gestures are markers of conversation, the display of gestures by bilingual speakers do in fact express certain attitudes, control the addressee"s attention and regulate the conversation. This issue leads to other questions such as whether a displayed gesture serves as a *precursor* to a verbal expression that signals a forthcoming argumentative exchange.

This study addresses the following research questions:

1. How do interlocutors communicate *intent* to disagree or argue?

2.: Since nonverbal expressions convey more than is actually said, are there certain gestures which signal that the forthcoming discourse is argumentative? (i.e. nonverbal *regulators* that function as a precursor to argumentative discourse?)

3. Are there cross-cultural differences or similarities (perhaps universals) in the nature of these preverbal regulators?

In this study, I examine the means by which the addressee signals forthcoming argumentation as they effect their turn transition, and the means by which the speaker averts argumentation by the addressee, focusing on signals of negative attitude and disagreement in French, Japanese and American English conversation. I also explore gaze behavior patterns and assert that the role of gaze, gaze avert in particular, is crucial in the argumentation process.

The data for this study were collected via video recordings of French, Japanese and American English native speakers engaged in natural conversation in France, Japan and California, U.S.A.

Minna Nevala

Referential terms in group categorisation: A case study on early and late modern English pamphlets (lecture)

From a sociopragmatic view, referential expressions are intrinsically deictic indexicals. In Levinson's (2004: 97) words, deixis "introduces subjective, attentional, intentional and, of course, context-dependent properties into natural languages". Social deixis in particular involves the speaker-referent relation, which means that by using, for example, direct address or referential terms the hearer or the addressee may calculate what the relation is between him/herself and the speaker (Levinson 1979, 1992, 2004). The speaker may also use reference for shifting power relations by means of altering between terms marking in-group or out-group characteristics (e.g. possessive pronouns *my*, *our* vs. *your*, *their*).

In this sense, referential terms relate to the concepts of in-group convergence and out-group divergence. According to Perdue et al. (1990; see also Hogg and Abrams 1988) terms referring to in-group categorisation, such as the pronoun *we*, may over time accumulate connotations that are primarily positive, whereas out-group-referent words (such as *they*) are more likely to have less favourable, even negative connotations. Such predispositions breed stereotypes: members of the in-group tend to be seen as favourable and out-group members as unfavourable. Similarly, nominal reference terms may be used for the purposes of inferring positive or negative characteristics: it is naturally more preferable, for example, to be a "pious virgin" than to be a "rotten thief". Actual terms and expressions used of the members of an in-group or an out-group can thus be based on certain general concepts and stereotypes that are prevalent in society at large.

It is the purpose of this paper to study the terms and expressions used of members of the so-called "underworld" of Early and Late Modern England, such as prostitutes, thieves, and other criminals. It is my aim to discuss both the terminology as well as the imagery associated with such people from a sociopragmatic perspective by looking at how their social status, as well as social character, is expressed in the public writings of the time. Moreover, I will focus on how the terms and images invented are strategically used to keep the criminals as a group outside respectable society (for more on social deixis and group categorisation in historical English society, see Nevala 2004 and Nevala & Hintikka Forthcoming).

The material for this study comes from pamphlets written for and against criminals between 1600 and 1800 (*Early English Books Online* and *Eighteenth Century Collection Online*). In these pamphlets, prostitution is, for one, seen as "soul-destroying", "evil", and "perjurious". It is my aim to discuss how the concepts of disrepute and degradation are reflected in the terms used of the criminals themselves in the material, and whether there are any diachronic changes in this kind of "underworld" terminology from the 17th to the 18th century.

Thanh Ngo, and Thanh Do-Hurinville

Interpretation of temporality in Vietnamese narrative texts: Linguistic and pragmatic factors (lecture)

The paper aims to investigate the factors that influence the temporal interpretation of narrative texts in Vietnamese. Vietnamese verbs are not inflected. In sentences they are used in the base form. Although Vietnamese has certain lexical items such as temporal and aspectual adverbials that can be used to indicate the time or aspect of a situation, they are not used very often. The readers or listeners are required to play an active role in interpreting temporal information of situations. It allows a high degree of ambiguity regarding the temporal status of a situation. In direct conversations, listeners can clarify the ambiguity by asking questions to specify the time. The readers of written texts, on the other hand, do not have that opportunity.

The main question addressed in this paper is, given the lack of morphological marking of the verbs for tense and aspect in Vietnamese, what do readers seem to rely on in their interpretations of temporality of Vietnamese narrative texts?

In order to find an answer to this question, a total of 40 excerpts (ranging in length from a paragraph of a section to a whole section) taken from two novels and two short stories in Vietnamese were analyzed. The analysis was conducted in three steps. First, all the linguistic devices such as temporal adverbials, connectives, and clauses and any other lexical items that have temporal inferences were examined. Second, when no linguistic devices were available, the rhetorical relations between sentences were analyzed to determine if they have any temporal implications. Third, other factors such as linguistic and situational contexts, lexical meanings of the verbs, world knowledge, or any culture specific temporal presuppositions were investigated to find out how they influence the temporal interpretations of the texts.

The results revealed that when linguistic devices were present, they provided clear indications of the temporal status of situations. Lexical meanings of the verbs gave some useful clues about foreground and background of the narrative. In the lack of linguistic devices, the readers had to rely heavily on pragmatics, contexts, and world knowledge about the natural order of events. For example, the examination of the rhetorical relations between sentences can help readers to infer some temporal relations. Temporal information of a situation can also be elicited from examining the contexts surrounding the situation. In particular, readers' knowledge of the world assisted enormously in their temporal interpretations of the texts.

Anabella-Gloria Niculescu-Gorpin

Words, word meaning and lexical pragmatics: A relevance-theoretic account of a Romanian corpus analysis (lecture)

Lexicographers, semanticists, pragmatists, linguists in general, have always been interested in defining the meaning of words. As a rule, words are considered to have a basic, denotative meaning, i.e. their 'literal' meaning which is usually found in dictionaries under the first sense, and one or several 'figurative' meanings which these words may acquire in context.

Relevance theory, a cognitive approach to human cognition in general, dedicated initially to the understanding of utterance interpretation, has turned its attention towards words and their meaning with the development of lexical pragmatics that focuses on explaining "how linguistically specified ('literal') word meanings are modified in use" (Wilson 2004: 343) or on investigating how the semantics-pragmatics distinction could apply at the word level (Wilson & Carston 2007: 1). Its main attempt is to provide a unifying theory of lexical pragmatics, i.e. a theory which tries to show that "narrowing, loosening and metaphorical extension are simply different outcomes of a single interpretive process which creates an *ad hoc* concept, or occasion-specific sense, based on interaction among encoded concepts, contextual information and pragmatic expectations or principles" (Wilson & Carston 2007: 1[1]).

In an attempt to argue that these claims are valid, this paper analyses the way in which four Romanian

adjectives, **plin** (*full*), **gol** (*empty)* and **uscat** (*dry*), **chel** (*bald*) and the nouns **>>nger** (*angel*) and **sf >2 nt** (*saint*) occur in over 600 Romanian texts (they are the Romanian version of some of the words analysed under the Lexical Pragmatics Project). Since the relevance-theoretic approach rejects "the traditional distinction between literal and figurative meaning and claims that approximation, hyperbole and metaphor are not distinct natural kinds, requiring different interpretive mechanisms, but involve exactly the same interpretive processes as are used for ordinary, literal utterances" (Wilson & Carston 2007: 3), my analysis has tried to argue that the concepts encoded by these words may be the different outcomes of the same interpretive process that leads to the formation of *ad hoc* concept (Barsalou 1983, 1987; Wilson & Carston 2006, 2007), and that they are not distinct processes that should be studied in isolation.

Romanian does not have a solid corpus of both written and spoken language such as the Bank of English Corpus. Nevertheless, there are some attempts to build up a corpus for Romanian as part of projects running in several academic centres. One of them has been conducted under the aegis of the RomanianAcademy's National Institute of Linguistics and currently includes 598 different written texts, amounting to 499 777 words.

The nature of my corpus ultimately determines the nature of my analysis: the outcome is both a diachronic and a synchronic study of these words and their occurrences. The earliest texts in the corpus are as old as the 16th century, whereas the newest ones are from today's newspapers. Each word is analysed separately, its occurrences are categorised according to the *ad hoc* concept it may encode in a particular context. The last step of my analysis involved a comparison with similar findings already discussed for English, a comparison that seems to suggest that, besides the differences that are due to language-specific usage, the principles of lexical pragmatics are not language-specific, but specific to human communication in general.

Mayumi Nishikawa

Procedural meaning of the discourse marker look (lecture)

Look is a verb which refers to visual perception encoding a meaning "turn your eyes in a particular direction" (*OALD* 7). Examples of *look* without any relation to visual perception, however, can be frequently observed in conversation. Compare the following examples:

(1) [While Mary and Tom are walking, a rabbit shows up.]
Tom: *Look*! It's a rabbit!

(2) Mary: Did you meet someone in the park yesterday?
Tom : Not exactly. I just found a rabbit and played with it.
Mary: Well. . . I don't know. . .
Tom : *Look*! It was only a rabbit!

In (1), "*Look*!" is an imperative form of the verb and Tom is using it to tell Mary to turn her eyes to the rabbit. In (2) Tom does not tell Mary to do anything, but he tries to get her attention and to convey the following utterance effectively. In this case, "*Look*!" is not an imperative form of the verb *look*, because it does not have the original verb meaning.

This interjectional use of *look* has a range of characteristics which are different from those of the verb *look*. First it is almost always followed by related utterances and separated from them with comma intonation. Second, it is always used in the original form and does not change into *looks* or *looked* or *don't look*. Third no preposition follows the interjectional *look*. Fourth, it does not affect the truth-condition of the proposition expressed by the following utterances. Fifth, the interjectional *look* is rarely seen in formal conversation, such as in trials or in academic presentations. In this paper, the interjectional *look*, which seems divorced semantically and syntactically from the verb *look* and is followed by related utterances, is regarded as a discourse marker (henceforth DM. In this paper I use the term "DM" to refer to items which are used intentionally by speakers to constrain the hearers' inferential phase in interpreting the host-utterances).

The DM *look* is often observed in making requests, suggestions, apologizing, disagreeing and persuading . In these cases, the DM *look* is deliberately used by the speaker to turn the hearer's existing attention or thought into another direction and prepare him or her for the interpretation of the following utterance. In other words, the DM *look* occurs when the speaker intends the hearers to turn their points of views at the time of the utterances into different directions and lead them to interpret what the speaker really intends to convey in an effective way.

The aim of this paper is to explore what the cognitive function of the DM *look* is in the interpretation of the *look*-marked utterances, in relevance theoretic framework (Sperber and Wilson 1986/95). I will show that the DM *look* is involved in procedural encoding rather than conceptual and its relevance lies in leading the hearers to turn their assumptions at the time of the utterances into different directions and to interpret the utterances that follow in effective ways.

Uwe Kjær Nissen

"A louse crossed my liver" – A cross-linguistic study of animal-in-body- metaphors (lecture)

Within the theory of conceptual metaphor, the claim has been put forward that (many) conceptual metaphors are correlated with bodily experience; e.g. AFFECTION IS WARMTH (Kövecses, 2006:118). The metaphors that are presented in the present paper do not meet this claim, as an immediate experience often is not possible, in spite of the fact that the metaphors are based on well-known entities such as the human body and commonly known animals. Whereas animal metaphors in which humans are compared to (certain characteristics of) animals (such as "You are a bitch." or "As wise as an owl.") have been discussed widely in the literature on figurative language (e.g. Nesi, 1995), metaphors of the type where animals actually reside inside the body (e.g. Danish: "to put flies in somebody else's head" have passed unnoticed until now.) These metaphors, which I will call, for the sake of simplicity, *'animal-in-body'*-metaphors, explain emotions or mental states by means of expressions that belong to an imagined world in which animals invade, or reside in, the human body.
My paper forms part of a wider investigation on body part metaphors and -metonymies (see Nissen, 2006, 2009). It intends to shed light on *animal-in-body*-metaphors by means of a cross-linguistic analysis. Interestingly, metaphors of this type seem to appear in many (perhaps all) languages: e.g. English: "I have butterflies in my stomach."; German: "What louse has crossed your liver?"; Arabic: "The sparrows of my belly are singing." , Chinese: 'A small deer is jumping wildly in the heart.' . The cross-linguistic analysis will be based on examples from Arabic, Chinese, Danish, English, French, German, Italian, Japanese, Polish, and Spanish. The data for the analysis stem from native speakers and dictionaries, but all occurrences were afterwards checked against real corpora and/or the internet in order to validate the actual use of the expressions. Rather unexpectedly, many *animal-in-body* metaphors - in spite of their 'unnaturalness' - turn out to be employed in their literal sense; in other words, from being 'dead' metaphors change into resurrected ones.
Although the findings seem to indicate an overall cross-language use of *animal-in-body*-metaphors, variations from one language to another can be observed. Interestingly, however, these are not so much due to the body parts in question; rather, they depend on the type of animal used. Thus, the analysis points up a general type of body metaphor that is not strictly based on bodily experience.

Yuko Nomura

Expressing emotions in conversation: A comparative study of quotation and attitudinal expression in Japanese and American English (poster)

This study illustrates that there are different tendencies on how to express emotions in Japanese and American English conversations. By comparing the two languages, this study attempts to shed light on relative tendency in each language. It will be shown that, in conversations, Japanese and American English speakers express how they feel things differently.
The data analyzed in this study consists of four Japanese and four American English conversations in an experimental setting collected in June 2004. The occupations of Japanese participants are college student, aged from 20 to 22, while those of American participants are exchange students, aged from 22 to 23. They were asked to talk freely about what they were most surprised at in their lives for about five minutes. Total time of the data is 20"58 minutes for the Japanese conversations and 21"10 minutes for the American English conversations. All the conversations were DVD-recorded and transcribed.
The analyses are twofold. In the analysis 1, all the expressions that includes what speakers think, feel and evaluate some entity, event, situation and state (cf. Strauss and Kawanishi 1996) were chosen form the data conversation and classified into the following two categories; (1) quotation: produced with an animation or quotative markers, (2) attitudinal expression: an expression with epithet that shows his/her subjective attitude (cf. Halliday 1985). The result shows that in Japanese conversation, speakers use quotations more frequently (66%) than attitudinal expressions (34%), while in American English conversation speakers use attitudinal expressions more frequently (92.3%) than quotations (6.7%).
In the analysis 2, it is observed what happened in conversation by the target utterances (= those obtained in analysis 1), it is found that in Japanese conversations, the recipients (hearers) often repeat the emotional expressions uttered by the topic providers or show that they feel the same way, while in American English conversations, the recipients often react by giving responses such as "OK," or "Yeah," and show their understanding.
From the analyses above, it can be said that Japanese and American English speakers show different tendencies on expressing emotions in conversations. In Japanese conversations, speakers frequently use quotation and show specific words in the mind and this makes the recipient feel the same way more easily. In American English conversations, speakers frequently use attitudinal expressions and descriptively explain their thoughts, and this triggers the recipients understanding.
Finally it is also suggested that the difference found in the analysis are based on the difference of what is to express what they feel. That is, for Japanese speakers it is to open the mind and share the feelings, whereas for American English speakers, it is to describe things with their subjective attitude

Bengt Nordberg

A case of double definite qualifiers in spoken Swedish: An interactional approach (lecture)

A case of double definite qualifiers in spoken Swedish: an interactional approach

The prototypic structure of a full definite noun phrase in standard Swedish is, according to the Swedish Academy Grammar (1999), as follows:

Determiner	*quantifier*	*descriptor*	*noun*	*post-positional attributes*
dom här:	*tre:*	*andr-a små+Ø*	*cyklar-na*	*på gård-en:*
these here:	three:	other+def:	bikes+def	in yard-the
		small+def		
mina	*båda*	*ny-a*	*bollar*	*som jag fick av pappa*
my (plur)	two	new+def	balls	that I got from dad

Besides the definite article, the determiner may be a demonstrative pronoun (*denne, denna, detta, dessa, den här/där, det här/där, dom här/där* 'this, that, these, those') or a possessor (a common or proper noun in genitive, e.g. *pojken-s* 'the boy's', *Eric-s*, or a possessive pronoun, e.g. *vår, vårt, våra* 'our'). If the determiner is a definite article or a demonstrative phrase *den, det, dom här/där*, the noun must have the enclitic article but if it is a possessive pronoun, it must not (see the scheme above). In standard Swedish the determiner has to be just one of these alternatives, but not both at the same time, except for a rather rare construction in formal written language: *denna hennes stora framgång* 'this her great+def success = this great success of hers'.

However, there is in informal everyday speech, at least in parts of Sweden, a "hyperdefinite" noun phrase including both a possessive attribute (noun in genitive or a possessive pronoun) and a demonstrative, deictic pronoun. Examples:

Annas den där kjolen	*Mina dom här färgkritorna*
Anna's that there skirt+def:	My these here crayons+def
That skirt of Anna's	These crayons of mine

As to the form of the construction, the order between the two determiners is, probably always, the one cited here, i.e. possessor before demonstrative, as opposed to the formal *denna hennes stora framgång*. Secondly, the form of the headword is governed by the last of the two determiners: *Annas den där kjol-en* but *den där Annas kjol*. Thirdly, the demonstrative is always unstressed while there is often some stress on the possessor.

There is general unanimity that in modern standard Swedish a possessive expression normally implies definiteness and that consequently the head noun uniquely and exhaustively represents all referents which have the intended relation to the possessor (SAG 3, p. 27). But the construction examined seems to indicate that the speaker is in doubt about this and, as a precaution, adds a deictic pronoun clearly referring to something that is well-known to the listener and/or has been mentioned in the immediate context. The construction may also be accompanied by facial expressions, gestures, and other kinetics.

My contribution falls into interactional linguistics and will deal with the contextual parameters influencing the use of the construction and also map out its geographic and social distribution. Empirically, it is based on authentic speech from a wide range of genres and social situations, also video-recorded interaction. Finally, I will consider related cases of double definiteness in Swedish noun phrases reported by, for example, Delsing (2003).

Catrin Norrby, and Gisela Håkansson

'This is our Swedish' – interactional and grammatical variation among adolescent speakers of different backgrounds (lecture)

A considerable body of research exists on the acquisition of Swedish as a second language by beginner learners, in particular in terms of level of grammatical difficulty and order of development. However, we know far less about the linguistic repertoire of very competent speakers of various backgrounds – such as second- and third generation migrant youths and the children of expatriate Swedes who acquired Swedish in the home, but who have grown up in an international context. This paper describes and compares structural and interactional characteristics of spoken discourse produced by adolescent Swedish speakers of different linguistic backgrounds, based on the results of a pilot study undertaken at the upper secondary level in a Swedish school in Spain, Colegio Sueco Costa del Sol. Swedish is used as the medium of instruction in contents subjects and Spanish is studied as a subject from year 1-12. The student body comprises two main groups: 1. Students who have grown up in Spain where the use of Swedish outside the home and the Swedish school is limited ('the expats'); 2. Students from Sweden who attend the Swedish school in Spain as guest students, normally for one year in upper secondary school ('the guests'). Enrolment in the Swedish school was taken as the basic criterion for a high level competence in Swedish. In other words, we did not make any prior categorisation of students – neither as L1 or L2 speakers of Swedish, nor as native, near native or non-native speakers of Swedish, given that such concepts are ever more problematic to use in multicultural and multilingual societies (for a discussion of 'native speaker' as social construct, see Leung, Harris & Rampton 1997). Spoken data were collected through

interviews and peer group discussions with a total of 8 participants. Each participant was interviewed and was asked to retell a childhood memory, which aimed at eliciting monological discourse. Each participant also took part in a peer group discussion with three other adolescents in order to bring forth dialogical discourse. No moderator was present in the group discussions, but participants were asked to discuss and evaluate a range of authentic language examples drawn from different contexts/situations (e.g. youth language, informal spoken discourse, formal written language) and to decide whether they would use such language themselves. This method enabled us to link linguistic attitudes to actual use in the discussions. Our presentation will focus on discussions of identity, and will highlight both implicit and explicit identity. The results demonstrate variation, both within and across groups as well as across discourse types. The variation will be discussed in light of the concept 'native speaker'. The pilot study forms part of the larger project Language variation in adolescent speech – in native, near-native and deactivated Swedish.

Yasuko Obana

Politeness strategies in Japanese honorifics - Directness can be polite (lecture)

Japanese honorifics are normally considered to be ritualised, formal and distant-making. Because they are the linguistic evidence of how one socially stands in relation with the other, in most social settings honorifics are the tool juniors are expected to use toward seniors, or service industries use toward customers. Therefore, it is understandable that honorific use is associated with a barrier setting between interactants, which natually follows that the world of honorifics comes into force with the most indirect approaches in general.

However, certain situations in which both juniors and seniors mutually understand each other's *tachiba* (social role, whether temporary or socially fixed) inevitably invite juniors' direct approaches to seniors although honorifics are constantly used. In such situations, directness is a polite strategy and appreciated as professional or appropriate in a given situation.

My paper will introduce examples of direct politeness strategies employed in the honorific world and discuss what socio-psychological features are intertwined with 'directness'. It will contrast 'directness' with 'indirectness', showing that direct strategies in fact present one's *tachiba* role more expressively than indirect approaches in the honorific world.

Naomi Ogi

Involvement and speaker's attitude: Japanese interactive markers (lecture)

This study discusses the function of the Japanese interactive markers *sa*, *yo*, *ne*, *na*, *zo*, *ze* and *wa*, which have been widely recognised as *Shuujoshi* 'sentence-final particles' by the majority of Japanese linguists (e.g. Saji, 1957; Uyeno, 1971; Cheng, 1987; Ide, 1990; Miyazaki, 2002).

Two points are particularly noteworthy in relation to their general functions. First, they frequently occur in spoken discourse (typically face-to-face conversation), whereas they are hardly found in written discourse (typically expository prose). In Japanese spoken discourse an utterance rarely ends in a 'bare' form of the main predicate. The 'bare' form generally delivers the speaker's assertiveness unilaterally, and thus often straightforwardly gives an impression of an 'official' tone towards the hearer. A number of strategies are adopted in order to avoid such an official 'bare' form, and the use of the interactive markers is one of, but very important, such strategies.

Secondly, these markers do not affect the truth-condition of the propositional (who-where-what-how type) information of an utterance. Rather, the main function of these markers is to express the speaker's concern toward the hearer, as also pointed out by many studies (e.g. Saji, 1956; Watanabe, 1968; Suzuki, 1976; Sakuma, 1983).

In line of these points, this study aims to provide an integrated and comprehensive account for the function of these markers, and to shed light on some issues of the nature of verbal interaction in language. I adopt the notion of 'involvement' (Chafe, 1982, 1985; Gumperz, 1982; Tannen, 1982, 1985, 1989; Arndt & Janney, 1987; Danes, 1994; Selting, 1994; Fried and Ostman, 2005; Lee, 2007) and propose that the primary function of these interactive markers is to initiate and maintain interaction by inviting the involvement of the hearer. It will also be shown that although the markers share this property in common, they are characteristically different from each other in the sense that each marker has its own way of inviting the hearer's involvement.

These interactive markers are examined based on two data sources: One is the conversational corpora (Usami, 2007) which include the formal and casual conversations (approximately 550 minute long in total) by Japanese native speakers (32 males and 32 females); and the other is the comics (3 volumes each from *Tacchi* (Adachi, 1992) and *Hana yori Dango* (Kamio, 1993)). Apart from the former data set of spontaneous conversations, the latter data set of comics have been widely read by Japanese people and well illustrate the conversational participants' attitudes, feelings and emotions, which are assumed to be closely related to the use of the target interactive markers.

Eva Ogiermann, and Joerg Zinken

Linguistic resources for sharing responsibilities: English, Polish, and 'mixed' couples dealing with everyday chores (poster)

Does the particular language somebody speaks make a difference for the way they lead their life? The poster presents preliminary results of a study addressing this question by studying how linguistic activities are accomplished in two different languages: English and Polish. Specifically, the study focuses on the sharing of responsibilities for everyday chores. Since Polish has modal verbs that are not marked for person, subjectivity in talking about daily chores is often left unmentioned in this language. The following could be a fragment of a typical Polish conversation (translated literally): "One still has to send the letter" / "Oh well, then itself will take and send later". From an English perspective, the "job" of agreeing "who does what" has not been done here. It might be that in Polish the point of conversation about daily chores often is not to agree "who does what", but to remind of a shared responsibility.

This study is funded by the British Economic and Social Research Council, and has started in January 2009. Eighteen couples participating in this study will video-tape their breakfast conversations. Sequences in the conversation in which daily chores are addressed will be analysed using the methods of Conversation Analysis. We will also interview couples to find out more about the values which inhere in a particular way of sharing responsibilities. The poster presentation will provide an opportunity to discuss the design of the study, the potential of Conversation Analysis to address issues of 'linguistic relativity', and preliminary results.

Jun Ohashi

Signage and accompanying exhortations in public spaces: Cross cultural and genre theoretic perspective (lecture)

Signage is often found where the authorities' enforcement of and people's compliance with a certain law is necessary (e.g. No Smoking, No Parking signs), where giving direction or instructions is important to assure safety (e.g. High Voltage. Keep Out!), and where owners of premises complain about recurring problems (e.g. Please use rubbish bin!, No Parking 24 Hours). It is assumed that any given sign and its accompanying written text are designed to have the maximum effect in conveying the intended message. This may be attempted by direct and succinct means; or, if indirectly, by engaging addressees to search for implied meanings (Grice 1975) or by activating inferential mechanisms (Sperber and Wilson 1995). Signs also manipulate addressees' prior knowledge to achieve maximum effects. Any recurring expressions in such signage and default patterns that start to emerge are thus culturally revealing.

This study aims to identify a repertoire of recurrent expressions in signage in public spaces and to uncover a set of underlying beliefs, values, conventions, and assumptions which are shared in a given community. In comparable common locations in Japan and Australia (airports, railway stations, construction sites), recurring signage and accompanying written texts will be identified, and some default types ascertained for each category of public space. The identified default types can be seen as artifacts which have been rendered as typical by ongoing practice over time.

I view these default types through the analytic lens of genre, namely "socially recognized communicative actions (…) that are habitually enacted by members of a community to realize particular social purposes" (Wanda, Orlikowski & Yates 1994:542, Millar 1984).

Research Questions

1) What exigencies are evident in targeted public spaces (airports, railway stations, construction sites) in Australia and Japan?

2) What pictograms, words, grammatical constructions, and speech acts frequently occur in each targeted public space with similar exigencies in the two countries?

3) What are the default types in each targeted space?

4) Identify common features, Japan specific, and Australia specific features.

The researcher's field work in 2007 yielded more than 1500 digitized photo images of signs taken in various locations in Japan and Australia. Linguistic components are transcribed and coded at lexico-grammatical and speech act levels.

A preliminary investigation shows that construction sites in Australia have no signs communicating messages to pedestrians. The observed signs mainly instruct the site workers to comply with workplace safety regulations. On the other hand, the Japanese sites have a lot of signs and accompanying written texts communicating 'politeness' to pedestrians, trying to compensate for distractions and inconvenience caused. Apology and thanking speech formulae, and a requestive speech formula asking for co-operation and understanding, are delivered in honorific polite forms with a graphic image of a workman politely bowing.

Susana Olmos

The relevance of context in the definition of contrast encoded in but (lecture)

In the literature on *but* there is a large number of works that have agreed on defining its function in terms of contrast. On the one hand, in the tradition of coherence theory the notion of contrast encoded by *but* is understood as a conceptual relation independent of context (Mann and Thompson 1988 , Salkie and Oates 1999). Fraser (1999), on the other hand, presents a procedural analysis of *but* in terms of a very general and undefined notion of contrast. In the pragmatic tradition Grice (1989), Rieber (1997) and Bach (1999) propose an analysis of *but* as an indicator of conceptual contrast, differing about the level of interpretation to which they contribute. However, none of these latter authors seem to need the notion of context for their accounts of contrast. In the Germanic tradition Sæbø (2003, 2004) and Umbach (2001, 2004, 2005) favour an analysis of *aber* 'but' in term of focus-contrast, following the contrastive focus model of Rooth (1985, 1992). While these analyses represent progress in the attempt to precisely define the type of contrast encoded by this connective, there is an unfortunate lack of detail about the pragmatic processes involved. Finally, in Relevance Theory there have been attempts to analyse *but* in terms of contrast (Blakemore 1987, 1989 Hall 2004, 2007), but these have had difficulties providing a unitary account of this word's various pragmatic functions.
Our proposal here is an alternative Relevance Theory-based account of *but* in terms of contrast, based on the notion of context provided by Sperber and Wilson (1986/1995). We seek to provide a clearer specification of the types of contrast encoded by *but* by looking at the cognitive effects in the process of utterance understanding. We will rely on the notion of contrast with alternatives, which are contextually accessed in online processing. Our claim is that the communicative principle of relevance will guide the process of accessing the alternatives evoked by *but.* This contrast between the utterance introduced by *but* and its alternatives will then constrain the derivation of the propositional attitude in which this utterance should be embedded.

Tunde Olusola Opeibi, and Aina Olusowasola

A discursive-semiotic analysis of selected SMs text messages in Nigeria (lecture)

In the last three decades, studies in non-native varieties of English, discourse across cultures and language use in different social and cultural domains have engaged the attention of scholars. More significantly, recent developments in information technology have provided another rich data base for productive sociolinguistic researches against the background of the emergence of linguistic patterns that have continued to contribute to the repertoire of English usage in Nigeria. The introduction of the Global System for Mobile Communications (GSM) about five years ago has opened up new communicative avenues for the citizens to process and produce information; exchange meanings; establish relationships; express feelings and influence attitudes through linguistically-creative text messages.
In this study, we use data set taken from the pool of SMS text messages sent to selected mobile phones over a period of twelve months. Insights from selected works in *discourse analysis* and *semiotics* (e.g. Cook, 1992; Schiffrin, 1994; Bahktin, 1990; Chandler, 1994) provided the theoretical construct for the study. Apart from describing significant discourse features and semiotic properties that constitute communicative strategies adopted by the senders of the messages, we also use morphopragmatic analysis to show how Nigerians create, reinvent and reproduce lexico syntactic items in English to capture and reflect their peculiar second language context.
The study also discusses how language is used to recreate events and express emotions through many of the short, crisp and pungent text messages. The SMS texts clearly reveal features of situationally-distinctive uses (varieties) of language (Crystal, 1980)
Beside examples of innovations and reproductions in L2 discourse shown in and through the data, the findings also demonstrate and confirm the influence of social and cultural contexts (that is, cultural and societal imprints on communication) on what they say, and how they convey meaning and action through the instant messaging technology.

Normala Othman

Preference organization in adjacency pairs in ESL speech: A study of Malay speakers
(lecture)

When one acquires a second language, one is said to also acquire the culture of the second language. If indeed this is the case, to what extent is it true? Would the acquisition of the second language culture manifest itself in the semantics of the vocabulary and/or subtly interweaved in the structure of the words, phrases and sentences? This research attempts to look at the effects of the second language on the speech of ESL speakers. The study narrows particularly looks at preference organization, as discussed by Levinson (1983), in adjacency pairs in ESL speech among Malay ESL speakers. The fact is that there are many options to the second part of an adjacency pair; however, as Levinson noted they are generally not equal in status since there are *preferred* and *dispreferred* second turns. This means one of the options is the expected response, which is the *preferred* option, while the rest would be *dispreferred* and generally avoided. This paper analyses and correlates the first and second parts of request, offer, assessment, invitation and proposal of Malay ESL speakers in Malaysia, in both

English and Malay. Data consisted of 600 adjacency pairs collected via observation in the natural speeches of subjects ranging in age from twenties to forties. Following this, comparisons are made to the preferred structures of second turns of native speakers given by Levinson. Infiltrations of English into the Malay language (and culture), if any, are discussed in light of the differences observed in the Malay and English data of the speakers.

Takahiro Otsu

Procedural information of anaphoric expressions (lecture)

Anaphoric expressions can be regarded as a conventional communicative device satisfying requirements laid down in two well-known linguistic maxims of conversation: Grice's (1975) second quantity maxim ("Do not make your contribution more informative than is required") or Levinson's (2000) I-principle ("What isn't said is the obvious"). By means of this device, the addressee of the utterance in which such expressions take place is entitled to resolve the anaphora with certainty and without any gratuitous effort. I propose that anaphoric processes are controlled by the same cognitive principle: a concept of 'metarepresentation' (i.e. interpreted thought or utterance) (Wilson (2000), Noh (2000)) involves a pragmatic enrichment of the incomplete logical form of anaphoric expressions. Anaphora resolution relies heavily on the addressee's metarepresentational abilities in the sense that the referents of anaphoric expressions are accessible in the conceptual mental representations of the addressee who interprets the utterance in which those expressions are included. In other words, anaphoric expressions, phonologically realized or not, encode a procedure of instructing the addressee to access their referent within these metarepresentations (corresponding to conceptual sentences in the language of thought) in order to reach the intended interpretation of the utterance in which they occur. Metarepresentation can be characterized as the use of one representation to represent another due to some interpretive resemblance between the two, in either content or form. According to Wilson (2000: 426), interpretive resemblance is thought of as "resemblance in terms of shared implications." It is claimed that two representations resemble each other in a context to the extent that they share logical and contextual implications. Moreover, interpretive resemblance is a matter of degree: that is, the extent to which original and interpreted representations resemble each other varies. It is possible, therefore, to think of two extreme cases: one in which two representations have complete resemblance, where one representation is used interpretively to represent another which shares all its implications; a second in which two representations have no resemblance at all. In this account, any anaphoric relation can represent the interpretive resemblance between source representation (i.e. the originator's utterances or thoughts preceding the anaphoric expressions) and the addressee's metarepresentational thoughts about it. The originator's utterance or thought and the addressee's representation of it may range in form from complete resemblance to no resemblance. Syntactic ellipsis or surface anaphora (in Sag and Hankamer's (1976) terms) represents a complete resemblance between the originator's utterance and the addressee's representation of it. Pragmatically-controlled surface anaphora represents a loose resemblance between the originator's utterance and the implicature the addressee derives from it. By contrast, deep anaphora represents a situation in which there is no resemblance between the originator's representation and the addressee's representation in the sense that the referent of those anaphoric expressions is attributed to the addressee's interpretation of the originator's thought. These metarepresentational accounts suggest that deep anaphora encodes a different interpretive procedure for referent identification from that of deictic expressions requiring the addressee to directly access a real-world object or situation.

Ping Pan

A cross-cultural comparison of requests in student-professor e-mail exchanges: A mixed-method approach (lecture)

As one of the places where institutional talk occurs, the university gives birth to many different kinds of interactional settings, where students are compelled to make careful linguistic choices in terms of appropriateness in relation to social and contextual factors. Among the various communicating channels, student-professor e-mail contact is becoming a common and vital institutional discourse practice. E-mail constitutes a unique, hybrid type of text, and is often used as a means of creating and sustaining relationships (Bloch, 2002). E-mail liaison entails not only 'interactional' but also 'transactional' situations (Brown and Yule, 1983a). To achieve such goals can be demanding even for advanced language learners, due to the fact that high language proficiency does not guarantee pragmatic success (Bardovi-Harlig, 2001; He, 1993; Kasper & Rose, 1999).

This paper reports on a study in progress that is part of a wider empirical research. It is taking place in the academic context of Hong Kong and is aiming to investigate both native and non-native English students' pragmalinguistic choices and sociopragmatic judgements in the speech act realisation of requests in e-mail communications. Participants are from three cultural groups: native English-speaking American students (NS), non-native Hong Kong Chinese students (NNS-HK) and non-native Mainland Chinese students (NNS-ML). Each group comprises eight students and all of them study in the same university in Hong Kong. The research

questions are:
1. What pragmalinguistic strategies do these three groups of students employ in electronic requests to professors in academic encounters?
2. How certain are the respondents about their choice of pragmalinguistic strategies as evidenced in research question 1?
3. How do these three groups of students evaluate the sociopragmatic variable – the imposition degree of the situations?
4. What factors can account for the differences between NNS' performance and that of the native English-speaking students?
A review of current pragmatic studies on e-mails indicates that most of the research done to date has adopted authentic messages as the main data (e.g. Chen, 2001; Lee, 2004; Biesenbach-Lucas, 2005, 2006, 2007, etc.). Despite the advantage of authenticity, there is no way to capture any information pertinent to the internal cognitive processing that gives birth to the surface linguistic output. The DCT (Discourse Completion Test), however, may compensate for this shortcoming, when operating together with the qualitative exploration method of verbal reporting. An e-DCT questionnaire has been specifically designed for this study. Its layout, selection and validation of scenarios, and online implementation will be addressed in this paper. All the participants finished the questionnaire in a cohesive manner and four from each group were invited to recall their composing process immediately after their completion of the DCTs. An adapted coding manual of CCSARP (Cross-Cultural Speech Act Realisation Patterns) was applied to the coding of the DCTs, while the stimulated recall data was coded and analysed using NVivo, a qualitative software program. Both quantitative and qualitative results will be presented; findings and implications will also be discussed.

Christophe Parisse, Martine Sekali, and Aliyah Morgenstern

Initial uses and development of future verb tenses in French-speaking children (lecture)

The expression of the future appears as a many-fold linguistic issue in natural languages, and does not always take the form of a grammatical tense per se. In addition to that, future tense morphemes are not always used with a temporal future meaning, and often carry modal or pragmatic values. Observing first uses and the development of future tense morphemes in pre-school children's language can offer interesting insights into the relationships between linguistic forms and intended meanings, as well as into the pragmatics of language. As it happens, the use of the future appears gradually in children's language, but never becomes highly frequent, so that semantic constructions and pragmatic effects are particularly conspicuous when linguistic forms expressing the future are actually used.
The French language has two main verb tenses to express the future. The 'periphrastic future', is the more frequent and consists in the use of a semi-grammaticalized movement verb (*aller*=go) followed by an infinitive verb (ex: *Je vais partir*). The 'simple future', is a pure tense with suffix modification (ex: *Je partirai*), used exclusively to express future meanings. Linguists are raising the question whether the 'simple future' is still alive in modern oral French or is disappearing under pressure from the more frequent future tense.
The current work investigates the development of future tense in two French-speaking children from age 1;8 to age 3;0, recorded every month in natural child-adult interactions. All occurrences of verbs with a future tense were looked for and categorized into three possible values: CONT, the action described is in continuity with the current situation; CHG, the action described creates a change of activity, taking the place of the current one; DISC, the action described is dissociated from the here and now, occurring in a different place, a distant future, or is clearly hypothetical. Each verb was also categorized according to the presence or absence of temporal adverb markers, and according to the person used with the verb.
Results showed that the simple future was used by adults but it was about 6 times less frequent than the periphrastic future. Children used it about 14 times less) but this could be due to developmental factors. Both children started producing the periphrastic future quite early (by age 2;1) while the simple future appeared later (around age 2;9). The adults used the simple future mostly with the DISC value, but the use of the periphrastic future covered all three values, including DISC. When using the DISC value, temporal adverb markers were added more frequently. The children in our corpus followed exactly the same patterns. The various retrievable values of future tenses were clearly governed by the semantic and pragmatic context of interaction (as confirmed by detailed analysis). The two children presented exactly the same distributions of use as their caregivers, but were individually quite different. This would mean that the use of future tenses is highly dependent on the interactions between child and adult.
The study also showed that the use of the simple future was dependent on particular semantic and pragmatic intentions. A majority of periphrastic future forms were used by the children in the first person singular (46% and 55%). However, the first person was much less frequently associated to the use of the simple future (25% and 31%). We argue here that these results reveal different functions for the two forms: the periphrastic future enables children to assert their projects and intentions from their present standpoint whereas the simple future is dissociated from the present, and expresses intra-linguistic locations.

Katharine Parton

The contextualisation of conductor gesture (lecture)

The practice of orchestral conducting is a highly localized communicative activity, predicated on the notion that the conductor directs an orchestra through complex and specialised gestures. Conductors use physical movement of the fingers, hands, arms, torso and head, and speech, as modes of communication between themselves and the musicians with whom they work. Conductors' use of gesture is associated most strongly with performance contexts (i.e. situations in which speech is not possible due to accepted practices of orchestral performance), but also occurs in situations in which it is used as the more practical and efficient method of communication in an environment not unlike those which produce the alternate kinesic codes (Kendon 2004) seen in the Sawmill (Meissner & Philpott 1975) and Crane Driver (Brun 1969) studies. This paper examines the gestures used by conductors, in video-data of naturally-occurring rehearsal and performance, to communicate with musicians. It will discuss manual gestures (including handshape and finger movement), tool use, head movement & orientation and body (torso) orientation. This paper will show that multiple and co-occurring layers of contextualisation allow musicians to understand conductor gesture in relation to culturally relevant 'normative' gestures (such as pointing and open-hand prone/supine gestures), which are modified, combined and used in conjunction with 'technical' (conductor specific) gestures, some of which can be argued to originate from or relate to gestures used in verbal contexts. This paper argues that conductor gesture can be conceptualised as a 'self-contextualising' system in which meaning is dynamically co-constructed by conductors and musicians. This is demonstrated through an analysis of 'beating' (the act by a conductor of showing time or 'place' within a musical bar) as an example of such a self-contextualising act. Each beat performed by the conductor is a discrete gesture that signifies a particular 'beat' within the music being played; each gesture is however made meaningful by its relative position within an ongoing sequence of gestures, which in turn is constructed relative to context. Such context is here understood as encompassing both the music (in the sense of both the printed piece and the performance) and the more general physical and social context(s). This paper will show that, in 'beating', the gestures can be seen to be part of the same (continuous) linear sequence, which is constrained in such a way that the gestures immediately follow and precede the gestures that contextualise them and that they contextualise. However, other physical aspects of beating which may vary to refer to manner of playing, rather than the temporal relationships, when considered with non-beating hand and head/torso gestures, are connected by a more flexible linear sequence and are therefore 'self-contextualising' within a broader conductor interaction. This contextualisation occurs between gestures which are temporally separated (by greater or less temporal distance), or occur synchronously. Through this gestural analysis, this paper proposes a framework for understanding conductor gesture as a self-contextualising communicative practice.

Maria Pavesi

Address strategies in film dubbing from English into Italian (lecture)

Social deixis constitutes a major area of contrast between languages and can affect translation thus becoming an index of mediated as opposed to non-mediated language. Film translation provides a testing context for the use of forms of address as audiovisual dialogue is supposed to imitate spontaneous behaviour at the same time advancing narration and offering a condensed representation of self- and other- social roles and identities as well as interpersonal relationships.

Starting from the 1960's seminal works on address and politeness, several studies have shown that languages vary widely in the use of address strategies both interlinguistically, depending on the lexical or morphological strategies available (e.g. Helmbrecht 2003), and intralinguistically, depending on different communities and networks (e.g. Clyne et al. 2006).

A previous investigation of address in audiovisual translation in the late eighties and early nineties (Pavesi 1996) presented translational norms which resulted from the interaction of socio-pragmatic patterns in the source language (English) and in the target language (Italian). In the period investigated, dubbed Italian was shown to reproduce the lexical strategies found in the original versions, whereas *tu* pronouns were not overextended as predicted on the basis of the preference for informal address in English (e.g. Murray 2002). The outcomes were marked combinations of first name, surname, title + formal or informal pronoun, which constituted "intermediate" forms of address and set dubbed language aside from spontaneous Italian use (Mazzoleni, 1995; Renzi 1995). At the same time the selection of address forms in translation was also shown to rely on internally motivated norms evident in frequent shifts of address pronoun. These shifts verbally cued attitudinal and diegetic changes expressed contextually and paralinguistically (but not verbally) in the original audiovisual texts, thus giving rise to instances of intersemiotic translation.

With reference to a corpus of American and British films and series dubbed into Italian in the years 1995-2007, a study will be carried out on the evolution in the strategies used in the translation of English terms of address and in the choice between T/V Italian pronouns. It will be ascertained whether the same translational norms

previously suggested apply to subsequently released audiovisual products or whether there has been a move towards target language patterns or internally consistent dubbing norms.

Stefanie Peeters

A textual and contextual analysis of media metaphors: The case of the French suburban crisis coverage (lecture)

This paper aims to examine the representations in French public discourse of the 'banlieues' (French suburbs) and their inhabitants through a data-driven metaphor analysis. The print media texts of the 2005 suburban crisis are used as corpus material. An ongoing cataloguing of metaphors from all the crisis-related articles taken from three French quality newspapers (*Le Figaro*, *Le Monde* and *Libération*) and from one opinion newspaper (*L'Humanité*) (October-November 2005) is seen as giving indications on the representations that circulated in the French public sphere, at the time. For example, a journalist that writes about the suburban riots in terms of a 'contagious disease' (cf. (1)) indeed makes a certain image of the rioters available to the reader.

(1) *Emeutes : Paris se protège de la contagion.* ('Riots: Paris is protecting itself against the contagion.') (*Le Figaro*, 12 November 2005)

Since Lakoff and Johnson (1980), it is the cognitive-linguistic Conceptual Metaphor Theory that is generally used to establish the link between linguistic metaphors and representations/conceptualizations. However, following a recent strand in metaphor studies that shows an increasing awareness of the importance of studying metaphors as linguistic and discursive phenomena (cf. Cameron, 2003; Charteris-Black, 2004; Goatly, 1997), I defend a more pragmatic and context-oriented metaphor approach, since such a perspective is more likely to account for the nuances and emotive/evaluative associations metaphors are able to convey (cf. Ritchie, 2006).

As a methodological corollary of this contextual approach, I categorize the metaphors for the 'banlieues', their inhabitants and the crisis in general, identified via Cameron's (2003) method, on the basis of their source domains, while paying maximal attention to the guiding, interpretative role of the linguistic co-text (syntax, surrounding concepts, co-textual implications, intertextual links) and of the broader social and physical context. It will be claimed that such a context-oriented approach might counterbalance the emphasis that, in line with Lakoff and Johnson, has traditionally been put on the source domain's contribution to the interpretation of a metaphor (i.e. the 'framing' issue). Despite being an important factor, source domains do not always suffice to account for the whole interpretation of a metaphor. This paper will, more specifically, show how the four studied newspapers, though often making use of the same source domains (war, fire, epidemics,…), generally offer a different view on the crisis, thus indicating the important (yet often neglected) nuancing role the co-text has for the interpretation of metaphors.

Thus, investigating figurative language in media discourse, this paper illustrates how a multi-disciplinary analytical perspective, combining elements of a pragmatic-based theory with useful elements of Conceptual Metaphor Theory, may contribute to the understanding of the complex nature of metaphor in discourse.

Maria das Graças Dias Pereira

Narratives of displacement and evaluation: The construction of subjectivities and moral self of a Brazilian immigrant returning from the United States of America (lecture)

Narratives of displacement and, in particular, of migration, are related to experiences of changes in people"s lives, especially concerning spatial / territorial, social, cultural, moral ones (Baynham & De Fina, 2005). Narrating is a discursive practice, with identitary performances in interactional contexts. It is through telling and retelling, that people reconstruct their past experiences, bringing the social conflict about. The theoretical and methodological approach of this study is qualitative and interpretive (Denzin, Lincoln et al. 2003), through a sociolinguistics research interview, in the analysis of narratives.

The proposal is to discuss the relationships between the categories of evaluation in narrative, according to their design as part of the theory of oral narrative (Labov & Waletzky, 1967; Linde, 1993; Cortazzi & Jin, 2003) and the categories of appraisal, as established by Martin (2003), in systemic functional linguistics.

Categories of appraisal are semantic resources used to negotiate emotions, trials and values. Martin (2003) includes three systems into the design of appraisal: affect, judgment and appreciation. The affect is related to the construction of emotional responses. The judgment is used in the construction of evaluations of moral behavior. The appreciation builds the aesthetic assessments.

Thompson & Hunston (2003) pointed out distinctions between the grammar of modality and grammar of affective evaluation, arguing that while the first was extensively explored by Halliday (1994), the grammar of affective evaluation has been far less investigated. To the authors, there are at least three types of evaluation: (1) evaluation involving comparison of objects, (2) evaluation as markers of subjectivity, (3) evaluation as markers of value.

As focus of the discussion, I give special attention to evaluation as a marker of subjectivities and values, including discussion about the appraisal systems, in relation to the judgment. I deal, in particular, with the

relationship with the moral self, according to Taylor ([1989] 1997), for whom morality is included in structures for the interpretation of experience. Howard (2008) believes that in the narrative activity, the speakers set the self moral discursively, assessing conduct and action on problematic events.
Empirical data for the discussion consists of oral narratives, collected in a research interview with a Brazilian immigrant who had migrated to the United States in 2004 through the Green Card lottery, and returned to Brazil after a period of 10 months in doubt about the prospect of returning to the United States.
From the data, I try to discuss the evaluation mainly by the use of adjectivation in terms of statements, involving valuation in respect to expectations, to their country of migration and to participants in a comprehensive manner, throughout the narrative. The evaluations are classified as opinion discourse and intertwined narratives, in which the reported speech fulfills the role of bringing participants from other universes, also contributing to the system of valuation brought to the narrative. The moral self is built on values of disruption and reformulation of expectations of economic migrants and is related to the degree of life degradation in the country, in the context of the narratives.

Roberta Piazza

The pragmatics of men's talk in the 1960s Westerns: John Wayne versus Clint Eastwood (lecture)

An indispensable ingredient of a film narrative, dialogue can provide information about characters more than 'any other manifestation of personality' (Potter, 2001: 235). In spite of the recent interest in the verbal plane of films, cinema is still mostly conceived as the realm of images and the relevance of dialogue has not yet been fully acknowledged. Analysts tend to incorporate the information contained in the dialogue into the film narrative and 'overlook the dialogue as a signifier' (Kozloff, 2000:6).
The proposed paper that continues preliminary research on discourse and genres (Piazza, 2006 and 2007) addresses the Western genre of mid-1960s in the original American production and the Italian remake by Leone. The discourse of two American films, *El Dorado* (1967) and *Cheyenne Autumn* (1965) is compared with two of Leone's films, *For a Fistful of Dollars* (1964) and *The Good, the Bad and the Ugly* (1967). The aim is to show how discourse efficiently contributes to a characterization of this genre in conjunction with such elements of the *mise-en-scene* as the setting, costume, lighting and staging.
In westerns discourse is functional to a definition of power and masculinity (Günsberg, 2005) and has a playful and non-serious nature. Cowboys, especially if positive characters, display their ability to jest with language over and above their interlocutors who don't always follow them. Additionally, western discourse uses irony as an evaluative device that can 'reflect a hostile or derogatory judgment' (Grice, 1978: 124) and functions as an impolite force conveyed politely (Thomas, 1986). Partington (2006: 182-224) characterizes ironic propositions in terms of the presence of two narratives, one being located in the text (the *dictum*), and the other, not immediately visible (the *implicatum*) that has to be reconstructed by the hearers. 'Explicit' and 'implicit' irony can, therefore, be differentiated on the grounds that in the former, marked by linguistic clues, both narratives are present, whilst the latter requires that the audience engage in often complex inferencing work to recover the implicature. The study shows how, still within the same genre, the use of irony is different in the American and Italian films.
In the American films irony can be equaled to a *divertissement* and a disengaged playing with language against the backdrop of the general explicitness and overall comprehensibility of the characters' dialogues; this kind of irony, therefore, close to hyperbole, requires a reduced degree of elaboration (*El Dorado*: *Wayne* (refraining his interlocutor from leaving): Just a minute, Mississippi. *Mississipp*i: Would you mind telling me why you have such a passion for my company?)
Leone's films, on the contrary, being a metastatement of American classics, seem marked by a critical stance and, consequently, are pervaded by an all-encompassing and cutting irony that neatly separates out the positive from the negative males.(*For a Fistful of Dollars*: *Benito Rojo*. This is Chico (…) He'll show your room, **you'll feel at home there.***Joe*. **I hope not, I hated it at home.)**

Patcharee Pokasamrit

A pragmatic and sociolinguistic analysis of the letters to the editor in the post bag column of the Bangkok post (poster)

Five hundred randomly selected letters to the editor (Post Bag Column) in the Bangkok Post during 2007-2008 were analyzed qualitatively and quantitatively. Linguistically, the letter were analyzed according to their function, structure and voice (active/passive). Sociolinguistically, they were analyzed and ranked according to topic, purpose and organization of ideas. From the results, it was found that the top four topics were politics, education, law, and administration. the organizations of the letters were from general to particular, cause and result, and essay formats. The purposes of writing were criticism, appeal for action, expressing agreement, and informing. The structures of the sentences were about 50 % complex, and 50% simple and compound. Most of

the sentences were affirmative with few questions and commands. There were three times as many active sentences as passive ones.The results were then discussed within a linguistic and sociolinguistic framework, emphasizing the pragmatic functions and their implications in teaching advanced English writing for effective communication.

Teodora Popescu

Affect-driven computer mediated communication in the Romanian political blogosphere
(lecture)

The aim of this paper is to undertake an analysis of the Romanian political blogosphere and the features of computer mediated communication as apparent in the corpus under scrutiny. For the purposes of the present research we investigated the blogs of four major political leaders, concentrating on the way in which several incidents were reflected in the bloggers' posts and the ensuing exchanges between the interactants.

Adrian Năstase, the first blogger on the Romanian blogospace, formerly an extremely potent political actor, lost the presidential elections of 2004 in favour of the current president, Traian Băsescu. The battle was fierce and the victory only came after the second scrutiny, the difference being almost unnoticeable. The failure was allegedly assigned to the politician's lack of popularity with common people.

Ion Iliescu, ex-president of Romania, one of the founding fathers of the Romanian post-revolutionary state, founding member of the Social Democrat Party is probably the most communicative blogger on the Romanian political cyberspace.

Elena Udrea, ex-presidential counsellor (Traian Basescu' presidency), member of PD-L (Democrat-Liberal Party), controversial political figure, involved in several media scandals, has her own website, which also features a highly-trafficked blog.

Tudor Chiuariu, ex-Minister of Justice (April-December 2007), member of the National Liberal Party, a young and promising politician is the last to create a blog with improved features (he launched the video-blogging type of communication on the Romanian arena).

Our attention will be directed towards the interactional patterns between the blogger and the posters on the one hand, and on the other, between the bloggers themselves. Particular attention will be given to affective markers that lend computer-mediated communication (CMC) its distinctive character. Affective markers broadly fall into two categories: *CMC-specific*: emoticons, punctuation, spelling and usernames and *non CMC-specific*: Speech acts carrying emotive load (expressives/assertives); vocatives (affective forms of address); diminutives and superlatives; coinage of new words and expressions; foreign words and expressions; slang/in-group language; colloquialisms and use of the vernacular; idiomatic expressions; proverbs and sayings; presuppositions; implicature; value judgments and controversial assertions.

Our findings will mainly point to the following issue: the Romanian political blogosphere is an ideologically heterogeneous arena, the posters' utterances covering a wide range of stances, varying from solidarity/commitment to detachment.

Andriela Rääbis

Social functions of locational inquiries in Estonian telephone conversations (poster)

This paper discusses functions of caller's inquiries about answerer's location that occurred in the opening section of Estonian telephone conversations.

The data corpus for this study comes from the Corpus of Spoken Estonian of the University of Tartu and consists of 131 everyday telephone calls (118 landline calls and 13 mobile calls). Conversation analysis is implemented as a research method.

Mobile calls may be received anywhere, the caller does not know where the answerer is. In mobile conversations the main functions of locational inquiries are:

- find out whether the answerer is available for interaction;
- find out about possibilities for some practical arrangement (see Arminen 2006).

In case of landline conversations the phone is at the definite place, so the caller knows the location of the answerer. Nevertheless can he/she ask questions about it (e. g. *are you home; did you reach home; I thought you left home already*). From an information-oriented point of view these questions are unnecessary. Only in one conversation the caller required some additional information for clearing up the situation (the answerer should have been at school at the moment of the call). These inquiries occurred between participants with frequent contact, such as mother – daughter, grandmother - grandchild, close friends.

In landline conversations a locational inquiry indicates the caller's knowledge of the answerer's routine schedule and establishes a close relationship between the participants. Secondly, with a such as inquiry the caller may express attention towards the partner, apologise for calling in unsuitable time. A locational inquiry may also be used for delaying the reason for the call.

James Ragsdale

The semiotics of visual persuasion: Icons, indexes, symbols, and presentations (poster)

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Yongping Ran

Ostensible invitations and their interpersonal adaptability in Chinese interaction (lecture)

As a kind of formulaic speech act, which is performed on fixed occasions, ostensible invitations have been mostly overlooked thus received less attention within any subfield of pragmatics. In interpersonal communication, some fixed occasions can be found on which the speaker offers an invitation in an ostensible way; and some idiomatic or formulaic utterances and expressions can be found too on such occasions in Chinese interpersonal interaction. There must exist underlying motivations for interpersonal purposes. Below are two examples:

(1) A and B are old friends who have not met each other for 2 years. One day they came across each other and chatted for minutes, then A was ready to leave B:

A: Wo jintian hai you dian shi, buneng liao tai jiu le. ***Yihou you kong zai zhao ni zai waimian he yi bei***.

（我今天还有点事，不能聊太久了。以后有空再找你在外面喝一杯。）

B: Hao, ni xian mang, deng ni you kong jiu CALL wo ba.

（好，你先忙，等你有空就 call 我吧。）

English translation:

A: I have to deal with something else today, so I cannot chat for any longer time with you. *If free in the future, I'll invite you to have a drink somewhere outside*.

B: Ok, your thing first, call me whenever you're free.

(2) A and B are colleagues. A has done B a favor, B is expressing his gratitude.

B: Duo xie a! Ruguo bushi ni bangmang, wo hai yao zhao henjiu.

（多谢啊！如果不是你帮忙，我还要找很久。）

A: Bu keqi, jushou zhi lao.

（不客气，举手之劳。）

B: Nali, ***wo de qing ni chifan cai xing***.

（哪里，我得请你吃饭才行。

A: Yidian xiaoshi chi shime fan, yao chi jiu AA zhi.

（一点小事吃什么饭，要吃就 AA 制。）

B: Hehe, na jiu deng ni chi dian you kong zai shuo ba.

（呵呵，那就等你迟点有空再说吧。）

English translation:

B: Thanks a lot. If you hadn't given me a hand, I would have looked for it for more time.

A: Don't mention it, it's an easy job.

B: No, it wasn't. I must invite you for a dinner.

A: It's not worth that for such a trivia, if so, I suggest going Dutch.

B: Hehe, then let's do it until you feel free later.
In example (1) the italicized part "*yihou you kong zai zhao ni zai waimian he yi bei*" (*if free in the future, I'll invite you to have a drink somewhere outside*) is a hedged speech act, which makes the invitation "*zhao ni zai waimian he yi bei*" (invite you to have a drink somewhere outside) ostensible since the speaker does not mention the definite time and place, it thus cannot be taken seriously as a genuine invitation, however it helps to show A's attitudinal warmth towards B. Such invitations can be extended when the speaker wants to end the talk or leave the hearer. In example (2) the speaker's "*wo de qing ni chifan cai xing*" (I must invite you for a dinner) without delimiting the time behaves as an ostensible invitation too since his response "*na jiu deng ni chi dian you kong zai shuo ba*" (then let's do it until you feel free later) in the immediate turn does not show his insistence, however this helps to express the speaker's gratitude and politeness. Such invitations are likely to be extended when the speaker expresses his gratitude, or when he feels happy, moved, etc. These speech acts do not throw negative effects upon interpersonal relationships in Chinese interaction.
Three parts are discussed in this study in terms of data from Chinese conversational interaction. First, within a working definition of ostensible invitations, which helps to distinguish ostensible invitations from genuine ones, distinguishing properties are identified. Second, types of Chinese formulaic expressions are exemplified, and the felicity conditions or contexts where they are used to extend ostensible invitations are classified, but our main purpose is not to show their differences from genuine invitations. Third, it seeks accounts of functions in relation to their interpersonal or social constraints and other underlying motivations. The explanatory inefficiency of the Gricean paradigm and the interpersonal adaptability of ostensible invitations in Chinese interaction are addressed from different perspectives.

Parameswary Rasiah, and Marie-Eve Ritz

Questionable questions in Question Time (lecture)

There is a general expectation in most communicative contexts that a question requires an answer, more so in the formal parliamentary context of Question Time whose two official functions are to provide information and to hold the Government accountable for its actions. However, it is not obvious that either occurs in practice. In Australia's parliament; respondents often evade answering questions from the Opposition, while answering those from Government members, and this is mainly due to the type and nature of the questions asked.
Most studies on questions to (and responses by) politicians have so far concentrated on broadcast or journalistic interviews (Bull and Mayer 1993, Bull 1994, 2003, Clayman 2001, Clayman and Heritage 2002). Few have been undertaken on parliamentary Question Time (Harris 1991, Ilie 2004) and none in the Australian context. This study takes a multidisciplinary approach by integrating these works (where relevant) and applying the product to the institutional setting of Australia's Question Time, where questions are 'without notice'. The study examines the characteristics of Question Time's questions in order to determine the differences (if any) between those asked by Government and Opposition parliamentarians. The corpus investigated consists of Australia's House of Representatives' Question Time transcripts, for the months of February and March 2003, on the specific issue of Iraq.
The study finds that, although parliamentary rules stipulate the types and content of questions permitted during Question Time, questioners frequently failed to conform to these rules and there are marked differences between Government and Opposition questions. Structured differently from Government questions, Opposition questions were usually hostile in nature and mainly closed 'yes/no' questions. The most common structures used were "Can the […] confirm that […]" and "Is the […] aware of/that [...]". Frequently these questions were complex relative to those asked by Government MPs, consisted of two or more sub-questions and contained negatively-inclined presuppositions. Such presuppositions were often multiple within one question, with one presupposition embedded in another, thus making simple yes/no answers impossible. Some Opposition questions also contained negative interrogatives, thereby functioning as assertions rather than questions (Heritage 2002). On the other hand, Government questions were overtly 'friendlier', almost invariably single questions and politely structured: "Would the […] inform the House […]".The majority of these were open questions containing positively-inclined presuppositions.

Renate Rathmayr

Pragmalinguistic diversity in job-application interviews (lecture)

Political and economic transformations in Russia have brought about a change not only in the economic system, but also in economy related genres like public relations texts, advertisements and in job-interviews on which I will focus in my presentation. In present day Russia, getting a job in many places is no longer arranged by universities, parents, friends, or through contacts to "important people", but - as in Western countries - organised by the persons immediately involved – employer, employee, and specialised organisations like job agencies, head hunters etc. This social and economic change is clearly reflected in job interviews as well as in the attitudes towards this genre which are expressed by the involved persons.

In my presentation, I will report the results of a study which was performed in two large Russian cities: Moscow (where many coaching agencies for job interviews exist) and S (a city of over one million inhabitants where no job interview coaching is available). The following data were obtained: recordings of 18 job interviews; 23 interviews conducted with personnel managers, company directors, consultants and agents of head hunting companies; 97 questionnaires which were filled out by personnel managers and by successful applicants after a job interview.

The presentation will especially compare the attitudes which subjects expressed in the interviews and questionnaires (meta-level of reflection) with their actual interview behavior (language practice) on the following levels:

On the level of social roles: Both interviewers and interviewees deal very differently with the new genre (from relying only on personal experience to professional preparation to the interview) which is reflected in the interviews as well as in the interview behavior of the participants.

On the level of interview macrostructures especially the dealing with topics concerning privacy will be investigated, because in the Russian tradition private and professional sphere were not strictly separated. The new norms, however, separate them and, a s in Western countries, Russian law prohibits certain questions (e.g. concerning family planning and child wishes). But in reality, these questions are part of almost all job interviews and the interviewers are convinced that they are unavoidable . The presentation will show how participants deal with these tensions.

The diversity of dealing with the innovations will be presented in three groups of actors in the recruiting process: traditionalists who refuse innovations, adopters who adopt innovations more or less completely and integrators who achieve to modify and integrate the new ideas and practices in their traditional culture.

My overall results show that at present traditional features of Russian discourse style and role conceptions co-exist with new characteristics of a Western style economic discourse and role concepts, thus reflecting the pragmatic tensions between traditional “Russianess” and the demands of an innovative “corporate etiquette” of business enterprises which are part of international capitalism.

Stefano Rezzonico, Geneviève de Weck, Anne Salazar Orvig, Cristina Corlateanu, Christine da Silva, Séverine Gendre, and Juliane Ingold

Maternal scaffolding strategies in three familiar activities: Comparison of SLI and normally developing children dyads (lecture)

During interactions with their child, mothers display different scaffolding strategies to support them in the accomplishment of the ongoing linguistic activity. Researches have shown the importance of these strategies in a standard language development as well as the existence of some variations in the maternal scaffolding used with children presenting specific language impairment (SLI).

In addition, as many researches have shown, setting seems to be a crucial variable in verbal interactions both with normally developing children (ND) and SLI children. Indeed, children manifest different linguistic and pragmatic abilities according to various discursive genres. Yet, few studies have investigated the influence of setting variation on maternal scaffolding with SLI children. The research presented here, which is part of a larger program, deals with this issue. 43 French-speaking dyads have been observed: 25 mother-ND children dyads aged from 4 to 7 and 18 mother-SLI children dyads aged from 5 to 7. Mother-child interactions have been studied in three activities: a guessing game situation (the participants, at turn, have to make the other participant guess an object drawn on a card by giving the relevant clues), a symbolic play and a reading activity with a picture book without text.

In the guessing game situation first results confirm the existence of variations in scaffolding strategies with SLI children: indeed, SLI children’s mothers use verbal scaffolding more frequently than ND children’s mothers; furthermore, some differences in the nature of these strategies have also been noted. Two kinds of scaffolding have been distinguished: one focused on language forms (linguistic scaffolding), the other focused on the task (task specific scaffolding). Thus, in order to grasp the characteristics of co-construction of mother-child dialogue, our research aims to study these two kinds of scaffolding in the three activities as well as the way children react to them.

Different categories have been defined for mothers’ linguistic contributions (reformulation, request for denomination, naming proposal, partial utterances soliciting completion, requests for clarification, words explanation, etc.) and for the task specific scaffolding (instructions, guidance, reactions to child’s productions, etc.). Children’s reactions to linguistic scaffolding have also been classified in different categories: mother’s proposal/reformulation acceptance without correction, mother’s proposal refusal, no reaction, adequacy and inadequacy of reaction, reactions “I don’t know” like, integration, etc.

Data analysis confirms our hypothesis: setting variation has an impact on the type of linguistic scaffolding used; the task specific scaffolding strategies are more frequent than the language scaffolding in all situations; even if the task scaffolding strategies are the same for the three activities, yet the setting influences thoroughly the form

they take: for example, guidance is different in the reading task and the guessing game. Differences between SLI and ND dyads have been observed for the two kinds of scaffolding.
The results of this research are discussed within the framework of pragmatic studies on language development and contribute to a better understanding of specific language impairment, particularly in the field of dialogue co-construction.

Carol Rinnert

Self-reflective instructional activities to develop L2 learners' pragmatic development

(lecture)

Many second/foreign language (L2) teachers, learners and researchers are seeking effective ways to develop learners' ability to manage conflicting norms of pragmatic appropriateness across languages. Research has shown that simple exposure to L2 norms does not tend to lead learners to notice or understand them (Kasper & Rose, 2002) and that explicit instruction can facilitate acquisition of L2 pragmalinguistic forms, contextual factors and sociopragmatic norms (Judd, 1999; Rose, 1994). At the same time, as the use of English as a lingua franca expands, there is on-going concern over which pragmatic norms are appropriate in interactions among non-native speakers of a language. If Japanese and Korean speakers are communicating in English, for example, is following typical American sociopragmatic norms their most appropriate choice? There appears to be a general consensus that rather than trying to impose potentially offensive L2 pragmatic strategies on learners, it is crucial to focus instead on raising their awareness of cross-cultural variation in pragmatic norms. A number of approaches for pragmatic awareness-raising have been proposed, including metapragmatic reflection (Kasper & Rose, 2002), learner-as-ethnnographer (Bardovi-Harlig, l996; Tanaka, 1997), and an explanatory approach to influences of 'subjective culture' on native speaker behavior (Meier, 2003). However, little empirical study has been devoted to evaluating the various approaches in terms of their efficacy or how the learners themselves view them. This study focuses on a series of self-reflective, video-based activities created to raise Japanese learners' awareness of a variety of effective English pragmatic strategies that can be used in sensitive social situations. Based on earlier empirical studies of production and perception of requests, complaints and disagreements by L1 and L2 speakers, several effective and potentially ineffective strategies were identified as target forms to be included in the instructional activities. Although the video clips were taken from American films, the activities encouraged learners to produce and evaluate a wide variety of alternative pragmatic strategies, many of which could be considered more effective than those used in the original clips. The presentation will report on learners' production and interpretation of target and other strategies before, during and after the instructional period. It will also report the results of their evaluation of the activities and of their own performance. Based on the findings, recommendations for improving the activities and for creating more effective instructional approaches will be offered.

Sascha Rixon

Transitions in group facilitation (lecture)

Group facilitation is enacted through talk, yet very few studies have explored talk-in-interaction in facilitated sessions. As with other types of institutional talk, such as doctor-patient interactions, a facilitated workshop is structured as a series of phases, including *opening* and *closing* phases, and recurring *instructing*, *activity*, and *debriefing* phases. After receiving activity instructions from the facilitator, the whole group usually breaks into small groups to perform an activity, and then the whole group reassembles to reflect on the activity in the facilitator-led debriefing phase. Debriefing is accomplished for the most part by question-answer sequences, in which the facilitator enacts the role of the questioner and the participants the respondents.
A crucial role of the facilitator in a workshop is that of manager of transitions, that is, leading the group in moving from one action or activity to the next. In the debriefing phase, transitions include both small-scale transitions, such as the movement from one topic to the next (e.g., one topic-initiating question to the next), and large-scale transitions, such as the movement from one activity to the next (e.g., an activity phase to a debriefing phase). Transitions involve shifts in the energy and attention of the group, and must be skillfully managed by the facilitator in order to achieve the desired energy level and attention of the participants in the group.
In this presentation, I will explore, using the methodology of conversation analysis (CA), how three facilitators managed both small-scale and large-scale transitions in the debriefing phases of two in-company workshops. I will compare successful transitions with unsuccessful transitions, where success was measured in terms of the impact of the transition on the following question-answer sequences. Successful transitions generally resulted in unproblematic question-answer sequences, such as in the case of a large-scale transition the facilitator re-gaining the group's attention and re-establishing sole occupancy of the conversational floor prior to completing the production of their opening question at the end of their first turn-at-talk. However, unsuccessful transitions generally resulted in problematic question-answer sequences, such as in the case of a small-scale transition the facilitator moving from one topic-initiating question to the next, and the group responding with a disaffiliative

answer to the question. I will demonstrate this by guiding the group through transcripts and video recordings of select debriefing sequences.

Celeste Rodriguez Louro, and Chad Howe

Perfect potential: Semantic change in narrative contexts across Spanish (lecture)

In this study, we offer an analysis of the Present Perfect (PP) (e.g. ***Ha llegado*** *Juan* 'Juan has arrived') in Argentinian River Plate Spanish (ARG), Peninsular Spanish (PEN), and Peruvian Spanish (PER), with special focus on the prevalent uses of the PP and the pragmatics associated with each usage. For the PP in PEN, we follow Schwenter (1994) in claiming that evolution and change along the proposed anterior-to-perfective grammaticalization cline (Bybee, Perkins & Pagliuca 1994) – i.e. PP usage to encode perfectivity – is motivated by the erosion of the PP's epistemic notion of relevance. This erosion occurs as a result of using the PP in situations where no relevance is intended. However, here we argue that the mechanisms underlying the grammaticalization of the PP in ARG and PER are not the same as those proposed for the PEN cases, suggesting instead an extension of the epistemic contexts licensing the PP.

Previous analyses of the PP in PEN and PER have pointed to increased frequency vis-à-vis the simple perfective past (or Preterit) to suggest similar trends in semantic change. Despite a lower overall frequency, the ARG PP displays similar aspectual trends in that perfectivity arises in cases of indefinite past reference (Rodríguez Louro 2008) . We propose that while in PEN the PP is used in hodiernal narrative sequences, PER displays epistemic narrative usage, and ARG uses the PP to encode indefiniteness in temporal location. While PEN and PER have been shown to use the PP in hodiernal and epistemic contexts, respectively (Howe & Schwenter 2003) , the perfective nature of the ARG PP is seen in examples such as *Me he enamorado de tipos*; m*e enamoro de tipos* (CC07MS17) 'I have fallen in love with guys; I do fall in love with guys', where the Present Simple occurs after the PP to make present relevance explicit.

To summarize, issues of hodiernal narrative sequencing and indefinite temporal location drive PEN and ARG, respectively. Epistemic nuances such as narrative vividness motivate PP usage in PER. Thus, while these cases share a common source for discourse innovation (i.e. narrative contexts), the results are quite different. Moreover, this analysis demonstrates that comparisons of overall frequency distributions can obscure pragmatic factors relevant to the specific pattern of semantic change.

Lidia Rodríguez-Alfano, and María Eugenia Flores Treviño

Pragmatic information in entries of dictionary definitions (poster)

In this paper we propose the inclusion of pragmatic information in dictionary's entries corresponding to the following terms in Spanish: the noun "pena" in its sense of "vergüenza" ("shame"); the verb "ir" (to go) when it is followed by the reflexive pronoun "se" (self) and the preposition "con" (with); as well as the quantity adverb/adjective "bastante" (enough); and the discursive marker "pues" (so). In order to support this proposal with empirical data, we have designed a sample of study taking 60 texts from "El habla de Monterrey". Following quantitative and qualitative methodologies applied to a data base constructed specially for this research, we have made a difference between two types of information to the respective entries of the projected dictionary "El habla de Monterrey": the systemic morfo-semantic meaning, and the socio-pragmatic meanings inferred from co-text and the pragmatic context of usage of each term in the selected sample. Previous works on this topic have been presented by Lidia Rodríguez Alfano in the V International ALFAL Congress, the PRESEEA project, August/2008; and in the International Colloquium "Linguistic Analysis on Oral Corpus", ColMex, October/2008.

The theoretic and methodological foundations are based on the morfo-syntactic and semantic approaches to these terms made by different authors included in the book which is edited by Ignacio Bosque and Violeta Demonte (1999); and considerations about Theory of Enunciation (Ducrot & Anscombre: 1983) and cultural presuppositions (Grize:1982). By analyzing the results we have accomplished our main objective: the proposition of the inclusion of both types of meanings in the dictionary definitions: the systemic morph-semantic meaning and the sociopragmatic ones for each term. For instance, in the links corresponding to the meaning of the verb "ir" companied by the reflexive pronoun "se" and the preposition "con", we must complete the semantic and morfo-syntactic information about these samples in their respective grammatical classification with some other information given; for example, the meaning of the verbal phrase construction "irse con el novio" (literally: to go with the boy friend /fiancée) must be inferred from the socio-pragmatic context: "to scape with the boy friend/fiancée in order to skip the wedding ceremony, action with non approbation in the historical context of Monterrey, México, 1985-1986".

Fabio Rossi

Pragmatic analysis of film dialogues: Italian comedy between linguistic realism and pragmatic non-realism (lecture)

The language of cinema was born as a compromise between realistic and non-realistic demands, on the visual and verbal level. In particular Italian film dialogues show pragmatic phenomena that are very different from those of other kinds of spoken language. Such is the case even in realistic films, whose dialogues are expected to resemble closely real-life exchanges.
This pragmatic non-realism of Italian cinema may be due to the fact that up to a few years ago in Italy nearly all films were dubbed, including national films. Dubbing obviously adds an additional filter between the reality of the sounds and words and its reproduction. Interestingly, even contemporary Italian cinema, if dubbed, shows some of the above tendencies.
To demonstrate the peculiarity of Italian film discourse, this study relies on a corpus of realist films from 1947 to 1960: *L'onorevole Angelina*, by Zampa, 1947, *Poveri, ma belli*, Risi, 1957, Fellini's comedy *La dolce Vita* (1960) and a "realistic" melodrama, *Catene* (Matarazzo, 1949). This sample has been chosen in consideration of the presence of several realistic features contained in the films, such as large use of dialects and foreign languages and a lower class style.
To show the pragmatic differences between the language of these films and authentic dialogue, this study uses a corpus of spoken Italian (*Corpus di italiano parlato*, edited by E. Cresti, 2000) and a number of fragments of documentaries (e.g. *Anna*, by Grifi and Sarchielli, 1975).
The films under study exhibit low frequency of dialogue "drawbacks", such as hanging or shifting topics, self-repair, redundancy, overlapping, interrupted utterances. Cases of topic negotiation are also only occasional in the films studied. On the contrary, utterances often present a high degree of coherence, cohesion and synthesis, which betrays the written trace of the screenplay.
As a consequence, the dialogues of these films seem to be closer to literacy or theatre than to orality and spontaneous speech, and belong to the pole of "distance" (from the real dialogues) rather than to the pole of "closeness" (Koch/Oesterreicher 1985).
All the above considerations contrast with a medium, like the cinema, that aims to reproduce reality, especially in those scenes where directors clearly try to be realistic. As a way of exemplification, in the open air scenes of *Poveri, ma belli* one would expect more buzzing and voices and sounds off than the film shows. In the mass and multilingual scenes of *La dolce vita* we would expect more overlapping and negotiation. The speeches of uncouth Anna Magnani (*L'onorevole Angelina*) astonish us for their accurate use of cohesive markers, syntactic parallelism and anaphora; for the lack of hanging and shifting topics and, on the other hand, for the evidence of syntactic planning.
Evidently, Italian cinema, even the very realistic one, doesn't succeed in breaking the canon of perfect comprehensibility and meaningful density of the dialogical turns.
Although the pragmatic analysis of film dialogue is a potentially very interesting research topic, it has been almost neglected until recently (F. Rossi, *Il linguaggio cinematografico,* 2006).

Kathryn Roulston

Physicians' descriptions of "underserved" populations (lecture)

In this paper I explore how physicians involved in a 3-year federally-funded training program in Integrative Medicine at a Family Medicine Residency in the southern United States describe the patients whom they serve in relation to the application of Mind Body/Spirituality (MB/S) interventions in patient care. Data are drawn from an evaluation study to assess the outcomes of the program implementation. Individual interviews and focus groups with residents and faculty (n=46) were conducted from October 2007-August 2008. Data also includes surveys (n=25), field notes of observations, anonymous written evaluations of training sessions, and project documents. An initial evaluation report was delivered to the stakeholders after six months of program implementation; and in the second round of data collection, a consultant to the project advised the evaluator to specifically address two of the program objectives that were not discussed in the initial report in further interviews with residents. These objectives focused on working with residents to use MB/S interventions to address "unmet needs of underserved populations" served by the residency, and "cultivating greater sensitivity to diverse populations." This paper takes an ethnomethodological approach to the analysis of interview data to examine how both the interviewer and interviewee employ membership categories to accomplish descriptions of the populations served by the residency (Baker, 2000, 2002; Housley & Fitzgerald, 2002; Roulston, 2006). The descriptions provided by physicians show that interview questions that enlist them into categorizing patients is delicate work that some speakers artfully avoid. Yet, other speakers routinely called upon common sociological categories to accomplish descriptions – these included class, socio-economic status, education, religious belief, and race and/or ethnicity. Other descriptions invoked specific aspects of clinical work, including: insurance (i.e., financial capacity to pay); presenting symptoms; and compliance/non-compliance demonstrated by patients to prescribed treatments. Analysis of these descriptions shows the variety of ways in which these physicians depict the "populations" served by the residency, and the ways that individual physicians made links between specific "patient types" and "appropriate treatment options." This analysis demonstrates the ways in which physicians' descriptive practices in the context of research interviews concerning the "populations" whom they serve may

be seen to index justifications for their decision-making in relation to patient care. The explanations provided by physicians in response to interview questions concerning the "underserved" and "patient populations" provide insight into the methods used by speakers to account for social actions. Finally, this analysis also explicates strategies used by an interviewer and her interviewees to negotiate talk concerning a delicate topic.

Sükriye Ruhi

Face as a chronotopic, indexical category (lecture)

Postmodern approaches to face and facework describe face as being discursively constituted in talk-in-interaction (e.g., Watts 2003; Terkourafi 2007) and across multiple communicative events (Arundale 2006). Face is also constitutive of interaction in that participants embody expectations as to how the management of relation will/should unfold (Spencer-Oatey 2005). Face thus acquires a multi-layered, dynamic, and indexical spatio-temporal nature toward which participants orient themselves in interaction in various ways. The present paper addresses the question of how such multi-dimensionality can be conceptualized in theorizing on face so that ethnomethodologically 'accountable' (Garfinkel 1967, 1948/2006), analytic procedures can be modeled for unraveling understandings of face with respect to participant orientations.

Recent studies on face have proposed that face indexes relations (Yu 2001) and that it indexes the social self in interaction (Ruhi, in press). This paper proposes that it needs to be analyzed at the nexus of participants' individual (i.e., personal histories), sequential (time in interaction) and historical time (i.e., embeddedness in local and extra-local cultural settings.). Informed by a semiotic approach to language and culture (Silverstein 2003, 2004), the paper extends the conceptualization of face as an indexical into a multi-layered chronotopic category, so that its spatio-temporal features in discourse become visible to the analytic exercise. The paper argues that (non-)verbal acts and understandings of face reflexively invoke and display socio-cultural conceptualizations of interaction in the then-current social action, thereby entextualizing and contextualizing social self in multiply embedded interaction orders. The paper illustrates the interleaving of these interaction orders in naturally-occurring discourse in Turkish with a focus on a formulaic postpositional structure, 'in the name of…' and draws attention to the need to employ an array of social 'texts' impinging on situated interaction to gain an insight into the accomplishment of face.

Zohra Saad-Kherief

Language policy, conflicts, and rights in post colonial Algeria (lecture)

This paper will analyze the disastrous effect language policies have had and continue to have on the educational system and Algerian society. After wrenching its independence from France in 1962, Algeria set upon a course of Arabization (Arabic replacing French in domains previously filled by the former) that would create rifts among its intellectual elite, exacerbate deep-seated ethnic resentment, and disenfranchise the graduates of the newly Arabized schools. Thus, the battle-scarred Algerians, physical and emotional wounds still tender from a"savage war of peace,"(Alistair Horne) found themselves opposing their own government.

This opposition was swift, came from different groups, and took many forms: linguistic, cultural, educational, and political. The intellectual elite, most of whom were educated in French opposed the choice of language because Modern Standard Arabic (henceforth MSA), a language variety based on Classical Arabic, albeit modified to serve purposes of technology, the media, and civil service, was not spoken natively anywhere in Algeria nor in the Arab world. Algerians spoke dialectal Arabic (Derdja) or one of the Tamazigth dialects such as Kabyle, shawia, or Targui at home, French in school, and Classical Arabic in the Medersa or Quranic school for religious learning and liturgical practices. Culturally, Kabyles, by far the most vociferous about Arabization, opposed the state's adamant adherence to a national identity hinging on Islamism and "Arabness," and deliberately denying the Berber dimension of the Algerian population. They persisted in proclaiming their Berber identity and culture and refusing to call themselves Arabs. On the education front, Kabyle and other Berber children faced an overwhelming task of learning to read and write in a language that was totally different from the ones they spoke at home. Politically, the Kabyles, felt left out of the running of the country despite having suffered greatly during the war for independence.

Repression of Kabyle protests following independence only reinforced their continued resistance to these policies. The 1970s would see more cultural upheavals from the Kabyles and a more politicized awareness of their culture. Finally, in 2001, the Tamazigth language was accorded national status and allowed to be taught in Algerian schools.

Omar Sabaj Meruane

Variation of the text classes in the journals of the Scielo Chile index: Towards the delimitation of a multidisciplinary corpus of research articles in Spanish (lecture)

Having as a purpose to attain the objectives of a greater project , whose aim is to analyze the transdisciplinary variation of the research articles in Spanish of the Base Scielo Chile, the present work shows the results of the

first stage, leading to the definition of the corpus of analysis. For this purpose, all the records of the Scielo scientific library were analyzed (more than 15.000) since year 2000 up to 2009, with the purpose of determining the kinds of text types in each of the 78 journals contained in the base. The analysis provided the following results: a) There are journals which contain mainly research articles and other few text classes (such as editorials and reviews), b)There are journals which present besides research articles, a great variety a text classes related to the research articles (such as scientific notes, study cases, presentations, thesis) and other text classes whose purpose is propagate or review the events of the scientific community that the journal represents or to pay homage to the outstanding personalities of that community, c) there are journals which also contain thematic distinctions, d) The variation of the text classes depends on the discipline or disciplines that the journal represents, e) in the total base, the research articles do not exceed 60% of all the records, f) The language of the research articles depends on the discipline of the journal, g) The research articles present heterogeneous characteristics (both in its denomination and its structure) according to the journal and furthermore according to the discipline contained in the journal. Besides, the structural and formal criteria employed are shown to determine which classes correspond really to research articles and lastly, the definite conformation of the corpus of analysis which will be the object of research in the future stages of the greater project is presented .

Tomoko I. Sakita

Dialogic resonance, schematization, and extension: In view of discourse and cognition
(lecture)

Although cognitive linguistics has claimed the grounding of language in discourse and social interaction, it has not been easy to relate cognitive grammar with conversational phenomena. This study aims to elucidate the process of resonance activation in parallelism in conversational discourse by integrating the concepts of schematization and extension into the theory of dialogic syntax (Du Bois 2001). It demonstrates how conversation is cognitively oriented and how interaction is facilitated by shared cognition. Speakers often construct their utterances based on the immediately co-present utterances of dialogic partners. They array their words, structures, and other linguistic resources parallel to their dialogic partners', and activate resonance. This study examines mapping relations between comparable linguistic elements that constitute dialogic parallelism in multiparty English conversation. Using diagraphs with "intonation units" (Chafe 1994), I first outline various types of resonance, such as identical morphology, substitution of words in the same lexical categories, and reuse of syntactic structures. Then I explain the process of resonance activation in cognitive as well as pragmatic terms. Five notable features of resonance activation are illustrated. First, resonance through repetition is recontextualization in which prior text is reshaped to fit the present text. The repeated forms assume different pragmatic meanings in accordance with the context building. Second, two types of recontextualization are compared: a modified repetition of the prior text and the exact repetition of the same form. In either case, resonance occurs not in a form itself but based on a schema, with the speakers' ability to identify patterns and schema in the linguistic elements in the ongoing discourse. Third, resonance not only occurs through repetition but also through omission, addition, substitution, extension, etc., with the help of the listeners' shared cognition of schema and patterns. Resonance based on the shared cognition advances the engagement of forms and meanings, and further enhances the speakers' alignment with each other. Fourth, the priming effect (Bock 1986) works strongly with the help of a clear context. Only partial verbalization of the intended utterance is sufficient to prompt other speakers to simultaneously produce the same syntactic form and meaning. It demonstrates the automatic nature of the speakers' ability for schematization, with the premise of the speakers' shared cognition. Fifth, the priming effect occurs selectively. In accordance with the contextual necessity, the speaker may selectively create resonance with one of the available candidates of the preceding sentences. In particular, resonance in contents favors resonance in forms, because a speaker can more readily produce engaged meanings through the engagement of forms. Resonance produces connected meanings, enhances speaker alignment, and thus, ultimately facilitates communication. Conclusions. Speakers often process information within the scope of what is available in the immediate dialogic context. To activate resonance, speakers need their inherent cognitive abilities to categorize a linguistic element, generalize a framework, abstract a schema, and elaborate the schema to extend the linguistic expression. This process of resonance activation is deeply anchored in speakers' concepts of grammatical equivalences, ability of categorizations, knowledge of grammatical constructions, and grasp of vast linguistic conventions.

Roxana Sandu

A study of Japanese apologies and its pedagogical implications - A speech act theory approach (lecture)

Cultural differences often become obstacles for language learners, especially when daily used speech acts, such as apologizing and thanking, need a good understanding of the culture and the people's way of thinking and behaving. This paper investigates the functions of the apology expressions in Japanese language, focusing on

'gomennasai', 'sumimasen' and their variations.
The first objective was to analyze the situations in which the Japanese expressions of apology and their variations are used, as well as identifying any differences between the usages of the above mentioned expressions. Furthermore, a speech act theory approach to a teaching method of the Japanese apology expressions was also examined.
To this end, apologetic utterances including 'gomennasai', 'sumimasen' and their variations were collected from different Japanese television soap operas. These soap operas were chosen as data source for this research, because it presented a suitable opportunity for analyzing the apology expressions as used in daily life situations. The discourse samples were extracted from the original television soap-operas' scenarios, and their usage situations were qualitatively analyzed using a textual analysis method. The results were contrasted with Nakata's (1989) revised framework, based on the speech acts theory formulated by Searle (1969).
The research findings indicated that the analyzed apology expressions were all used in similar situations such as: refusals, or when causing trouble or worries to the hearer. Moreover, some of the analyzed variations appeared to be used in situations where the speaker is disturbing, interrupting or suddenly calling up on the hearer.
Data analysis' results confirmed Nakata's modified speech acts theory framework (which involves four general categories of rules: propositional content, preparatory conditions, sincerity condition and general intent). However, according to the data used in this study, some aspects of Nakada's framework remain still questionable.
Therefore, this paper proposes an expansion of Nakata's framework's focus in accordance to this study's results. The model's potential for facilitating the understanding of the cultural aspects of the aforementioned apology expressions is taken into account in order to propose an extension of its applicability in language teaching.
Although the present research study concentrated on a limited range of situations and variations, these findings suggest a need for a further analysis of the apologies usage regarding a broader spectrum of situations and variations. An attempt could also be done on different speech levels, taking into consideration other Japanese apology expressions.

Yoko Sasagawa

The adjustment of the sharing of meaning through the process of repairing in inter-cultural communication (lecture)

In this paper, we consider how the speakers confirm and mutually adjust the sharing of meaning through observing the process of repairing in inter-cultural communication. The data for this paper are obtained from 54 conversations (18 hours in total) in 1990.
With regards to the inferential model, two types of theories are proposed, one by Grice, and the other by Sperber and Wilson. However, it is difficult to resolve the problem known as the paradox of the sharing of meaning in the theory of Grice. The same problem may be said to exist, in the theory of Sperber and Wilson. Although thier theory assume that meaning is shared and adjusted from a strict to a vague level in communication, we cannot present explicit evidence of this. This is because of the difficulty in explaining the sharing of meaning, not at the interpersonal level but at the individual level.
Thus, we begin to recognize the interpersonal process of the sharing of meaning where the participants in a conversation adjust the range of the concept of the meaning being shared by confirming it with each other. By observing the scene of repairing conversation, the participants try to share the meanings by setting up various and moderate levels of agreement in order to confirm the sense of sharing the meanings; the levels starts from sharing the strict semantic concepts to the slightly ambiguous meanings, followed by the very ambiguous meanings, and finally sharing the general impressions. In sum, participants of the conversation confirm with one another that they share the meanings by limiting the possible coverage of the shared semantic concepts; in terms of limiting such coverage, they move the focus of repairing from the share of stronger meanings to weaker meanings, which the participants are able to agree on.
initial state (break down)
→ Repairing →goal state1: sharing the strict concepts
→goal state2: sharing slightly ambiguous concepts
→ goal state3: sharing the very ambiguous concepts
→goal state4: sharing the general impressions
<break down> <weaker meanings> <stronger meanings>
In other words, the participants sought and created a common concept of the meaning through confirming it with each other by the collaborative activity instead of setting an individual semantic concept. In concrete terms, when sharing a strict meaning was difficult, they shifted the level of the shared concept to a more vague level, for example, they shifted to the level of expressing a mere general impression. At each level, it can be said that participants attempt to share strong meanings with linguistic expression, as suggested by Grice. In addition, if such repair fails, the speaker newly offers a topic within the coverage of sharing the semantic concepts. Such adjusting behaviors are considered to support the sense of understanding with each other in communication.

Tetsuya Sato

Style-shift and public/private distinction in online personal ads in Japanese (lecture)

This paper examines style-shift between the polite and plain forms of predicates in expressions of socio-sexual desires in online personal ads in Japanese. Out of 463 target-gender-specific ads collected from deai-kee-saito ('encounter-oriented-websites'), namely Excite Friends, Match.com, and Yahoo!Japan Personals, 44.1 percent of advertisers (substantially more female than male) utilize style-shift. This paper argues that advertisers use style-shift in expressing desires, while playing multiple voicing roles, so as to: (a) construct a 'public' discursive space or a 'quasi-private' discursive one, (b) differentiate a 'desirable' or target audience and an 'undesirable' or non-target one, and/or (c) convey 'affective meaning' in handling the face-threatening nature of such desires on display, depending on the context (cf., Besnier, 1990). Through textual deployment of these strategies in their ads, advertisers negotiate social asymmetries between themselves and the potential addressees. They creatively use their knowledge of 'sociolinguistic structure', or the "shared cultural knowledge between the speaker and the addressee" of linguistic forms and indexical meanings, through which the appropriateness of the linguistic forms in a given context and the sociocultural meanings indexed by those forms are understood (Yoshida & Sakurai, 2005: 211). For example, a female advertiser in Excite Friends is seeking what she calls kareshi-kooho 'a boyfriend candidate': [Japanese text in Romanization] 1 Shinkenni junna koi ga shitai n da::! Dakara 2 onaji kimochi de uso toka shitagogoro toka 3 de meeru suru hito wa hontoni go-enryo 4 kudasai (naki) "[It's just that] I seriously want to fall into pure love! So [please feel] the same way; those who e-mail me with lies or out of a dirty mind, please refrain [from responding] seriously (cry)" This advertiser uses the plain forms for the statements addressed to her potential ideal partners, such as the copula following the norminalizer no in n da::! '[It's just that]' (line 1), and the polite forms for those addressed to 'undesirable' readers, such as go-enryo kudasai 'please refrain [from responding]' (lines 3-4). This honorific version of the polite request enryo shite kudasai 'please refrain' is a face-threatening request to those whom she does not wish to hear from, and the message is conveyed in the polite from, shifting from the plain forms that construct this discursive space largely as 'quasi-private'. This style-shift functions in two ways: first, it makes this statement and this small discursive space 'public' within the larger 'quasi-private' space, and second, it designates the statement to one group of readers rather than to the other. It is through this shifting of the public/private spacing, differentiation of the readerships, and selective use of affective meanings, with multiple meanings indexed by plain/polite forms, that socio-sexual desirability is shaped and social asymmetries are constructed.

Marlene Sator

Differentiating pain in medical interviews in a headache outpatient ward (lecture)

This PhD-project analyzes a corpus of 21 anamnestic interviews with patients of an Austrian headache outpatient ward. The study is based on the methodology of conversation analysis.

The data show that patients suffering from headache often have an aggregate of several different pains. Patients often describe that they are suffering from various types of headache like migraine or tension-type headache, or they describe differing forms and levels of headaches.

The study is concerned with the genuinely conversation analytic question how participants fulfil the interactional task of differentiating these various types of pains. The aim of the study is to systematically describe variations in the interactional practice of pain-differentiation.

As a result of intensive sequence analysis of the interviews, these variations have been analyzed as strategies of patients and doctors, which will be shown in the presentation.

The analysis shows that patients on their own accord do not show a preference for an orientation towards the medical categories. In the interviews, the subjective and life-world-based [2] pain-descriptions and -differentiations of the patients have to be transformed into the professional medical diagnostic classifications. This always proves to be also an interactive task. Consequently, and widening the concept of a *narrative based medicine*, the concept of an *interaction based medicine* is suggested here – a concept which takes into account the interactive constitution of illness. The ethnomethodological concept that "properties of social life which seem objective, factual, and transformational, are actually managed accomplishments or achievements of local processes" (Zimmerman, 1978: 11) proves to be fruitful for the discussed phenomenon: Patients not only reproduce the pains previously perceived as discrete (medical interviews as *reproducing* social life), but the interactional differentiation of pain in doctor-patient-communication also helps pains to become discernible as discrete (medical interviews as *producing* social life). That is, differentiating pain is done *in* and *through* communication and can thus be seen as an "interactional achievement" (Schegloff 1982).

The interactional practice of pain-differentiation brings both advantages and disadvantages: In the best case, a clear taxonomy of all the described variants of pain emerges. Yet, it often shows that not all variants can be classified according to this system, which sometimes results in difficult courses of interaction.

Lioudmila Savinitch, and David Shapiro

Problems of multi-sensorial discourse formation with the use of implicit categories (poster)

Based on some principles of neuropsycholinguistics, a new approach to multi-sensorial "human - computer" communication is suggested in the present paper.

This approach rests on implicit categories (style of communication, intonation characteristics, implication) peculiar to human personal specifics in any concrete applied field, thus helping to single out the main idea, which is contained in metatexts of various fields applied (business, diplomacy, narration, etc.).

On the basis of the typology of these implicit categories it is expedient to single out characteristic features which answer the purpose of the given discourse and which correspond with human personal specifics, in order to use their definite structural combinations in discourse formation.

These structural combinations are employed for a definite class of input patterns characterizing the speaker's peculiarities and the context.

In connection with the typologies made on style, intonation, and implication, correlated combinations of their estimations were determined. On the basis of such estimations "shades" of metatexts were obtained.

Maria Eleonora Sciubba

Interactional gestures as a resource for the management of turn taking (lecture)

The interactional necessity to project the next phase of an activity, and also its projection and completion, are collective actions: speakers' actions are modeled on those of the audience and orient to possible recipients' replies, expansions and insertions. This is possible thanks to the visibility of the details of multimodal actions and the participants' orientation to this visibility.

Many practices and resources' are systematically employed by participants, not only to realize the transition towards the next activity phase, but also to embody their sense of completeness of the previous activity phase, and to accomplish the public availability, recognizability and interpretability of their actions.

We will analyze the way participants explicitly orient to the multimodal details of talk-in-interaction showing video-fragments and transcripts of two kinds of institutional interactions: Italian lawyer-client counseling and news interviews.

Although those videos show the complexity of speech multimodal temporality and interactional behavior, they also display participants coming, through multimodal resources, to a shared definition of a coherent and significant event. They also show that participants systematically orient through their practices to the locally available details and towards their temporal unwinding and sequential positioning.

Yoko Sekigawa

Co-constructing understanding in L2 pair work (poster)

The present study examined how learners negotiate different solutions to shared L2 (second language) learning problems and co-construct understanding in pair-work tasks. The data were collected by recording naturally occurring classroom conversations of 49 students in the TOEFL preparation and video story courses at two Japanese universities. The recorded data were transcribed and analyzed following the procedure generally taken in CA-applied L2 learning studies. The tasks in which the learners were engaged were collaborative problem-solving tasks that require intellectual activity and two-way interaction with a closed expected outcome.

First, a speaker's backdown of the original solution was sequentially analyzed. When a recipient delivers a nonagreeing response to a speaker's proposed solution, the speaker may back down from his or her initial claim in a third position. Backdown in such a case displays the speaker's uncertainty about the original solution and adjustment for a possible compromise to resolve the misalignment that may be caused by the recipient's dispreferred action, and provides a next place for the recipient to present his or her view. Given that backdown leads to both agreement and disagreement, even though the speaker treats the recipient's nonagreement as a potential disagreement, what actually causes the recipient's nonagreement is not clear. What occurs as a phenomenon is that the speaker attempts to remedy the perceived communication problem by backing down from his or her prior claim, while the recipient attempts to remedy it by clarifying the stance which has been suspended with a nonagreement.

Second, the use of the expressions of nonunderstanding (e.g., I don't know) and their emerging environments in expanded sequences were scrutinized. When the second speaker delivers an expression of nonunderstanding which suspends the production of a relevant second pair part some turns after the first pair part (i.e., the first speaker's proposed solution), it may be preceded by silence, minimal vocalizations, and requests for clarification or confirmation. The producer of the expression of nonunderstanding seems to locate the potential source of disagreement while employing these verbal and nonverbal resources and, when it is identified, overtly express it. In other words, the expression of nonunderstanding is likely to be produced in the slot where its producer can feel safe to take a risk of explicitly marking the problem point that may be causing disagreement.

In such expanded sequences in which learners negotiate different solutions, several different actions are

performed in pursuit of resolution: (a) signaling an incipient dispreferred action; (b) providing an opportunity for the other to reformulate the prior claim; (c) reserving his or her stance; (d) displaying nonagreement to the other's claim; or (e) establishing necessary resources to produce the pending base second pair part. Through these actions, learners attend to language form, negotiate meaning, and co-construct understanding with their pair-work partners. Also, by performing these actions, learners interact with others and solve problems for L2 learning just as people use language to solve general problems in their daily lives.

Tohru Seraku

Articulating unarticulated constituents (lecture)

Recently, Unarticulated Constituents (UCs) have been a rich source of discussion in pragmatics. UCs are the constituents of the proposition expressed, but the introduction of them to propositions is *purely pragmatically driven (i.e. not morphologically or syntactically driven)*. Although the presence of UCs is a controversy, Carston (2004) suggests that a convincing case is Subsentential Utterances (SUs), the utterances which are less than sentential (e.g. 'Tom.'), but seem to convey a proposition (e.g. 'Tom is coming.') in some context. That is, the UC 'is coming' is *purely pragmatically* supplied.

This paper proposes that what are called UCs are linguistically articulated by analyzing SUs within Dynamic Syntax (DS) (Cann et al. 2005). DS is a theory of competence, but it dynamically construes competence as a set of principles/rules which constrain language use (i.e. utterance production and comprehension). Focusing on comprehension, the DS system is a set of constraints on how to drive the derivation of the proposition expressed on the basis of utterance parsing and pragmatic inference.

My contention is that any constituent of the proposition expressed is *linguistically articulated* in the sense that the DS system requires that such constituents be supplied to derive the proposition expressed: hence, there is no *unarticulated* constituent. The introduction of the constituents to the proposition is always linguistically mandated: otherwise, DS computations collapse, as a result of which the proposition expressed fails to be derived.

The remaining issue is: apart from SUs, how to explain away other cases of UCs? In this respect, Recanati's (2004) idea is worth considering that most cases of UCs are treated as 'lexical modulation', or a purely pragmatic process that adjusts/enriches the concept encoded by lexical items. Crucially, this operation does not involve UCs. Thus, as long as the alleged cases of UCs other than SUs are dealt with as lexical modulation, the thesis can be defended that there is no *unarticulated* constituents.

Midori Shikano, and Tomoko Nozawa

Can a 2-year-old bilingual code-switch?: A sociolinguistic perspective (poster)

This presentation is based on the longitudinal data of language choice of a 2-year-old bilingual child who acquired English and Japanese simultaneously. The data was analyzed to find out if the language mixing patterns are due to the child's linguistic deficiency or if they are comparable to those of adult bilinguals who are pragmatically and linguistically more mature. The child's spontaneous data included situational code-switching; i.e., the language choice of the interlocutors and of the settings prompted the child to switch from one language to the other, whereas pragmatically advanced conversational code-switching patterns were not observed. The child used English almost always at the day care house where she spent the day and used both English and Japanese at a balanced rate at home with her mother and older sibling, who were also code-switchers. The results also showed that the child's language mixing patterns were mostly inter-sentential code-switching that was often triggered by the lack of vocabulary. She switched to Japanese to say the words of the things she only sees at home (e.g., ofuro – bath) and to English to say the words of the things she only sees at the day care house (e.g., swing, nap time). Intra-sentential mixing, a typical early bilingualism marker, was not so often used. According to the longitudinal data of this study, even though the 2-year-old bilingual was not pragmatically mature, she was able to code-switch and differentiate the two languages. Having code-switching interlocutors at home, she often produced a lot of self-translation for saying one idea in one language followed by the same in the other. The presenter does not have any direct evidence to explain this self-translation, but the parental input seems to be a strong affective factor. At the presentation, the presenter would like to discuss the relation of the bilingual child's languages to the community in which she lives and the relation to the pragmatics of the caregivers' input as the important factors for establishing early bilinguaism.

Hossein Shokouhi

Overlaps in Persian and English casual conversation: A focus on backchannels (lecture)

An analysis of thirty long tape-recorded casual conversation dyads among English and Persian native speakers revealed some differences between the two languages regarding overlap rules. The main source of overlaps in both languages was backchannels which were less frequent in Persian than in English. Other sources such as simultaneous starts and collaborative sequences had some minor contribution to the issue.

Overlaps at three positions of 'at possible completion', 'near possible completion', and 'middle utterances' revealed that American speakers used considerably more overlaps at 'possible completion' points whereas Persian speakers' use of overlaps was more at the second of these, that is the 'near possible completion' point. Further, a scrutiny of the analysis revealed that while backchannelled overlaps were far greater in English than Persian, the number of 'non-patterned' overlaps were greater in the Persian data. This showed that there could be a difference of social value concerning these in the two languages. Whereas for American speakers, this might be a reflection of participants' attention towards the message, for Persian speakers it is a willingness to show their attendance by taking the floor. In other words, for the Americans backchannels are more floor-supporting while for the Persians they are more floor-claiming. An additional enquiry in the data demonstrated that females had used more backchannels than males in both languages.

A further attempt was made to see whether or not Persian speakers learning English use the same patterns of overlap occurring in their mother tongue. The data gathered for this purpose, comprised of 20 casual conversations, exposed that among the four types of overlap (simultaneous onsets, transition relevance place, discourse management devices, and the laughter overlaps), it was the last of these that override the other types, which seems to be an indication of relationship or alignment between the participants, and a less serious attitude towards the previous or following turns. This may indicate that in a non-native circumstance like foreign language learning, participants can show a different behaviour, at least partly, independent of their mother tongue.

Sachiko Shudo, and Yasunari Harada

Presupposition manipulation as a politeness strategy: Politeness through ostensive inferential communication (lecture)

This study suggests presupposition manipulation functions as a politeness strategy not because it claims common ground but because what is presupposed serves either positive or negative politeness through what Sperber and Wilson (1986) calls 'ostensive-inferential communication.' According to Brown and Levinson (1987), presupposition may be manipulated in order for the speaker to claim common ground for positive politeness. However, presupposition manipulation may have an exactly opposite effect by threatening the hearer's negative face. In Japan, several usages of linguistic constructions with presupposition manipulation have been recently recognized as "annoying" expressions. This study, analyzing one such expression, *yoroshikattadeshouka*, will show that presupposition manipulation does not have a 'politeness effect' if the hearer does not clearly see how what is presupposed contributes to politeness. In this case, it seems to threaten the hearer's negative face by asking excessive 'accommodation for presupposition' (Lewis 1979).

Yoroshikattadeshouka is a construction that consists of the past form of adjective *yoroshii* ('good' or 'OK') and a polite question marker *deshouka*. Following a noun phrase (x) describing what is to be facilitated for the hearer, it forms a question roughly translating to "was it OK with x?" This construction is not new. It has been used, for example, in a scenario in which a customer orders a meal with coffee in a restaurant and the waiter comes back some time later to ask "coffee-de *yoroshikattadeshouka* " to confirm that the customer wished for coffee (example (1)). Recently, however, the same question has been issued right after the customer makes an order (example (2)). I will explain why some hearers consider example (2), but not example (1), annoying. Another example is when a customer who has just stepped into a restaurant is asked with *yoroshikattadeshouka* , whether it is OK to be seated in a non-smoking section (example (3)). Many hearers find example (3) annoying.

We hypothesize that the usage of the *yoroshikattadeshouka* construction has traditionally been constrained with the following two conditions:

(a) Speaker (S) and Hearer (H) have shared prior to the utterance that H wants x.

(b) There is a rationale for S's evoking the shared knowledge of H's wish for x.

Condition (a), the shared knowledge requirement, has not been satisfied when the customer who has just entered the restaurant is asked with the question in example (3). Condition (b), the rationale for S's evoking, has not been met when a waiter repeats the order right after he has taken the order as in example (2). According to Lewis (1979), accommodation for presupposition occurs " within certain limits." Lewis does not elaborate what defines the limits. In this study, we will claim that accommodation for presupposition occurs only when the hearer understands the speaker has a reasonable ground to believe the presupposition has been satisfied. If the speaker presupposes beyond that limit, the hearer sees it as presupposition manipulation, which only succeeds as a politeness strategy if what is presupposed contributes to politeness, either positive or negative.

Sonia Silveira, and Líllian Márcia Ferreira Divan

Categorization activities as rhetorical devices used to construct/negotiate the meaning of the actions (lecture)

Adopting a discursive perspective on categorization devices, we consider the categories as designed for action

and their use as rhetorically oriented to the situated communicative goals of the social actors. The categories are seen as a kind of discursive action that people may rely on to refer to a given state of affairs in order to (re-) construct/negotiate the meaning of some event. We analyze real interactional data, generated at conciliation hearings at a Brazilian;4s Safety Commission (PROCON). The data was audio-recorded and transcribed according to the methodological orientations of Conversation Analysis, in a qualitative-interpretative research design. Between the main rhetoric categorization devices used by participants to defend their points of view and to (re) construct/negotiate the meaning we highlight the extreme case formulations (Pomerantz, 1986) and the contrastive formulations of categories. The litigants use these formulations strategically to present, support or dispute points of view and to construct/negotiate the meaning of the actions. The parties, generally, construct different version of the event and each one tries to present their own version as proper and legitimate and the other version as inconsistent and unfair.

Katie Simmons, and Amanda LeCouteur

Premonitory resistance resources: Tracking the initiation of client resistance to therapist proposals in Cognitive Behavioural Therapy sessions (lecture)

Conversation analytic work has fruitfully explored instances of 'resistance' in interactions between institutional professionals and their clients. This study explores forms of resistance that were observed to characterize sessions of Cognitive Behavioural Therapy (CBT) involving clients diagnosed with depression. In particular, the focus was on clients' resistance to therapists' proposals for future action. Therapists are faced with a dilemma when attempting to offer proposals to clients in this context. CBT training literature suggests that therapists and clients should work collaboratively to generate ideas for making changes to the client's behaviour, but that therapists should not tell clients what to do. In our data corpus, proposals from therapists were delivered in a variety of ways including via: recommendations, information-giving and interrogatives. Regardless of their form, such turns were considerably hedged and commonly included use of modal verbs. Within the corpus, clients almost always overtly resisted therapists' proposals, although this was often delayed several turns after the initial proposal had been delivered. However, other, more subtle, premonitory resistance resources were often apparent from the first transition relevant place of the proposal sequence. For example: (1) therapists' proposals were commonly followed by considerable silences where acceptance or rejection of the proposal by the client was due; (2) therapists oriented to these silences as resistance by adding increments to their proposal turns and further elaborating the proposed idea; (3) in a number of cases clients initiated repair on the proposal turn before resisting; and (4) clients topicalized the precise aspect of the proposal that they would subsequently formulate their resistance around. These premonitory resistance resources form the topic of this presentation, in particular clients' use of other-initiated repair as a first response to a proposal.

Agnieszka Sowinska

A critical approach to legitimisation and delegitimisation in American and Iranian nuclear rhetoric (lecture)

In response to climate change and growing electricity demand, a truly global nuclear power revival is gathering pace (e.g. *The Economist*, 6 Sept, 2007). Many countries worldwide are seeking either to improve and expand their nuclear capability or to illicitly come into its possession. Twenty six years after Paul Chilton's coinage of the term 'nukespeak' (Chilton 1982) and at the onset of a nuclear power's new age, it seems worthwhile to revisit nuclear discourse.

The objective of the paper is to investigate legitimising and delegitimising strategies underpinning the nuclear rhetoric in the United States and Iran, their interplay and their linguistic manifestations. The study is based on a corpus of speeches dating back to 2006, which encompasses 8 speeches by the U.S. President George W. Bush (presidential addresses, speeches on the Advanced Energy Initiative and on global war on terror) as well as 10 summaries of the Iranian President Mahmoud Ahmadinejad's speeches, in which he legitimises Iran's 'inalienable right' to nuclear energy. The corpus has been collected from two official websites: the American government-run website (www.whitehouse.gov) and the English version of the Iranian Presidency website (www.president.ir/en/).

To meet the interdisciplinary criterion relevant for an exhaustive cross-cultural political discourse analysis, the paper draws upon the contributions of Critical Discourse Analysis (cf. Fairclough 1989, Van Dijk 1998, 2005) with the newly-fledged Critical Epistemic Discourse Analysis (cf. Van Dijk 2008) and cognitive pragmatics (cf. Chilton 2004, Cap 2006, 2008) to one of the key aspects of political interaction – legitimisation. Legitimisation is understood here as both an overarching macro-strategy, the primary goal sought by politicians in justification of their actions (i.e. legitimisation of the Self, which necessarily triggers delegitimisation of the Other) and a micro-strategy, through which politicians' assertions are validated.

The paper will be based on the findings from the author's study of manipulation in contemporary nuclear discourse (paper presented during the 4th Lodz Symposium on linguistic pragmatics), and will explore

proximisation and common ground strategies on the macro level and epistemic and deontic strategies on the micro level. With respect to the latter, in legitimisation of nuclear power, the focus will be on evidentiality, epistemic and deontic modality, metaphor as well as cohesion. The paper will attempt to answer the following questions: 1) Can proximisation strategies be applied to the Iranian discourse to the same extent as to the American discourse?) 2) Which aspects (spatial, temporal or axiological) of the proximisation model are the most salient in the analysed texts? 3) How can knowledge be manipulated in legitimising discourse?

Thomas Spranz-Fogasy

Doctor's questions and patient"s answers - The organization of understanding in doctor-patient interaction (lecture)

Questions are *the* main paradigm for verbal activities to deal with the interactive treatment of problems of understanding. Doctors primarily ask their patients questions during medical history taking and the search for diagnosis. Thereby, they systematically use the semantic and pragmatic implications of linguistically different types of questions for the interactive and cognitive organization of the reported signs and symptoms of the illnesses. Relevant types of questions for the presented study are WH-Questions (what, who, when, why, etc.; in German W-Questions such as *was, wer, wann, warum,* etc.), syntactic questions, and declarative questions. How patients then respond to the doctors" questions and how they, thereby, display their understanding of the doctor"s utterances is the main focus of the paper. Yet the first results show that presumptions of limitations and options related to open and closed questions are more ideologically than empirically based regarding the patients following activities. Despite strong constraints given by the setting and the sequential structures, patients often answer dispreferred, shift topics, or expand or minimize their contributions in relation to their own agenda. Even on agenda-setting questions from the doctors, patients often react with ignorance, or only brief recognitions and then continuing with self-coherent depictions – particularly with psychosocial issues.

The research presented here is part of a larger project "Verbal and communicative displays of understanding in talk-in-interaction" that is run at the Institute for the German Language (Mannheim/Germany). Based on linguistic conversation analysis methods, we analyze verbal and communicative practices participants use for accomplishing shared understandings.

Data for the study are authentic interactions from medical offices of doctors of different specialty areas such as general practitioner, internist, and urologist.

Sylwia Staniak

Conditionals as markers of potentiality: On the example of "regret", "hope" and "advice" in Japanese (poster)

In Japanese, one construction, $[S_1][COND][S_2]$, is used to express such meanings as: regret, hope, advice. Although conventionalized to a high degree, the conditional construction is still productive, i.e. several conditional connectives (i.e. 'tara', 'to', '(e)ba') can be used in the [COND] slot, the $[S_2]$ slot is filled in by mood expressions, which may be full lexical words such as '*ii*' (good), 'ureshii' (happy), '*dou-ka*' (how about), emotive particles, e.g. '*na*' or intonation only.

[past event] [COND] [optative] ⇨ REGRET
[future, uncontrollable event] [COND] [optative] ⇨ HOPE
[future, uncontrollable event] [COND] [optative] ⇨ ADVICE
[future, controllable event] [COND] [interrogative] ⇨ ADVICE

The main claim of this paper is, that this conditional construction yields it's meaning not on a base of conventional-conditional implicature but initiates an online inference process, through which the addressee recognizes the speaker's intention. The conditional connective marks the event in the antecedent as potential. The subordinate clause is then embedded into propositional attitudes. That is, the speaker expresses either that the potential event is/was desirable or that the addressee's thought (opinion) about the potential event is desirable. Consider the following examples:

(1) kono ko-ga otoko-da-t**tara** yoi-noni
this child-NOM boy- COP-COND good-though
a. *I wish the child was a boy.* (When the child is born already, but it is a girl.)
b. *I hope the child will be a boy.* (When the child is not born yet.)
(2) tegami-wo kaku-**to** ii yo
letter-ACC write- COND good SFP *You should write a letter.*
(3) tegami-wo kai-**tara** ?
letter-ACC write- COND (interrogative intonation) *How about writing a letter*.

The analysis is grounded in Relevance Theory (cf. Wilson, D. and D. Sperber (1988) and Lenci, A.(1994)

Ekberg Stuart, and Amanda LeCouteur

Making modifications to service arrangements: Action formation and recipient design in community aged care service calls (lecture)

This paper uses conversation analysis to examine a corpus of telephone calls between clients of community aged care services and service officers. Our analysis will focus on fragments of interaction within which modifications to existing service arrangements are packaged. The data for the study were recorded at three suburban service centres. In Australia, government-funded home-care packages are used as a cost-effective alternative to institutional care for older people. Community aged care is a billion dollar industry, with over 800,000 people (4% of the population) currently accessing this source of support. Once a home-care program has been established, it is largely maintained through telephone conversations that can be initiated either by the client or their coordinator (service officer).

We will examine the ways in which modifications to existing home-care service arrangements are produced by coordinators and responded to by clients. Particular attention will be given to segments within which the substitute service arrangement is introduced. In this data set, the predominant format by which coordinators introduced the substitute was via informing the client of the new service arrangement. Post hoc or tag-positioned checks were frequently produced after these informing sequences. We consider why this sequential patterning might arise and also examine the ways in which coordinators can modify their production of such segments. These observations will be considered in relation to concepts of action formation and recipient design, and contribute to understanding the ways in which informings are produced in institutional settings.

Kazuyoshi Sugawara

Personal name as mnemonic device or conversational resource: A pragmatic/ethnographic study on the naming practice among the |Gui and ||Gana San (lecture)

This paper investigates the naming practice of the |Gui and ||Gana Khoe-speaking people, or Central San, inhabiting the central Kalahari, Botswana. In the |Gui/||Gana society, newborn babies are most usually named by their fathers after some conspicuous incident which occurred during pregnancy or infancy. For the pragmatic investigation of personal names, it is useful to distinguish the following three aspects. (I) The signifying function of a name: So far as it is composed of various lexemes, a name has a literal meaning. (II) The denotation of a name: accompanied with some qualifier, it refers to an individual. (III) The connotation of a name: in the whole set of names specific to any society, each one, being opposed to the others, might have some positional value. (I) The anecdotes after which 167 persons had been named were classified into the following types: (1) circumstances of marriage; (2) the physical condition of the mother during the prenatal or neonatal periods; (3) conflicts that are sub-classified into (3.1) those derived from extra-marital sexual relationships called zaaku, (3.2) those between husband and wife, (3.3) those caused by some incongruity of socio-economic interests; (4) relationship with the Bakagalagadi agro-pastoralists, ǂkebe; (5) hunting and gathering; (6) the name of land; (7) sociability; (8) the appearance or physical condition of the infant. More than 40 percent of the total cases were categorized into the type (3). This point suggests that the primary signifying function of the |Gui/||Gana names is to encode negative insinuations targeting oneǂs conjugal partner, kinsmen, or co-residents. Especially, the type (3.1) included most frequent cases, which indicates the special significance of the zaaku relationship for the |Gui/||Gana social life. (II) The investigation was also directed at the various ways in which people referred to or addressed one another in everyday conversation. As the most personal names of the |Gui/||Gana are composed of common nouns and verbs, the literal meaning of each name cannot help being evoked at each usage for reference. Therefore the encoded content of a name is open to the possibility of re-interpretation which may not necessarily coincide with the original context of naming. (III) The peculiar feature of the |Gui/||Gana naming practice is that the kinds of name are quite divergent, resulting in a low proportion of ʭthe same nameǂ. This divergence reflects the most essential characteristics of the everyday field of |Gui/||Gana oral discourse, where naming is contiguous with ordinary speech. This feature stands in sharp contrast to the ʭhomonymous methodǂ among the Ju|ǂhoan inhabiting the north-eastern area of Namibia. The Ju|ǂhoan make use of this linguistic resource, personal name, to manipulate ongoing social relationships, while the |Gui/||Gana interpret or understand personal experience in a specific social context, so as to communally memorize and memorialize this interpretation and understanding.

Hideyuki Sugiura

Type of agreement and turn design in Japanese conversation (lecture)

In proffering agreement as a second assessment to a first assessment offered by a speaker in the prior turn, one issue is how the degree of strength of agreement (i.e., strong agreement, same evaluation, weak agreement) can be modulated in the delivery of the second assessment (Pomerantz 1984, Ogden 2006). It has been reported that in English conversation agreement can be upgraded or downgraded, depending on the lexical choice of

evaluative descriptor (e.g., choice of either a stronger or a weaker evaluative descriptor than the one in the prior turn) and on turn initiation (e.g., slight overlap with the prior turn in the case of strong agreement) (Pomerantz 1984). In the case of Japanese, Tanaka (2005) argued that Japanese speakers employ word order variability to tune their responses to the first assessment. That is, Japanese speakers position agreement components earlier in their responses by leaving subject and particles unexpressed or by adding them after agreement components, thereby maximizing affiliation toward the first assessment.

Using Conversation Analysis (Sacks et al. 1974) as a methodology, this study goes a step further in investigating the way in which Japanese speakers design their responses where agreement of various strengths is actualized. The data examined here are several audio and video-recorded ordinary conversations between friends and family members. This study shows that in contrast to English, in Japanese conversation agreement is rarely upgraded or downgraded by lexical choice. Rather, unlike in English, where the use of the same evaluative descriptor is sometimes considered a precursor of forthcoming disagreement, in Japanese the same term is frequently repeated in the delivery of strong agreement. The data also exhibit that the employment of word order variability does not necessarily strengthen the first assessment. In order to be heard as strong agreement, the descriptor regularly undergoes sound-stretch with greater amplitude. Alternatively, participants produce two consecutive evaluative descriptors, or a lengthened turn-initial *ne* plus an assessment format to signal that their responses should be considered upgraded. As in English, strong agreement is occasionally in overlap with the prior turn, occurring before the prior speaker has produced an utterance-final object(s) (e.g., a final particle). In the case of same or downgraded evaluation, these properties cannot be discerned. Thus, second assessments which lack these properties may foreshadow an upcoming disagreement. In his recent study, Ogden (2006) has shown that the strengths of agreement can be made more recognizable for participants by the analysis of the systematic deployment of prosodic properties of the second assessment, such as pitch level, pitch span, and tempo, together with that of its lexical and sequential properties. I support this kind of integrated analysis of lexical, sequential and prosodic properties of the turn design in talk-in-interaction.

Toshihiko Suzuki

A corpus-study of the English speech acts of thanking, apologies, requests and offers: American university students' lexicogrammatical and discourse strategies (lecture)

This presentation attempts to sketch out lexical, grammatical and discourse strategies (i.e. semantic formulae) employed by native speakers of English (over 150 American university undergraduates) in the performance of the English speech acts of *thanking*, *apologies*, *requests* and *offers*, through analyses of the presenter's SAC (speech act corpus) database. The presenter has been compiling the SAC utilizing *Wordsmith* and other computer software for semantic annotation in order to outline linguistic strategies for the target speech acts as well as accompanying activity types and social variables *P*, *D*, *W*. These are assumed to make a considerable contribution to core pragmatic studies and to the development of ELT materials for non-native English speakers.

The presenter has previously revealed American university students' linguistic strategies for 'comforting' (at the 13th Conference of The Pan-Pacific Association of Applied Linguistics), 'suggesting' (at 2008 JACET 47th Convention in Tokyo) and 'inviting' (at the 11th Annual Conference of Pragmatics Society of Japan). So far, the findings about collocation, chunks, and other grammatical and discourse components (e.g. the use of "sorry" in comforting or "should" in suggesting) have proven to be beneficial for ELT.

This presentation also endeavours to address the effectiveness of using corpora which are specifically designed for studies of English speech acts. Currently, Corpus-linguistic techniques have been incorporated more and more into pragmatic and discourse analysis studies (e.g. Aijmer, 1996; Adolphs, 2008). However, as existing corpora (e.g. BNC, BOE, LLC) have not been designed for studies of speech acts in particular, they are often inconvenient for a pragmatic researcher for extracting a sufficient amount of evidence for a holistic approach to the target speech acts. For this reason the presenter has been compiling his SAC with the use of conventional DCTs (cf. Blum-Kulka *et al*., 1989) and role-plays to elicit diverse English speech acts en masse. Some comparisons are to be made between the SAC data and those in other existing English language corpora, referring to Aijmer's work (*ibid*.) on the LLC (London-Lund Corpus), focusing on the corresponding speech acts. This part also examines Beebe & Cummings' statement (1996) that the responses in the DCTs model the "canonical shape" of the target speech act.

Karolina Sznycer

Manipulation in Vogue: A dialectical, critical discourse analysis (lecture)

The purpose of the paper is to analyse the problem of manipulation in the discourse of a fashion, women's magazine Vogue. The investigation draws upon Fairclough's recent version of critical discourse analysis (Fairclough 2001, 2005) which posits a dialectic between discoursal and non-discoursal elements of social life and dialectical relations between discourses, genres and styles. Consequently, the study not only incorporates a linguistic-intertextual-interdiscursive examination, but also includes a multimodal analysis as it accounts for

inherently transformative interactions between images and texts and their impact upon promotion of attitudes of strategic import for the magazine. On the basis of the analytical material comprising the issues of 2008 American Vogue, it is postulated that the structure of the magazine is built upon articulations of a variety of genres and identities contributing to the constitution of a novel, hybrid type of a promotional discourse which lends itself to a positive presentation of the ideology of the magazine and a manipulatively covert or implicit, negative presentation of themes and identities potentially weakening or opposing Vogue's ideological framework. Particular emphasis in the analysis is placed upon three main genres of the magazine: an editorial, a feature article and a feature photo shoot. Their hybrid, generic structures facilitate the manipulation of the expressed content through the operations of mixing (Fairclough 1995), embedding, extending and bending (Bhatia 2004). An interdiscursive analysis helps to reveal contradictory levels of meaning typical of manipulation. Related to the problem of genre hybridity is a visual-verbal construction of identity emerging as the organising principle of feature articles and feature photo shoots. The foregrounding of an identity is achieved through the deployment of a characterisation, constituting a sub-genre of a literary, narrative discourse, and photographic and literary portraits. The multi-faceted descriptions not only serve to promote lifestyles and attitudes endorsed by the magazine, but also provide space for advertising of specific products and services sustaining the status of Vogue on the media market.

Michiko Takeuchi

Clause coordination in English and Japanese: A case study of AND and SOSITE/SOREDE "and" (lecture)

English *and* is often translated into either *sosite* or *sorede* in Japanese. However, *sosite* and *sorede* are in many cases uninterchangeable, while in cases where both can occur, the *sosite*-clause cannot be understood in the same way as *sorede*-clause. Observe the correspondence between *and* examples (cf. Carston 2002 and Imai 2001) and its Japanese translation:

(1) a. It's summer in Tokyo and it's winter in Melborn.
b. It's summer in Tokyo*sosite* / **sorede* it's winter in Melborn.
(2) a. He handed her the scalpel and she made the incision.
b. He handed her the scalpel *sosite* / *sorede* she made the incision.
(3) a. I forgot to hide the cake and the children consumed it.
b. I forgot to hide the cake *sorede* / ?*sosite* the children consumed it.
(4) a. She is Japanese and she hates *sushi*.
b. She is Japanese *sorede* / **sosite* she hates *sushi*.
(5) Holmes: The only thing I could come up with was that he was digging a tunnel to someother building.
Watson: And how did you make sure, Holmes?
Sorede / **Sosite* how did you make sure, Holmes?

I argued in Takeuchi(2007) that *sorede* is a discourse connective that functions like a pointer to the pragmatic inferences the hearer is to make and suggested that *sorede* behaves quite differently from *sosite* in discourse. In this paper I shall show that first, in contrast to *sorede* as a discourse connective, *sosite* is a conjunction having a minimal (hence truth-functional) semantics, undergoing conceptual enrichment that contributes to truth-conditional content (explicature) and second, how the differences in interpretation between *sosite*-utterances and corresponding *sorede*-utterances are explained. While [P *sorede* Q] functions as two independent utterances, each being relevant in its own light, [P *sosite* Q] functions as a single unit of processing meeting the expectation of relevance as a whole. That is to say, two conjuncts conjoined by *sosite* function together as a premise in the derivation of a cognitive effect.

Next, looking in detail at the behaviour of *and* and *sosite/sorede*, I shall explore the possibility of Relevance-theoretic approach of *and*-conjunction to clarify the correspondence of *and* to *sosite* and *sored*'. I will show how *sosite* and *sorede* may cover between them most of the same territory as *and* but I conclude that because of some examples which are fine with *and* but okay with neither of the Japanese connectives, English *and* covers even more cases than Japanese two words.

We have *sosite* as a conjunction contributing to truth-functional content with narrower range than English *and* and *sorede* as a discourse connective, while English *and* is a conjunction not as a discourse connective.

Noriko Tanaka

Politeness strategies used to manage problematic discourse: Roles and linguistic choices in telephone conversation (lecture)

In Tanaka (2001), I discussed what roles we need to consider in examining interaction. Based on Thomas (1986), three categories were proposed: 'societal roles' 'personal relationship roles' and 'activity roles'. A 'Societal role' is defined as a role the individual occupies in society, regardless of the relationship with another speaker in a current interaction. A 'Personal relationship role' refers to the personal relationship obtaining

between one speaker and another in society. When we focus on a specific setting and the roles in it, we may categorize them as 'activity roles'. In Tanaka (2005), I applied the categorization to private telephone conversations, and developed it using the concept of 'role focus'. Further, in Tanaka (2006), using the same data, I examined how the participants employ *style shifts* and *ambivalence* to manage some sensitive points of discourse.

In this paper, I will focus on examples of *problematic* discourse. The data come from private telephone conversations between a mother (in her 70s) and her daughter (in her 50s), which was recorded beginning in June 2003. In the interactions, the speakers sometimes talk about their daily problems: the mother fell down a stairway and injured her back; she mistakenly put a liquid medicine into her eyes; the washing machine broke down, etc. In such situations, where one needs to ask for help or advice, the other usually offers such. However, these speech acts can be face-threatening as they may force the other person to assume certain *activity roles*, such as 'help receiver' or 'help giver'.

Focusing on these sensitive points of discourse, I will discuss what politeness strategies the participants employ to save each other's face in solving problems together. Various strategies were discovered in the data. For example, in raising a problem, *hints* are used to minimize the impact. *Exaggeration* (Brown and Levinson 1987: 104) is employed to show sympathy, and *hedges* (ibid.:145) are used to give advice in an indirect manner. *Sentence-final particles*, which are common in Japanese, are also used to convey intention in a friendly manner. These strategies enable the speakers to avoid dominant 'activity roles', such as 'helper' or 'advice giver'.

The data indicate what kind of strategies we may employ to better negotiate the sensitive areas in Japanese conversational exchanges. Finally, this study will reveal that there is some 'subtle friendly power balance' behind each conversational interaction. It is hoped that this study will offer an example of analysis to other researchers who are interested in this field.

Junko Tanaka

The relationship among L2 English article use, pragmatic environments, and L2 proficiency (lecture)

Introduction

Articles are known to be difficult for second language (L2) learners to acquire if their first language (L1) does not have articles. Previous research shows that this is even more so if the L2 learners are in a foreign language (FL) environment, if they arrive in an L2 environment after puberty, or if they do not have a high language aptitude.

Questions

This study examines: (1) in what pragmatic environments L2 English learners have problems in accurately producing English articles, and (2) if the types of articles learners have problems with are related to the learners' L2 proficiency, and (3) if their language aptitude is related to their accurate production of L2 articles.

Method

Participants (Ps) of this study were 42 university students studying English in an FL environment. The Ps' L1 was Japanese which lacks articles. The Ps were asked to watch "Pear Film" twice consecutively and then to produce a written/spoken narrative. Next, they watched the same film again and produced a narrative in a mode different from that of their first narrative. Both written/spoken data were electronically recorded, and the latter were transcribed. All noun phrases were tallied and categorized into eight article types using a classificatory system based on the degree of referentiality (cf. Huebner, 1983, 1985). In order to answer questions (1) and (2), parametric tests were used, and for question (3), Pearson's correlation coefficients were computed using data obtained from a subset of participants.

Results

Preliminary results showed that: (1) the Ps tended to overuse "the", and that they had difficulty in accurately using null articles; (2) those with higher proficiency made fewer overuses of "the"; and (3) no significant correlations were found between language aptitude and the Ps' accurate or inaccurate production of articles.

Lidia Tanaka

Delivery and reception of advice in Japanese radio call-in programs (lecture)

Advice-giving in Anglo-Saxon culture is considered an inherently face-threatening-act (FTA) because it presupposes that advice recipients are in a way '*less knowledgeable*' than advice-givers (Heritage and Sefi; 1992). The asymmetry is manifested in problematic turn-taking features, such as unmarked acknowledgements that preclude advice rejections, even in situations where advice is actively sought (Heritage and Sefi, 1992; Nakamura and Kajita, 2004; Waring, 2005). In certain non Anglo-Saxon cultures, however, advice-giving has been reported to be a solidarity building strategy rather than a potential FTA (Hinkel 1994, 1997). To support or challenge this claim more research is needed, because studies on advice-giving in languages other than English are scarce.

The present study examines the delivery and reception of advice in Japanese radio phone-in programs where anonymous callers ask for advice. Various linguistic strategies are used by the host and the counsellor to deliver the advice. However, the caller tends not to accept the advice, and shows resistance and reluctance observed in interactional features such as silence and delayed backchannels, or in the caller's challenge of the advice. These results suggest that advice-giving might be a FTA in Japanese culture.

Sanna-Kaisa Tanskanen

Something old, something new: Repair in computer-mediated interaction (poster)

This study is a contribution to the growing field of research on computer-mediated discourse. It focuses on repair, a strategy more commonly associated with spoken interaction, and investigates how repair is organised in written interaction (for earlier studies on repair in computer-mediated interaction see e.g. Schönfeldt & Golato 2003; Tanskanen & Karhukorpi 2008). B oth synchronous and asynchronous computer-mediated interaction are discussed; the material comes from a corpus of computer-mediated texts collected by the author and comprises discussion-forum texts and chat log files (all publicly available on the internet).

The study looks at both "classic" repair (Schegloff, Jefferson & Sacks 1977) and Concessive repair (Couper-Kuhlen & Thompson 2005), both first documented in spoken interaction. The study discusses how participants adjust the repair practices of spoken conversation to suit the particular conditions of discussion forums and chat.

Consider the following example of classic repair, a strategy with which participants deal with problems in hearing (reading), speaking (typing) or understanding; the trouble source is an element requiring repair:

(Chat)

21:36:23 cheryloakes wow2: I will see her next week and aksi.
21:36:31 cheryloakes wow2: I mean ask

Concessive repair is a strategy with which speakers (writers) can modify their claims (but retain the essence of the original statement); the trouble source is an (over)statement requiring retraction:

(Discussion forum)

> Nevertheless, his desire to be part of the group seems to have outweighed perhaps his own ethics and certainly concern for how his behavior might affect others. Maybe he figured that it was only for one week - who knows? *I am not sticking up for his actions. Instead I am pointing out that *HIS* issue may not be a Nazi issue at all, but rather it is more than likely a desire to belong to a group*.

The study shows that the organisation of repair in computer-mediated interaction is a combination of practices familiar from spoken conversation and innovations made possible by the new medium. Furthermore, classic repair is often and Concessive repair always used before any trouble in communication has been made evident, making both highly other-oriented strategies.

Maria Tarantino

Physical context and human ingenium: Pragmatic universals in conceptual and semantic patterns of cross-dialect communities (lecture)

The question whether thought and human skills have universal properties which influence linguistic patterns or language codes determine the users' cognitive schemata has intrigued linguistic scholars since classical times (cf. Duranti & Goodwin 1997). At present, the debate appears to be evolving within concurrent paradigms. The arguments posed, in favour of either the universalistic or relativistic perspective, usually rely on data obtained by contrasting grammar items of utterances provided by speakers of conservative dialects with linguistic forms of equivalent expressions in the researchers' standard variety. Thus, the discussions leave unexplored "… differences that may exist between utterances belonging (almost) exclusively to spoken vernacular languages and sentences that draw on (predominantly) written varieties" (Kortmann 2004:29). On the one hand, the conclusions offered seem to neglect pragmatic dimensions of thought and meaning which arise from geographic, economic, ethico-religious and educational backgrounds of interactions (cf. Verschueren 2003). On the other, they seem to underplay the contributions that human inventiveness and advancements in different fields of knowledge have made to conceptual, social and linguistic evolution. This paper traces similarities in conceptual, semantic and symbolic representations of dialects of cross-continental communities which use unrelated linguistic systems. To this purpose, it compares the meaning and contextual referents of utterances reported in ethnolinguistic, contrastive linguistic and dialectology studies with those of utterances recurrent in Italian vernaculars (cf. Rohlfs 1997), of which the author is a native speaker. The working hypothesis is that the geomorphologic space in which rural communities abide and toil may influence the conceptual, semantic and linguistic worlds of their members. The natural environment may also determine seasonal changes, products and economic circumstances which stimulate the ingenuity of individuals to create artefacts for survival. The survey provides evidence firstly that geophysical configuration can influence thought, speech and metaphorical patterns of rural communities; secondly, that cross-linguistic communities dwelling in regions with similar ecomorphic characteristics may share frames of reference embedded in environmental features. The discussion leads to

speculate that familiarity with local geomorphology, seasonal events and customs may function as integrating strands in inter-community speech processing. This could explain the recurrence of specific lexicon, geomorphic deixis and simple syntax in oral vernaculars compared to the writing-based varieties. The finding seem to allow the suggestion that the 'natural' elements which characterise non-standard varieties should be part of the unity-in-diversity perspective on language underlying the natural semantic paradigm (cf. Goddard & Wierzbicka 2002). Moreover, the symbiotic relationship emerging between concepts, tools, topologic and socio-cultural variables and their influence on symbolic forms of representation argue for a wider pragmatic perspective in language studies. The multilayered horizon thus provided could lead to applied and theoretical inter-language studies more attentive to the cognitive and contextual components of meaning as well as favour insight into the cross-cultural fertilisation which enriches languages and empowers oral and written discourse.

Donna Tatsuki, Ikuhiro Tamori, and Hideo Tominaga

A structural analysis of the product names observed in diet supplements (lecture)

The purpose of the presentation is to examine the product names of diet supplements (218 items) in Japanese advertisements and analyze the lexical items that constitute them and how they are structured. There are several key words used in the product names in question so that consumers can identify the product. The most typical key word is, of course, "DIET," which is a direct representation of diet and in fact this key word is employed in about half of the product names. The key word "DIET" appears mainly in the form of "X DIET" such as toogarashi daietto 'red pepper diet.' In this construction DIET is the head and X is the complement serving as the means of attaining diet, so the product name toogarashi daietto is construed as diet by means of red pepper. The key word "DIET" also appears in the form of "DIET X" such as daietto sapuri 'diet supplement,' though in small numbers. In this construction X is the head and DIET is the complement serving as the purpose of X, so the product name daietto sapuri is construed as supplement for diet. We will show several other key words used in the product names such as surimu 'slim,' sapuri 'supplement,' 100%, words with positive meanings and katto 'cut,' and give detailed comments to them. We then refer to two types of lexical items related to diet: positive lexical items effective to attain diet and negative lexical items which are considered bad for diet. The former can be classified into two types: products such as kanten 'agar-agar' and ryokucha 'green tea' and nutrients or nutritional constituents such as purotein 'protein' and aminosan 'amino acid.' Negative lexical items which are thought to be bad for diet are such words as fatto 'fat' and suiito 'sweets,' but they are always positively used together with such words as eliminate or absorb bad stuff for diet, as in fatto bakyuumu 'fat vacuum' and suiito basutaa daietto 'sweets buster diet.' We will also address ourselves to other general characteristic rhetorical features such as onomatopoeic expressions, compound words, hybrid words, personification, ambiguous expressions, conversation style naming and acronyms.

Siriruck Thijittang, and Thao Lê

Interlanguage pragmatics: Speech act of apology in English of Thai learners (lecture)

Pragmatics is about language in use. Socially, it emphasises the importance of social context in language communication as language cannot be divorced from its social context. Psychologically, pragmatics gives insights into how language users use language to get things done for themselves. They may use different communication strategies and their choice of strategies depends on factors such as age, social status, cognitive and linguistic abilities, gender etc. Apology has received great attention in pragmatics research as politeness is essential in human interaction. In intercultural communication, lack of apology awareness could lead to miscommunication and communication breakdown. A study of apology was conducted with Thai EFL students. The purpose of the study is to investigate interlanguage apologies of Thais in an EFL (English as a Foreign Language) context. EFL learners' apology behaviours were analysed in terms of different social variables with particular attention to pragmatic transfer of first language norms. The data was collected by means of questionnaires with fifteen situations, titled Discourse Completion Task (DCT). The findings of this study revealed some interesting evidence of interlanguage pragmatic transfer in apology speech act. First, most Thai learners of English transferred apology strategies into expressions in English from those of their native language. Second, social factors; social status, social distance, and severity of offense affected the way Thai EFL learners apologize in English. Finally, there was a negative transfer in the production of apology in English. This study discusses some implications for teaching and learning.

Tomoko Tokita, and Kohji Shibano

Language biased memory hypothesis in intrasentential code-switching (lecture)

Intrasentential Code-Switching (CS) is observed frequently when those who speak more than two languages talk to each other. CS has been studied from selected grammatical aspects (Pfaff, 1979) in 1970s, syntactic structure (Poplack, 1980) in 1980s, language processing (Myers-Scotton, 1992, 1993; Azuma, 1993) in 1990s. CS seems to clarify the mechanism how utterance is produced, as two languages could show the process clearly. The

language processing models have discussed the part of it, however its prior stage, “memory”, has not been considered.
According to Poplack (1980), CS occurs at points where juxtaposition of two languages does not violate a syntactic rule of either language (Equivalence Constraint). This implies structural symmetry between the languages involved (Jacobson 1998), but contrary to this position, Joshi (1985) suggests structural asymmetry, one language supplying the main grammatical frame (Matrix Language: ML) and the other some content elements (Embedded Language: EL). Based on Joshi (1985), Myers-Scotton (1992) proposes “the Matrix Language Frame model”, stating that word order is that of ML and that all system morphemes having grammatical relations external to their head constituent come from ML. Also, introduced is “EL Island”, where EL phrases are well-formed in EL. Later, referring to Levelt (1989), “the 4-M model” and “the Abstract Level model (Myers-Scotton & Jake, 1995, 2001)” are proposed, which show the language processing how a speaker’s intention appears on the surface. Note that a pause may be accompanied by CS, especially the EL conjunction (Azuma, 1993), as a pause between normal phrases (Zvonik & Cummins, 2003). As such, the previous studies have shown what a CS unit is and how these units are mixed to construct a CS sentence. However, why CS occurs and what is EL have not been answered. The memory seems the key to answer the question.
Our hypothesis is that memory constituents are not neutral to languages, but are language biased. Therefore, when the language biased memory unit has to be chosen, CS occurs. Three types of data were collected: a) six English-Japanese simultaneous bilingual children’s daily conversation with their mothers in four families, b) Japanese teenage returnees’ (from an English-speaking country) conversation in English on school life, c) the same returnees’ conversation in English on Japanese culture. If the memory unit is language biased, 1) CS is more frequent in c) than a) and b), because in c), some of their memory units on this topic (Japanese culture) are more related to Japanese language while in a) and b), many of their memory units are equally related to English and Japanese. 2) The pause before CS is not salient, because an EL biased memory unit appears without hesitation or translation as long as a speaker assumes a hearer understands it.
As a result, 1) CS was more frequent in c), and 2) the pause before CS did not exist, or was the same as and/or shorter than the normal pause. This supports our hypothesis and suggests existence of language biased memory, which triggers a CS sentence.

Danièle Torck

"Talkback". An exploration of the nature and dialogue and argumentation in readers"reactions to Haaretz'articles (poster)

Most websites of newspapers provide a reactive space where readers can comment on articles and on each others comments. This *electronic agora* presents a fascinating field of analysis for discourse scholars. In the Israeli daily Haaretz (in its Web English edition), publication of a comment is subjected to certain rules (for instance no explicit appeals to violence, no personal attacks on other responders, no anti-Semite,-Muslim,-Arab statements). Within these rules, the anonymity of the writer of a comment allows reactions from friendly and not friendly countries, the free voicing of personal opinion and expression of feelings. In ‘Talkback’(Ta-ba), apparent proofs of serious reading and rational and factual argumentation alternate with what looks like a spontaneous, brute expression of mostly negative emotions directed at the text, the writer of the text and at other responders, often with what seems to be a complete disregard for any attempt at objectivity .
On this continuum from ‘uncontrolled’ subjectivity to objectivity, many aspects deserve attention and analysis. This paper will focus on two aspects within two objectives. The first one is to look at dialogical aspects of Ta-bas to Ta-bas from selected data. I have analysed different editorials of Haaretz and their Ta-bas. One example is an editorial focused on a declaration of the then Prime Minister regarding his leaving the government; as this editorial mainly consisted of reported speech from Olmert and other Israeli politicians, the newspaper was not the target of responses. Of the 330 responses collected on October 2nd, more than 130 were reactions to responses. In this first data, attention is given to references to previous Ta-bas, to the presentation (reformulation, interpretation, qualification) of other opinions, and to the articulation of one’s own opinion on the others. The description of linguistic and discursive characteristics attempts to clarify the position of Ta-bas on a continuum oral-written discourse.
The second objective is to look at Ta-bas which target the writing and the person of Haaretz journalists. I will focus on Gideon Levy, known for his criticism of Israeli governments and their politics toward Palestinians. The articles were written in 2007-2008. I will look at the diversity of (dominantly negative) comments in terms of argumentation and at the re-presentation of the writer’s ethos (Amossy, 1999).
This description and analysis should provide insight in the *communities of common interest* (Gurak 1996) that express themselves in Haaretz Talkback, and in their specific rhetoric.

I-Ni Tsai

What do we convey with questions?: Mandarin a-not-a questions in daily conversation
(poster)

This paper presents a discourse -pragmatic analysis of one type of yes/no question in Mandarin Chinese – the A -not- A question – used in daily conversation . The study's purpose is to explore the actual use of A-not-A questions ; investigate their conversational practices; and emphasize the idea that linguistic forms are shaped by spontaneous conversation. The a nalysis is based on seven hour s of video data consisting of recordings of ordinary conversations among friends.

Mandarin Chinese gives speakers two resources with which to cast a yes/no question: a Final Particle Question (FPQ) and an A -not- A Question (A N A Q). An ANAQ is so named because the question"s formation juxtaposes a positive element with its negative element, among which the negative element is formed by putting the negative marker *bu* "no t " before the positive element. For example, the question *Will you go to see the movie* can be put in the following two ways . Example 1 demonstrates a F PQ and example 2 an ANAQ .

(1) ni **hui** qu kan dianying **ma** .
you will go see movie P

(2) ni **hui-bu-hui** qu kan dianying.
you will-NEG-will go see movie

Traditionally, ANAQ s are understood by comparing them to a FP Q. The study proposes that the difference between these two types of yes/ no questions lies in whether or not the speaker displays his own assumption; ANAQ questions show no assumptions concerning the proposition that is being questioned, but FPQs bring the speaker's assumption to the speech.

Based on conversational data, the present study attempts to closely examine Mandarin ANAQs within an interactional framework, in hopes of sketching out the actual realization, the conversational practices and the interactive nature of A N A Qs in everyday speech. The study shows two main findings. First, certain formulations of A-not-A questions overwhelmingly appear more frequently than others . Theoretically , there is an array of verbs , auxiliary verb s and adjective s that can serve as the A part in the A-not-A format; yet the results show that the three most frequent for mats, built around the copular *shi* "be," the modal verb *hui* "can/will" and the modal verb *yao* "want" - *shi-bu-shi* , *hui-bu-hui* and *yao-bu-yao* - account for 72.85% of all the ANAQs . Second, these frequent formats, even though they are in the form of a question, are used in particular sequential environments to offer speakers" personal opinions and seek the co-participants" alignment or cooperation; they can offer assessments of an object or an event, possible account s for an event, suggestions for the next action and so on.

The findings imply that linguistic structure cannot be divorced from the sequential context within which it emerges as a consequential action, and that analyzing it in context leads to a clear understanding of how participants actually use this structure in talk-in-interaction.

Takeshi Tsurusaki

Backwards anaphora and the extended Independence Principle (lecture)

Safir (2004) proposes a very promising syntactic constraint on dependent readings, namely, the *Independence Principle (INP)*. His subsequent proposal to extend the INP, however, is hard to defend. In this article, I argue that the INP should not be extended and the anaphora data which Safir believes to motivate its extension should be accounted for by reference to certain pragmatic principles.

Safir (2004, 3) claims that dependent identity readings are regulated by the following syntactic constraint:

(1) *IndependencePrinciple (INP)*
If *x*depends on *y*, then*x*cannot c-command*y*.

The INP as it is seems to me to be a correct generalization, but Safir subsequently proposes to extend it as in (2), in an attempt to account for certain types of anaphora data, given below, selectively, as (3a-c):

(2) *Extended INP*
α cannot depend on β if α is embedded in a nominal γ and γ c-commands β.

(3) a. *[His $_i$ wife] $_j$ loves [her $_j$ husband] $_i$ (*Circular reading*, Safir (2004, 53))

b. *Who$_i$ does [he$_i$] hate t$_i$? (*Strong Crossover*, Safir (2004, 59)

c. *Who$_i$ did [his$_i$ mother] see t$_i$? (*Weak Crossover*, Safir (2004, 59)

(The anchor "┤" represents the antecedent on which the term marked with the hook " └" depends.))

Unfortunate ly , the extended version of the INP leads us to predict that backwards anaphora in examples like the following should also be unacceptable, contrary to fact:

(4) a. [Her$_i$ mother] loves Laura$_i$ (Safir (2004, 12))

b. [These rumors about him$_i$] made us wonder whether Ed$_i$would have to resign.
(Huddleston & Pullum (2002))
c. [The boy who deserved it$_i$]$_j$ got [the prize he$_j$wanted]$_i$
(*Bach-PetersSentence*; see Bach (1970))

In my view, the data which Safir (2004) believes to motivate the extension of the INP, namely (3a-c) and the like, should be accounted for by reference to certain pragmatic principles. For example, the unacceptability of (3a) is explicable by reference to the *Ban on Conflicting Empathy Foci* (Kuno (1987, 207)). The strong and weak crossover examples (3b,c) can be accounted for in terms of the *Presupposedness Constraint on Interpretation* (Tsurusaki (1995)), which states that "the elements constituting the *Presupposition* of a sentence must be interpreted independently of the elements constituting the *Focus* of the same sentence."

Graham H. Turner, Kyra Pollitt, Andrew Merrison, Bethan Davies, and Gary Quinn

The pragmatics of dialogue interpreting between sign and speech (lecture)

The practices of sign language interpreters (whose working traditions have focused primarily upon face-to-face interaction) and the analyses of sign language researchers (whose methods have necessarily always required close observation of dialogue – see Harrington & Turner, 2001) have, in significant respects, helped to open up new topics for research in a variety of fields in socio- and applied linguistics. Meanwhile, research in interpreting studies has exploited the insights of pragmatics to support the identification of good practice models in public service interpreting (eg Berk-Seligson, 1990).

Examining dialogue between users of sign language and users of spoken language, as mediated by simultaneous interpreters, the present study extends this heritage and contributes to advances in interactional pragmatics while drawing into its account a further school of thought in the study of human interaction. The study makes innovative use of *TheMap Task* (Brown *et al.*, 1984; Anderson *et al*., 1991), which was developed to elicit natural yet restricted dialogue and has been used to investigate many different *types* of interactants but which has, prior to this project, never before been used with sign language users nor for interactions mediated through an interpreter.

In addition to a description of this method, of particular interest here is the fact that t he Map Task is an invaluable tool in generating data for the study of *grounding*, described by Clark (1996) as the process whereby participants take 'positivejoint action'to ensure that the content of utterances is added to their shared knowledge. The converse of this involves instances where the success of grounding is, at best, questionable, and it is here that conflict may arise.

In this paper, our analysis focuses squarely on the work of the interpreter in pursuing this 'positive joint action' within grounding processes. The presence of the interpreter, who must seek to 'inhabit' the interactional intentions of the primary interlocutors, at once problematises and foregrounds the achievement of grounding. We therefore offer analyses of how and to what extent the interpreter (a) manages the establishment of common ground, (b) negotiates the reduction of conflict and (c) becomes a fully ratifed co-participant in the interaction.

Teruko Ueda

Speech style shift from an interactional perspective in doctor-patient communication in Japanese (poster)

This study provides an interactional account of negotiation strategies in doctor-patient communication in Japanese discourse. With specific attention to the sociolinguistic phenomenon of speech style shifts between doctors and patients in Japan, I analyze that the doctors shift style (between standard Japanese language and dialect, or between polite and casual style) as a strategy not only to maintain the good relationship with the patients, but also to have initiative in the medical interviews.

Especially I argue that the doctors' speaking dialect at the following moments evokes ideologies of doctor-patient hierarchy that serve to mitigate potential conflicts; 1) when the doctor emphasizes an apology to the patient, 2) when the doctor asks the patient the difficult question to answer, 3) when the doctor makes an order to the patient, and 4) when the doctor takes objection and/or makes a complaint to the patient. On the other hand, shifting standard Japanese to dialect also shows the positive effect, such as to encourage the patient who hesitates to declare his statement, and to express the doctor's rapport to the patient.

Specifically, the doctor shifts from standard language and polite style to dialect and casual style in each moment.

In summary, the use of speech style shift by the doctor, among other mitigating strategies in medical discourse, serves to keep the reliable relationship with the patient and even reinforce their partnership in the long-term communication in the medical encounter.

In order to further explore the meaning and impact of the communication in the medical encounter and to find a way to improve it, the variation of the use of speech style shift should be approached qualitatively and quantitatively to be applied to the medical interview education.

Kishiko Ueno

The pragmatics of interrogatives and topic progression in Japanese conversational discourse (poster)

This study aims to investigate into how the pragmatics of interrogatives is related to topic progression in Japanese conversational discourse. The motivation for this study is that although Japanese interrogatives have been fully researched in terms of their forms and semantics, only few attempts have so far been made at how they are used in conversation. Since a large part of conversational process depends on question-answer exchanges and in particular, questions play a key role in determining the sequential relevance of a next move, discerning the pragmatics of interrogatives may result in shedding new light on studies of Japanese conversation.

Our data consist of 26 dyadic conversations between Japanese females. Each pair was asked to talk freely about things that have surprised them in their everyday life.

Interrogatives in this study are defined as utterances which meet both of the two conditions: (1) utterances which have interrogative postpositions, 'wh' words, or rising intonation at the end, and (2) utterances which trigger another utterance as a reply from the interlocutor.

For the purpose of examining how a topic progresses in conversation, we draw on the idea of the universal constraint on topic progression proposed by Hinds (1979). According to Hinds (1979: 39), conversations may progress in one of two directions: they may go deeper into a hierarchy by discussing various perspectives on a topic (e.g., 'what A likes about Hawaii' → 'fruit as an answer' to the question → papayas and pineapples); or they may progress syntagmatically to semantically parallel topics (e.g., 'B's child's year in school' → 'B's child's language abilities').

The results of our examination indicate that speakers tend to tell a story with frequent use of interrogatives, which sometimes ask for confirmation and sometimes elicit propositional information from the listener. Asking for confirmation while telling a story leads to drawing the listener's perspective close to the speakers'; moreover, eliciting propositional information while telling a story allows the topic to progress contingently upon the listener's reply, adding semantically overlapping or parallel segments to the prior. These pragmatics factors of interrogatives contribute to the notable feature of topic progression; conversations are likely to progress syntagmatically and paratactically to semantically parallel topics, rather than progressing deeper into a hierarchical list of topics.

Hande Uysal, and Kadriye Dilek Akpinar

Cultural differences in the perception of indirectness in scientific academic discourse (lecture)

Scholars suggest that the degree of indirectness in academic writing has cultural roots (Bloor and Bloor, 1991; Robberecht and Peteghem, 1982; Hinkel, 1997); therefore, cross-cultural differences in the perception of appropriateness with regard to indirectness and hedging may cause "socio-pragmatic failure" (Hinkel, 1995). However, although there have been a few studies that investigated cross-cultural differences in terms of indirectness devices in academic texts across cultures (Hinkel, 1997; Uysal &Akpınar, 2008), these studies are only text based and have not explored the readers' reactions to indirectness in-depth through qualitative research methods. Thus, not much is known about whether the degree of indirectness in writing may cause any cross-cultural problems in readers' reactions, and if it does, particularly what types of indirectness devices may elicit negative reactions.

The present study aims to explore the existence of any cultural differences while reading scientific academic texts, particularly in terms of "indirectness devices." The present study builds upon the findings of a previous study (Uysal &Akpinar, 2008), which found significant differences in the use of indirectness markers such as *disclaimers*, *hedges and hedging devices*, *discourse particles*, *demonstratives and passive voice* between Turkish and Indian scholars' conference abstracts. In the present study, the conference abstracts written by Turkish and Indian scholars and representing high frequencies of directness versus indirectness markers were given to six Turkish and six Indian readers. The readers were asked to mark places where they found *different and disturbing or effective* in terms of linguistic style. Then, audio-taped stimulated recall interviews were conducted with the readers to learn their reasons for their markings in more detail and to find any links with the markings and the use of indirectness devices in the texts. The data were processed through a qualitative comparative analysis of Indian and Turkish readers' reactions to their own cultural group's texts versus the texts of the other cultural group. Frequency counts of each type of reaction were calculated and the types of reactions were grouped and described. The results indicated some cultural differences in the reactions of Indian and Turkish readers to the texts that were written by Turkish versus Indian scholars. The results will be discussed in detail and suggestions for further research will be provided.

Leyla Uzun, Ümit Deniz Turan, and Zeynep Emeksiz

Epistemic stance markers in Turkish academic discourse (lecture)

The aim of this paper is to investigate the epistemic stance, i.e. commitment, judgment and evaluation of the writers towards the facts and suggestions presented in Turkish academic discourse. Epistemic stance is marked through a continuum between the highest certainty assertions to uncertain possibility. The continuum from the highest to the weakest certainty in that order is as follows (adapted from: Sauri, et.al.): 1) factual predicates (e.g. understand, observe, etc.), 2) reporting predicates (certain according to a source in the literature) (e.g. state, show, etc.), 3) reporting predicates (certain based on self observation), Certainty morphemes (-DIR, in Turkish) 4) necessity predicates and modality morphemes (e.g. necessitate,must, etc.), 5) Weak assertive predicates: (think, believe, suppose, etc.), 6) possibility predicates, modality morphemes (to be likely, can, etc.) In addition to these lexical and grammatical units, adverbial modifiers, including disjuncts, such as obviously, really, apparently, as easily understood, on one hand and hardly ever,possibly, perhaps, etc. on the other, can be used as epistemic stance devices for boosting or hedging.

While the higher certainty structures denote high commitment of the author and strength of the proposition, weak certainty structures denote detachment and a tendency to avoid strong commitment. Thus, the author reflects his/her epistemic stance either through boosting or hedging the propositions. Boosting shows an authoritative stance put forward by the author, whereas hedging indicates that the author distances himself from what is stated. Hedging is a strategy to avoid challenge to the claim made and making a generalization that is too strong and therefore liable to potential falsification.

An analysis of Turkish academic discourse in linguistics and educational sciences shows that Turkish academic discourse tends to consist of a high degree of lexical and grammatical structures that mark certainty. These structures include a high ratio of factual predicates, reporting predicates, and certainty tense, aspect and mood morphemes. Modality morphemes are used to mark impossibility, which is also taken to be within certainty stance. The ability / possibility modal morpheme

–Ebil (can) is generally used to mark the probability of an alternative among existing facts rather than marking the possibility of a claim. Thus, this morpheme does not appear to function as a hedging device. For example, in an article in linguistics out of 189 propositions only 2 include hedging devices. Our observations illustrate that Turkish academic discourse includes more boosting than hedging. Another boosting strategy observed in our data is that authors prefer to stativize an event predicate. As is well known, stative predicates denote permanent properties, while activities, accomplishments, achievements denote temporary events. Permanent situations can hardly be challenged for falsification because they do not cease to exist over time or go through a change. A state denotes almost an inherent nature of the subject under discussion. On the other hand, temporary events do not perpetuate as such. As a result, states rather than events are stronger boosting devices.

We elaborate on this line of thinking in our study and present a quantitave analysis of the stance devices in 40 Turkish academic texts, 20 in linguistics and 20 in educational sciences.

Jasper Vandenberghe

New Spanish conquistadores? Newspaper articles and press releases on Spanish foreign investments in the Latin-American region (poster)

With this paper we aim to examine the contribution that an ethnographical approach can make to broadening the scope of a corpus-based textual analysis by answering the following questions: How can the results of the textual analysis benefit from this additional point of view? Can an ethnographical approach improve the results of the textual analysis? How can an ethnographical approach improve the results of the textual analysis? What will be left out if no ethnographical approach is added to the textual analysis?

This paper reports on an ongoing PhD project which investigates the intercultural representation of Spain in Latin-American media. Since the middle of the nineties, Spanish multinationals such as *Repsol-YPF* have made big and eye-catching investments taking over several foreign companies, especially in Latin America. This economic and financial expansion has caused serious damage to the image of Spain in the area. Our analysis focuses on the case of *Repsol-YPF* in Argentina. In the PhD project, we examine how the media refer to the Spanish origin of the multinationals and if and how they refer to the different aspects of the overall image of Spain. In addition, we investigate if and how these multinationals use their press releases to anticipate or react to the way they are projected in the Latin-American (written) media (the Argentinean media in particular).

Even though the foundation of this investigation consists of a corpus-based textual analysis of print media, we do not want to limit the study to this particular point of view. We believe that broadening the scope from the traditional media text analysis to the entire process and practice of news production provides valuable insights for the researcher. This is why we think it is useful to add the component of the press releases to the project. However, this approach would still limit the study to the area of corpus-based textual analysis. In order to get a clear view of the practices and ideas developed by the Argentinean journalists as well as by the Spanish employees of *Repsol's* Department of Communication, we aim to include an ethnographical perspective to shed

light on the real life practices and ideas developed within the two environments: the Argentinean press and the Department of Communication of a Spanish multinational. In order to avoid being flooded by textual data, we limit our research of the Argentinean press to the two most important Argentinean newspapers *La Nación* and *El Clarín*.

Cecilia Varcasia

Request-response sequences in service encounters (lecture)

This paper will present some results of study on face-to-face service encounters in a multilingual university. The data are part of a European research project on multilingualism and especially on multilingual institutions. The service encounters under consideration were recorded at the information desk of the university and the presentation will particularly focus on the encounters which were dealt in English, being the participants' lingua franca. Participants to the service encounters under study were on the one hand employees of the University and international students on the other.

The theoretical approach is that of Conversation Analysis. Reference to adjacency pairs and turn-shaping and alternation in this kind of encounters will be under scrutiny. The analysis will especially focus on the way the request for information and its response are organised in this context. Research questions will address on the one hand the way requests are formulated, whether by making recourse to pre-sequences and which other interactional strategies are used in order to formulate the request. On the other hand the strategies of response will be also described.

The methodology employed is primarily qualitative, that is the different strategies of shaping the request and response turns will be described, by outlining the use, sequential order and typology of moves displayed by the participants at the interaction. Results will be also compared to those found in the literature on both face-to-face and telephone service encounters.

Julia Velkovska, and Valérie Beaudouin

"Understanding" and "misunderstandings" in human-machine telephone calls? (lecture)

This paper presents a work in progress on the interactions between humans and speaking machines, the so-called intelligent conversational agents. Analyses are based on a corpus of audio recordings of telephone interactions between customers - calling a telecom company for assistance or information - and intelligent conversational agents answering these calls.

Our paper deals with the way in which human-machine telephone calls are organised and aims at identifying typical features of these interactions taking as starting point a set of questions:

How can a human being and a machine succeed to align in cooperation and problem solving? Do they construct common background? Do they manage to solve misunderstandings and how? Why do they fail?

More particularly, we focus on the emergence of "misunderstanding", its management and repair practices. Misunderstanding and related repair practices are not specific to human-machine interaction. As Conversation Analysis has shown, they are stable properties of ordinary conversation. Our analysis shows that misunderstanding and its management takes specific forms when one of the conversationalists is a machine. The emergence of misunderstanding here is clearly related to the difficulty of the artificial conversational agent to finely adjust to local context which is dynamically changing during the interaction. This property dramatically affects its way to initiate and participate in repairing sequences. This is observed through *the loosened pragmatic relevance of the machine's turns* on several levels.

First, the machine has no memory and doesn't take into account the temporality and the historicity of the conversation in order to adjust the following turn. For example, it may repeat the same sentence at different moments of the interaction without displaying this as a repeat and without remodelling it to better fit to this unique conversational moment.

Then, some of the artificial conversational agent's turns often rely on implicit elements that are not completely clear for the interlocutor. For that reason sometimes the machine gives "the good information" but it isn't heard and understood by the customer.

What is interesting about human-machine interaction is that these fuzzy moments are never really topicalized by the caller, so that the fuzziness may be maintained till the end of the interaction. Thus the human contributes to the emergence of misunderstanding by trying to adjust her vocabulary and her action to the machine, by not asking for clarification, and so on. The misunderstanding is thus collaboratively produced by the two parties.

Our analysis demonstrates in detail how the local relevance standards are loosened in human-machine interaction so that relative irrelevance of certain machine turns is treated as normal (Herring 1999). Our argument is that this feature of human-machine interaction has strong consequences on the emergence of misunderstanding and its management in the temporal progress of the interaction. As the misunderstanding is never raised as interactional problem by participants, it is difficult to reallyengage in repair sequences to manage it (as observed in ordinary conversation).

This specificity of the interactions with speaking machines constitutes for us an empirical entry to the issue of the contemporary transformations of the customer service via its automation as well as, more generally, to the debate on the situated nature of human action and conversation and the question of their automation. We discuss the relevance of the concepts of understanding and misunderstanding concerning human-machine interaction and suggest the concept of alignment.

Cecile Vigouroux, and Salikoko S. Mufwene

Language endangerment and loss: Perspectives from dynamics of multilingual interactions

(lecture)

This paper is being proposed within the general context of the current academic discourse on globalization and language endangerment. It is part of work we have done in which we demonstrate that language endangerment and eventual loss occur gradually as long-term cumulations of spontaneous decisions made by individual speakers in particular interaction settings to use one language rather than another and repeating the same decision in increasingly more settings and about more and more diverse topics. We have also argued that pressures arising from the socio-economic structures in which speakers evolve account for these decisions. Overall, the behaviors have to do less with prestige, which is usually invoked in the literature, than with hic et nunc considerations that help speakers adapt to the social spaces in which they interact with various other speakers either in their home settings or, in the case of migrants, in foreign settings. In this paper, we want to focus on the interactional micro-dynamics that govern language choice in the direction of language shift. We want to look for a common pragmatic denominator between conditions that affect language practice among migrants and within populations that remain in their homeland but communicate in languages other than their ancestral ones, such as in urban centers.

The migrant population about which data has been collected for this study is a group of Francophone Black Africans living in Cape Town, South Africa. We have been conducting a fine-grained ethnographic analysis of their interactions in different settings, both formal and informal, in order to articulate pragmatic factors that bear on their choices of language from their multilingual repertoires. Much of the study focuses on factors that determine what language (English, French, a Congolese or South African indigenous language) they use to communicate with their customers at the craft market (where many of them work), with local South Africans who help some of them with their businesses, with their children (who attend local schools) at home, at church, and when they socialize across ethnolinguistic boundaries. We will also investigate how the choice of language is also correlated with the topic of interaction, especially in interactions among the migrants, more specifically those who also share an African vernacular or lingua franca.

We have also collected extensive data from religious services in a Congolese Pentecostal church. These are usually multilingual, alternating between Lingala, French, and English, while the congregation has equal competence in all three languages. The alternation is correlated with particular parts of the service: prayers (collective or individual), announcements to the community, sermon, and songs. We surmise so far that the pragmatic factors regulating language alternation in this ritualized setting may shed light on language alternation in non-religious settings. We wish to compare our findings here with patterns of language choice in urban centers in countries where the migrants originated. Focusing on Kinshasa, we want to see whether the same factors can help account for the endangerment/loss of ethnic languages in the city.

Sylvia Waechter, and Margit Krause-Ono

"Ability or luck?" – Analysis of Japanese and German soccer players' verbal expressions

(lecture)

All cultures are based on shared values, and many of them are universal. However, each culture emphasizes these values differently. Usually a certain set of values is prevalent, as well as a range of acceptable and non-acceptable verbal and non-verbal behavior. In addition, culture provides a lens through which the world is seen (Moosmueller, 1997). This does not mean that people have no choice in their behavior or expressions, or that cultural frames are static. Rather, cultural frames are decided upon by the members of a culture, mostly through their cultural or collective memory (Assmann, 1992). These frames constitute the link between one member of a certain culture and all its members. There can be overlapping aspects with other cultures, but a predominant communicative style exists within each culture. Cultural socialization is also one of the major factors that influences the extent to which communication is realized in a direct or indirect manner. While Japanese communicative style privileges indirectness (Hall 1985, Watanabe 2006), in Germany such style is marked by directness in speech (Stahl 1999, Nees 2000, Schroll-Machl 2003).

Some researchers like Matsumoto (2006) argue that globalization has rendered cultural difference at the national level invalid. However, the existence of such difference can be demonstrated by comparing the behavior shown by members of two different cultures in perfectly identical situations. Such a rare opportunity occurred during the preparations for the 2006 Soccer World Cup when the members of the German and Japanese national teams

were announced. In both countries there were two noteworthy aspects to these announcements. We analyzed the reactions of those soccer players who were nominated or not-nominated to their respective national teams, as portrayed in the media of their respective cultures. The analysis will be based on studies about main values and prevalent behavioral patterns, in both German and Japanese cultures as reflected in their respective communicative styles.
From our analysis of the Japanese media we found that both the nominated and non-nominated Japanese players expressed their feelings rather indirectly and focused mainly on the team. By contrast, our analysis of the German media found that the German players had verbalized their personal feelings and opinions quite directly.
In particular, through our analysis of how the two German goalkeepers were portrayed in the Japanese and German media during the buildup and duration of the Soccer World Cup, we want to demonstrate how the media do not only reflect and perpetuate cultural values, but also view the behavior of members of different cultures through their own cultural lens.

Virginia Wake

When the guiding nondirectivenss principle becomes risky (lecture)

Nondirectiveness is the guiding principle for the profession of prenatal genetic counseling; this principle is intended to help counselors remain neutral while facilitating clients' making informed medical decisions. However, this principle can be so firmly held that it interferes with negotiation between clients and their prenatal genetic counselors.
This study is based on the data of 43 audio-taped prenatal genetic counseling sessions from a collaborative research project by the linguists at GeorgetownUniversity and prenatal genetic counselors at Georgetown University Medi-
Cal Center in the United States. The participants of the research were prenatal genetic counselors and their clients, who were prospective parents referred to the prenatal genetic counseling due to advanced maternal age or increased risks of genetic disorders indicated by triple screen test results.
The study examines a case in a prenatal genetic counseling session in which the clients must decide whether to take a diagnostic test to find out if their baby has a chromosomal abnormality, even though the test could increase the chance of miscarriage. In this particular counseling session, the counselor takes a neutral stance in response to the prospective mother's appeal for emotional support in her decision-making process. My analysis examines how the counselor maintains her nondirectiveness by providing factual and technical information while not attending to the mother's repeated appeals for the emotional support she needed in order to make this decision.
The analysis shows that the counselor's adherence to the principle of nondirectiveness distances her from her clients' emerging situation and prevents her from giving effective advice about and support for their decision-making. The discourse analysis of the data suggests that facts alone do not provide enough support for clients to make informed decisions, especially when the clients are too upset to take in the information. Therefore, I argue that it becomes ineffective and even risky when the principle of neutrality and nondirectiveness takes the central stage as a sole goal of the counseling interaction. In consequence, the counselor has achieved a form of neutrality without providing sufficient emotional support to the clients' decision-making processes. The findings of this study have implications for the interactions in all institutional settings that hold neutrality as a professional principle, including the institutional talk in standardized survey interviews.

Alan Wallington

The back of time (poster)

Take the sentence: "It will soon be Christmas". The use of tense, temporal adverbs such as "soon" and other temporal expressions to convey temporal information has long been studied. Also long studied has been the use of a wide variety of metaphors. For example a "source" vocabulary of space and movement can convey "target" temporal information as in "Christmas is approaching", "Christmas is just ahead of us" or "We"re approaching Christmas". But this duality of means raises two questions which we wish to address. What, if anything, is conveyed by temporal metaphors that couldn"t easily be conveyed using literal language about time and how do temporal metaphors succeed in conveying temporal information; how do they work?
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This latter question represents a considerable challenge, as work on the type of knowledge and inferential structure required of the source has long shown. Take the "Christmas is ahead of us" example and its dual, "Christmas is behind us". A first attempt at an analysis might be that the future is viewed as being in front and the past behind -the familiar time-line metaphor. More recently it has been suggested (Núñez & Sweetser 2006) that we need to consider the spatial reference points used before inferring the time-line and ask "behind what", another event or an "ego" such as "us"? The time-line inference only applies to the ego cases, as in our examples, but not to sequences of events, for example, we say "Hogmanay follows Christmas" not "Hogmanay is ahead of

Christmas." Núñez & Sweetser further conjecture that " [Aymara] is the only case in the literature of a mapping where indeed future (not general posteriority) seems to be metaphorically IN BACK OF EGO.'
<!--[if !supportEmptyParas]--> <!--[endif]-->
Now Aymara may be unusual because of its use of static locations behind ego to describe the future. However, it is not difficult in English, using simple internet search, to find examples of future events moving towards ego from behind, and past events 'disappearing over the horizon'. Take, for example,
<!--[if !supportEmptyParas]--> <!--[endif]-->
(4) Where are you both regarding the digital movement coming up behind us? Joey: Digital is here, it's not behind us. [Laughs] Josh: Yeah, it's not behind us ... (http://waringis.com/archives17/)
(5) 2nd semester is creeping up behind us … (blogs.aol.com/susie320/ThisismeNow)
(6) Due to the fact that Christmas is coming up behind us I decided that this would be a great start for all those resellers! (http://www.webhostingtalk.com/archive/index.php/t-28863.html)
(And note that in 4, the future digital (photography) movement is (not) in the static location, behind us.)
<!--[if !supportEmptyParas]--> <!--[endif]-->
Now, what led to a search for these examples was a claim by Núñez & Sweetser (pp 438-431) that Aymara may conceptualise the future as behind because of the importance they place on the **evidence** for knowledge. We will show that recent work in the ATT-Meta theory makes it highly appropriate means of investigating the complex inferential structures that appear to underlie temporal metaphors because it is a theory of how basic metaphors can be elaborated by exploiting common-sense, encyclopaedic knowledge of the source. This allows the inference of extra information, but only if it is of a certain type, such as uncertainty, degree, mental and emotional state, value judgement and others.
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Consider our examples. We will assume Ego at the deictic centre. It can be inferred that if an object is not co-located with Ego, then the event metaphorically cast as the object is not 'now'. In this simplest possible model, it does not matter which direction the object is approaching from and is irrelevant to such utterances as *Christmas is coming*.However, if a future event is described as being behind 'ego' then it is because it conveys information about the uncertainty of the event; exactly when it will happen and how it relates to other events. It might also express a value judgement about the event; unwelcome entities 'creep'. They might also indicate the mental state of a lack of awareness or attention to the details of the future event. To conclude, metaphor allows the economical packaging of much information, which is the advantage it has over more literal means.

Hung-chun Wang

Language and ideology: Gender stereotypes of female and male artistes in the Taiwanese press (lecture)

Adopting the Criticial Discourse Analysis approach, this study investigates how differently female and male artists in the show business are stereotyped in a Taiwanese entertainment tabloid. Data was primarily collected from a gossip column in an entertaintainment section that shows a strong tendecy to mock at Taiwanese celebrities in the show business. A database containing 111 news reports released in May 2008 was constructed. All news entries were analyzed in great detail to discern what gender stereotypes were embedded and how differently female and male artists were stereotyped. I dentified stereotypical depictions were further included in an online survey given to 120 adults to evaluate the social representativeness of gender stereotypes in media discourse. Results showed that portrayals of female artists were often associated with sexual image, belligerence, money-worship, and social pressures concerning marriage and sexuality. By contrast, portrayals of male artists were related to their defects in appearance and love affairs, bewildering love affairs, and manipulation of private affairs for media hype. The survey further demonstrated that most of the stereotypical depictions identified were dominant beliefs shared among the suvey respondents. This paper eventually discusses possible causes of the gender stereotypes in the Taiwan tabloid culture, and the close relationships of gender stereotypes, tabloid culture, and social ideology.

Michel Wauthion, Iwona Czaplinski, and Beatrice Atherton

Disillusionment with the collaborative strategy in E-learning (lecture)

Our aim in this paper is to investigate diversity in the field of class-room distance computer assisted language learning. The researchers have experienced from 2006 to 2008 short intensive sessions of co-operative learning between Australian based student**s** of French and French students of teaching methodology. Blended instructions, asymmetry of status and scopes (learners of French vs French students of teaching methodology, actual language learners vs potential language tutors), gave experience a special focus on how to co-operate through a common task (*méthodologie actionnelle*, project learning) achieving such diverse targets.
Collaborative e-learning is usually expected to favour cross-cultural exchange but asymmetry of participants as a result mostly neutralises the importance given to intercultural concerns. Researchers also noticed how learners

and pre-tutors frame their assessment expectations into the educational part they are asked to play during the exchange.
From year one to year three of experimentation, researchers shifted from assessment with low technical capacity requirements but elaborate language production to more accurate technical achievement combined with less formal accuracy expectations. Discussion about the 2006 data (WAUTHION M., CZAPLINSKI I. , 2007) has also led the researchers to reinforce peer *ethos* of interaction (rise in the number of synchronous sessions, peer feedback on production, video recording).
Presentation of the new data will be followed by discussion about two issues in the relationship between CALL and language learning :
a) *usage.* Does collaborative e-learning compete in a sector of education technology where we anticipate that common learning and teaching are low? To say it roughly, if we consider the Vygotsky-Bruner concepts of zone of proximal development and affordance, how far the intentional signals of invitation to learn given by the computer are really used and recognised as affordances by language learners?
b*) achievement and scope***.** Is it reasonable to consider that *interaction* (both synchronous and asynchronous) is a core of education technology where basic needs for language learning are obviously not to increment data but to develop skills in determined languages? One of the major concerns should be now to evaluate with samples and data the effective responsibility of technology, and especially collaborative e-learning, to improve language learner abilities.

Valerie Williams, Lisa Ponting, and Kerrie Ford

From individual to collective voice: People with intellectual disabilities as researchers (lecture)

People from various minority or disadvantaged communities throughout the world have formed their own movements, through which they develop a representative and 'collective' voice. This is a very particular issue for people with the label of 'intellectual disability', since the process of 'having a voice' is fraught with tensions regarding their capacity and competence (Antaki *et al,* 2007).
The aim of this paper is to examine how people can be supported through talk, to move from an 'individual voice' to 'collective voice'. The data are taken from two research studies (Williams, 2005; Williams *et al,* 2007) that followed inclusive paradigms, where the roles of researcher and researched are reversed. The paper will carry out fine-grained analysis of naturally occurring data, in order to offer some observations about how the social activity of research was accomplished in talk, both in 'backstage events' and in more public talk.
This paper follows Silverman (1999) in suggesting that a closely focused analysis of data, using the tools of conversation analysis, can lead to wider social explanation and implications, and can be useful and relevant in engaging with professional knowledge (Perakyla *et al,* 2003). The paper will reveal how talk is jointly constructed by people with intellectual disabilities and others who work with them, in order to:

- increase the range of interactional rights given to people with intellectual disabilities;
- blur the boundaries between personal and institutional talk;
- foreground and support ownership of the process of research.

It was found that the social activities of research were most successful when people established peer identification by drawing on their own personal life experiences. The conclusion to the paper will reflect on how this type of detailed analytic description can be useful in helping to both analyse and construct new contexts for talk, in which people with intellectual disabilities literally 'have a voice'.

John Wilson, and Karyn Stapleton

Narrative pragmatics: The big story about small stories of crime and terrorism (lecture)

The study of narrative discourse has developed rapidly in the last 30 years. There have generally been two main forms of focus; one which stresses the structural functional dimension of narrative organisation and the other which emphasises interpretive accounts of the storied construction of self and other identities. Either way, the assumption is that the story already exists and that the narrative brings this to life in the telling. More recent discursive perspectives (Bamberg 2006, Blommaert 2006, Shuman 2006, Stoke and Edwards 2006) draw our attention to the interactional work being done in narratives; that is, how do stories get done as stories. Along this interactional dimension Bamberg and other colleagues (Bamberg 2006, Bamberg et al. 2007, Georgakopoulou 2006, 2007) want to make a distinction between what they call 'big' and 'small' stories. Big stories refer to lived biographies, the formal responses to narrative interviews, the past made present, whereas 'small stories' belong to mundane everyday interactions, where they are used to convey a feeling and sense of self.
While we would endorse the interactional sentiments of 'small stories', we believe that the difference is of degree and type rather than kind, and that by emphasising the lack of attention to small stories and their difference from big stories, we may subvert the very objective set by Bamberg et al., i.e. to obtain a deeper understanding of 'big' stories by giving attention to small stories. To exemplify this point, this paper will

analyse a number of probation stories from ex-prisoners previously involved in terrorism in Northern Ireland. We suggest that the culturally constructed perspectives of identity and self as they emerge from the formal interview are big stories, interactively and pragmatically built from a range of small stories, operating within a clash of higher level social ideologies of what is the 'right' and the 'good'. Drawing on a mix of discursive psychology (Wetherell 1998) and Bourdieu's theory of habitus, we show how the small features of the big stories get the big story done at a series of points on a genealogical trajectory; that is, at a number of interactional and analytic levels.

Yuen Fan Lornita Wong, and Cheung Shing Leung

Culture and Chinese literacy development of ethnic minority primary school children in Hong Kong (lecture)

With reference to findings of the classic ethnographic study by Shirley Bryce-Heath (1983), many researchers in the field of literacy development of children support the fact that the studying of students' language socialization outside the school is crucial for the understanding of educational interactions regarding language learning in the classroom (Malloy, 2005). The proposed paper is an on-going ethnographic study of the impact of culture on the Chinese literacy development of limited or non-Chinese speaking ethnic minority children (e.g. Indians, Nepalese, Pakistanis, etc.) in main-stream Chinese medium primary schools in Hong Kong . The objective of the study is to see whether children's language socialization activities inside and outside the school, the cultural or personal beliefs of children, parents and teachers have affected children's Chinese language learning attitudes and the processes of education interaction in the classroom. Interviews and classroom observation are the major tools for data collection. An expected total of 50 linguistic minority children from primary 1-5 as well as their parents, teachers and school principals will contribute to the interview data which will be analyzed quantitatively and qualitatively. All teaching and learning behaviour will be recorded in a journal, video-taped and analysed.

Helen Woodfield

What lies beneath?: Verbal report in research on interlanguage requests in English
(lecture)

Research on the interlanguage speech act production of second language (L2) learners (Trosborg 1995, Bardovi-Harlig & Hartford 2005) has employed a range of data collection techniques to explore learners" knowledge and performance of speech acts across a range of discourse contexts Few studies however (Robinson 1992, Cohen & Olshtain 1993, Widjaja 1997, Felix-Brasdefer 2006) have investigated the cognitive processes of speech act production in interlanguage pragmatics (ILP) research through verbal report. The majority of these studies (with the exception of Cohen & Olshtain 1993) have focused on interlanguage refusals. Such studies have facilitated an understanding of the focus of L2 learners" attention while on task, and have provided insights into both the nature of L2 learners" pragmalinguistic and sociopragmatic knowledge in speech act production and the influence of sociocultural factors in planning and executing speech acts in a second language. Additionally, learner perceptions of methodological difficulties in the elicitation task have also emerged through speech act studies employing verbal report (Robinson 1992). The employment of verbal report in ILP research may incorporate both metalinguistic and nonmetalinguistic verbalization (Leow & Morgan-Short 2003, Wigglesworth 2005) and it is believed that such learner-based data may provide useful insights into learners" cognitive processes in speech act production (Cohen 1996, 2004).

The present study investigated the role of concurrent and retrospective verbal report in exploring the cognitive processes of six pairs of advanced ESL learners engaged on a written discourse completion task eliciting status-unequal requests in English Concurrent reports from the pair think aloud and retrospective interviews with the researcher were audio recorded. The retrospective phase following the concurrent verbal report focused on participants" attention while on task and the language of thought: researcher questions were also data-driven, reminding respondents of their verbalisations while on task. Qualitative analysis of the concurrent data indicate that (i) social contextual aspects of the discourse situation and considerations of politeness influenced pragmalinguistic and sociolinguistic choices in the planning phase and (ii) Language related episodes (Swain & Lapkin 1995, 2001, Storch 208) evidenced participants" negotiation of lexical and grammatical choices in planning the requests. Metalinguistic data from the retrospective innterviews indicate that (i) participants thought in both L1 & L2: there was evidence that L1 was employed in planning the organisation of discourse and in lexical search strategies, and (ii) participants experienced difficulty with the methodological requirement of a one-turn response in the written task and in recalling their linguistic hypotheses in the concurrent phase.

The paper suggests that combining a form of paired verbal report with a written elicitation instrument in ILP research may provide insights into the cognitive processes underlying the sociocultural and sociolinguistic choices in advanced L2 learners" writtten speech act production and could be used more extensively in such research.

Malcah Yaeger-Dror, Carol Rinnert, and Shoji Takano

Predisagreements in different cultural settings (poster)

Contesting the "model-minority" stereotype, much research on identities of transnational Asian students has focused on social differentiations between Asian ethnics (e.g. Lee 1994) and among students of an ethnic group (e.g. Kanno 2003) . However, these studies tend to treat their participants homogeneously according to ethnic categories, while students, who are seemingly of the same ethnicity, social class, gender, language background, and social group, differentiate each other by discursively using various labels even in the same school. This study investigates how the inter-/intra-racial and ethnic relationships and identities were negotiated among transnational Japanese high school students in English Language Development (ELD) program at Pearl High School (pseudonym) in California by using labels such as "Jap" and "wannabe" in association to physical space. I utilize a 2-year ethnography with 25 key participants and in-depth interactional discourse analysis of their narratives and conversations within face-to-face and online contexts .

The following example illustrates how an ethnically Japanese student, who is part of a group that considers themselves as "non-typical Japanese" because of their bilingualism, differentiates herself from others of Japanese background. Switching from Japanese to English, Shiho explained that "Japs" stay in the cafeteria during lunchtime.

Hitoko Yamada

Colors as ad hoc concepts (poster)

The goal of this paper is to clarify the process the speaker conceives a concept of color from the color s/he perceives in the world, and the process the hearer understands that color conceived by the speaker from the combination of the used color term and the context. The English data collected from the corpus BNCweb, The Japanese data collected from the corpus Kotonoha, and the results of research from Google, show that we, at least English and Japanese users, have two kinds of concepts for color, i.e. Lexically Encoded Concept and Ad Hoc Concept. Lexically Encoded Concept is context independent, strongly connected to the color term. Ad Hoc Concept is context dependent, and specific context is necessary to construct this kind of concept. For example, in the context you talk about roses, black means an Ad Hoc Concept of color, which is dark red as a Lexically Encoded Concept.

Context plays a crucial role to construct an Ad Hoc Concept of color. After the speaker perceives some color, the speaker constructs a concept of color. This color concept construction comes from the interaction among four factors of context. The four factors are Vantage Point, Orientation, Attention to Similarity, and Attention to Distinctiveness. These four notions originate in Langacker (1987) and are applied for the categorical study of color by MacLaury (1997) (2007). The process of color concept construction in the case of Ad Hoc BLACK for roses is as follows. STAGE 1: The context determines the Vantage Point, where the speaker stands to see the color. When s/he talks about roses, Vantage Point consists of ordinary colors to match ordinary roses around us, like red, pink, yellow, white, and purple. STAGE 2: When the speaker encounters a very dark rose, this darkness arouses Attention to Distinctiveness in the speaker's mind. The extreme darkness strongly indicates that the color of the rose is special and distinctive from the colors of other ordinary roses. STAGE 3: The darkness also arouses Attention to Similarity in the speaker's mind. S/he finds some similarity to black as a Lexically Encoded Concept. STAGE 4: The Orientation of the speakers' consciousness leaves apart from the point of distinctiveness and points to the focus of black as a Lexically Encoded Concept. STAGE 5: Ad Hoc BLACK, which is different from Lexically Encoded black, is constructed. I hope this study of color concept construction will be a step to clarify the whole system of human concept construction in general.

Toshiko Yamaguchi

Is time derived from space? Three arguments from Japanese temporal expressions (lecture)

Scholars working on semantic change generally agree that temporal expressions are derived from their spatial counterparts (Lakoff and Johnson 1999), and that this process is unidirectional (Traugott 2002). Based on diachronic and synchronic data, I argue that while the time is space metaphor does not provide a full explanation, subjectification and sequentiality will do justice. I make three claims. Firstly, time is derived from two-dimensional objects but not from space. Originally, the source domain included body parts/physical objects; *saki* meant the front part of an object (e.g. a peninsula), while *ato* meant a foot or a footprint. The meanings of these objects were apparently transmitted visually. In *Manyoshu* ('The Ten Thousand Leaves'), compiled in the 8th century, *ato* expressed the spoor of a deer, and in the 14th-century work *Tsurezuregusa* ('Essays in Idleness'), its use was extended to mean 'the remains' (of a dead person) or 'the family members left behind' (after the death of a person). In *Sarashina-nikki* ('Sarashina Diary'), written in the 11th century, *saki* meant 'one's former life', whereas it refers to the future in modern Japanese. The factors that triggered these semantic changes may pertain to subjectification (Langacker 1990, 2006), the process whereby objective construal is

attenuated, enabling the observer to draw an inference. This cognitive-pragmatic process explains why the meaning of a word that was initially used to describe a physical object was extended to mean also 'the remains' or 'the family members left behind' (i.e. because the observer externalized his personal experiences) and why the future reading emerged later than the past reading (i.e. because the observer became more prescient). Secondly, space and time can exist irrespective of each other. Since the period of Old Japanese, *ushiro* ('behind') has been used only spatially, while *nochi* ('after') only temporally. Thirdly, space can be derived from time. A nominal compound such as *nyuuin-saki* (hospitalization + *saki*), meaning 'a place of hospitalization' apparently emerged from the observer's conceptualization of a visual scene; she associated futurity (the temporal sense of *saki*) with the region (the space) where hospitalization takes place. While the emergence of space as a target domain is counter to the unidirectionality hypothesis, this reversion might be justified by referring to the sequentiality of image generation (cf. Kosslyn et al. 1988), which states that images are generated by activating parts sequentially, placing each part relative to its previously imaged referent part. In this last example, the viewer may specify the spatial contingency relative to the referent part (someone admitted to a hospital) and generate an image of an eventual space (ward) for an actual practice (medical treatment). This serial generation of mental images, grounded in our conventional experience that hospitalization typically concurs with the space, has the force to convert time into space. I conclude that the problem with the time is space metaphor is twofold; it does not include in its system the role of visual mental images and it characterizes space merely as motion.

Sayoko Yamashita

Co-construction of adult learners in a beginning Japanese language classroom (lecture)

Foreign language classroom discourse has been studied extensively influenced by first language classroom studies. The most influential models have been the IRF and IRE models (Mehan, 1979; Sinclair, et al., 1975). These models have been applied to classrooms of young learners and work well to explain a typical classroom style where a teacher has the initiative and controls the activities. However, adult learners are different from young learners. They are more goal-oriented, know what and how they should learn, help and cooperate with each other, and share their previous knowledge to learn a new language, a style that is much different from that of young learners. This conversation analysis study describes the dynamism of co-construction (see Jacoby & Ochs, 1995) found in a class of adult learners studying in a heavily intensive beginning Japanese as a foreign language classroom (27 hours per week).

The current study tries to see how adult learners learn not only the linguistic contents (such as grammar, morphology, structures, etc.) but also interactional competence in a target language (Hellerman, 2008) by cooperating with each other, even sometimes without a teacher's assistance. The classroom in this study was a unique composition of adult students of mixed nationalities (nine students from nine different mother tongues), all with a medical or dental backgrounds. The video-taped data, recorded weekly using two video cameras in a classroom, were collected longitudinally from April to September 2005. The classroom interactions were studied and some periods were transcribed in order to analyze them more closely. Co-construction by students to learn new words and expressions (especially related to medical topics due to the students' specialty) as well as their giving explanations to referential questions raised by the teacher were analyzed by looking at who took the floor and how they took turns. Still pictures from the video clips were used to show the interactions with arrows indicating students' eye contact and gestures that accompanied their verbal utterances. Code-switching was also found in students" verbal exchanges when topics became complicated, particularly when the teacher could not follow the students' interactions.

The findings suggest the dynamism of adult language learners' co-construction in classroom participation and also imply a teacher's role in an adult class that is somewhat different from a traditional teacher-student interaction model.

Jun Yashima, and Natsumi Shibata

Elliptical vs. pronominal reference in Mandarin Chinese (poster)

It has been cross-linguistically observed that the choice of referential form in discourse production is not totally arbitrary, and various models have been proposed to account for how the selection is made (e.g. Giv?3n 1983, Fox 1987, Tomlin 1987, Tomlin and Pu 1991, Huang 1994). While each of the proposed models captures one or another aspect of referential choice in discourse, none of them has fully elucidated on what basis the selection is made between elliptical and pronominal reference. Details aside, the majority of the previous studies are, more or less, agreed that the maintenance of reference in discourse is basically carried out through the use of reduced referential forms, namely ellipsis (zero anaphora) or pronouns. Given the choice between the two attenuated referential forms, it is expected that ellipsis will be a preferred option by virtue of the Avoid Pronoun Principle (Chomsky 1981: 65) unless the use of ellipsis causes referential ambiguity, in which case, a pronoun will be preferred because of the Avoid Ambiguity Constraint (Takami 1987).

However, we have found from a series of experiments that this is not always the case in Mandarin Chinese. In our first experiment, speakers of Mandarin Chinese were asked to watch an animated video clip and tell the story after the end of the clip. The results of the experiment show that Chinese speakers extensively use pronouns where there is an option between elliptical and pronominal reference. Notice that the extensive use of pronouns observed in the experiment cannot be attributed to ambiguity resolution. This is because the Chinese third-person pronoun *tā* does not phonologically mark gender, which means that the use of third-person pronouns does not basically contribute to ambiguity resolution in third-person narratives, where we expect no first- or second-person reference to appear. Thus, it can be inferred that the third-person pronoun *tā* has some role to play in discourse. We have also found that the presence of the Chinese third-person pronoun *tā* is sensitive to the presence or absence of certain connectives (see also Li and Thompson 1979), which has led us to make a hypothesis that the use of overt pronouns in Mandarin Chinese plays a role in connecting the gap between events. Since Mandarin Chinese lacks overt tense markers and does not have many connectives, the hypothesis entertained here is not surprising.

Our analysis was also supported by another experiment, in which speakers of Japanese were asked to do the same task as the Chinese subjects did in the first experiment. Since Japanese and Chinese are pro-drop languages without agreement morphology but differ in that the former has a wide variety of connectives as well as overt tense markers, it is expected that speakers of Japanese make use of elliptical reference more frequently than those of Chinese. In fact, this prediction was born out.

Marina A. Yegorova

Pragmaticalization of adjectives: Great versus lovely revisited (lecture)

The objective of the present study is to determine the degree of pragmaticalization of positive evaluative adjectives (e.g., *great, lovely, wonderful*) in British English conversations by means of corpus-based analysis.

Pragmaticalization is understood as a process of meaning and discourse function change that can affect language units at both word and phrase/clause levels. With regard to adjectives, the final outcome of pragmaticalization in the former case is believed to be the development of de-adjectival **"inserts"** (after Biber et al. 1999) and in the latter – of conversational **formulas**, or **"routines"**, (e.g., *That's great*).

The inserts and formulas coexist side by side with their non-pragmaticalized sources, i.e. adjectives proper and free word combinations, in nearly all cases. Hence, the analysis of these phenomena in a spoken corpus cannot be in principle based on formal criteria exclusively: automated coding of structural features has to be supplemented by careful manual coding of meanings/functions that are associated with these features.

The data come from the British conversational component of the Longman Grammar of Spoken and Written English corpus (Biber et al. 1999). A set of 32 adjectives with the meaning 'very good' was analyzed using tailor-made software that allowed for interactive coding. The following structural categories were employed: adjectives used **attributively**/**predicatively**/**in aspecial pattern** (e.g., 'Pronoun IS Adjective')/**on theirown**. In the course of manual coding scrupulous care was taken to distinguish the use of special patterns and stand-alone adjectives with a pragmatic meaning/function, i.e. as inserts and conversational formulas respectively, from their use for the evaluation of entities and propositions, which is generally characteristic of adjectives and therefore does not constitute a case of pragmaticalization.

Among other things, the results indicate that the two most frequently used tokens *lovely* and *great* are in fact characterized by different degrees of pragmaticalization. Whereas *great* plays an important role in the organization and structuring of conversation and is used with very general pragmatic meanings on a scale that is comparable to that of other highly pragmaticalized adjectives (e.g., *right*), *lovely*, in a vast majority of cases (80% of all the hits), is used with typically adjectival meanings. The difference is particularly striking in the case of the pattern 'It/That IS Adjective'. While *That's great* serves a pragmatic function in nearly every other instance of its use, four out of five uses of *It's/That's lovely* are adjectival, with *it* and *that* referring to concrete entities or propositions previously mentioned in discourse. Thus, findings based on fine-grained meaning distinctions indicate that it may not be possible to consider the British English *lovely* a close equivalent of the American English *great* ashas been suggested earlier(cf., e.g. Precht 2003).

The study has also revealed a correlation between the level of pragmaticalization of a particular adjective and its attributive vs. predicative use, while the frequency parameter, surprisingly, did not prove relevant: certain rarely used tokens, e.g. *super, terrific, splendid, smashing, groovy* are characterized by the same or even greater degree of pragmaticalization than more frequently used items, e.g. *lovely*.

Shoko Yohena, Okazaki

Japanese children's imaginative stories as hypothesis-building (poster)

This study examines the imaginative stories of children while reading picturebooks, and it explores aspects of their stories as hypothesis-building. The study also analyzes the relationship between such stories and children's negotiation of positioning (Davies and Harré 1990), exemplifying discourse strategies used for presenting one's

story as more appropriate than others. Telling imaginative stories and challenging each other's positioning when evaluating the stories influence children's socialization and the acquisition of discourse skills.
Twenty Japanese children aged four to ten were paired with their siblings or close friends and participated in informal sessions of playing and reading picturebooks with adult researchers. Each group met twice, and all sessions were video-taped. While many picturebooks were read during the sessions, this study focuses on a postmodern picturebook (*Lily takes a walk* by Satoshi Kitamura, 1987; 2005), in which words and pictures tell a different story. The gaps between the words and pictures, as well as the cultural gaps between the world of the picturebook and the children's real lives, encouraged children's active involvement in the story.
In discussing the picturebook, the children in this study often engaged in a game-like competition of making extraordinary events in the book more acceptable to the children. To support their interpretations, which were often told as hypothetical stories, the children used such strategies as (1) sharing made-up story details, even using numerals to specify frequency and time, (2) pointing out minute facts in the text, and (3) utilizing their knowledge of the world and insights from personal experiences, all of which are useful in classroom discourse as well.
Moreover, the children's cultural identities were reinforced, as they contrasted cultural and social expectations in Japan and in the story. The identification of these gaps was further used as supporting evidence for their interpretations, appealing to the shared cultural identity with other participants.
Ely, Abraham, MacGibbon & McCabe (2007) pointed out that "mental state terms" such as *I think* and *I guess* used by children serve pragmatic functions. In this study, it was found that linguistic cues which signify hypothetical nature of their interpretations, (*kamo* [may be], *toka* [something like that], *tabun* [perhaps] etc.) and paralinguistic cues which indicate pretend play "keying" (laughter and mocking tone of voice) served as vital tools for negotiating positioning and for avoiding criticism. Thus, the process of hypotheses-building was closely related to the speakers' confidence and involvement in their stories, and the children's hypotheses were constantly challenged, influencing the narrators' positioning. In some other cases, however, the children's utterances lacked expressions of uncertainty, as both children jointly created imaginative stories as co-authors.
Reading and talking about books is such a common part of children's culture. Although the imaginative small stories analyzed in this study deviate from the traditional narrative cannon of personal experiences (Bamberg 2006, Georgakopoulou 2007), they provide a rich resource for understanding the complex and dynamic processes of children's identity construction and socialization development. Moreover, the stories are useful for examining the relationship between everyday narratives and more formal discourse.

Olga T. Yokoyama

Second person reference in 19 c. Russian peasant correspondence (lecture)

I examine the variation in 2 p. reference in a corpus of late 19th-century Russian peasant letters of varying degrees of literacy. The variation occurs in pronouns and nouns. In pronouns, it is between the formal *vy* (2 p. pl.) and the informal *ty* (2 p. sg.). There are more options for nouns: kinship terms, first names (with/without patronymics), their combinations, and their morphological derivatives (hypocoristics, etc.), with optional modifiers. These choices have no bearing on the reference of the referent, so the factors affecting this variation are unrelated to referent identification, and are rather of social and psychological nature.
The data are taken from a recently published edition of these letters (Yokoyama 2008). The approach of this paper is *pragmaphilological*, whereby a close reading of the text is supplemented by a reconstruction of the cultural and historical personas of the writers and of their relationship with the letters' addressees. This approach is made possible by the character of the data: the letters were written within a single family over the course of 16 years, allowing one the luxury of learning about the cognitive universes of the correspondents. By situating them in their historical, social and cultural context – that of late imperial Russia at the dawn of the spread of public education and urbanization –the researcher is enabled to explain the selection pattern governing the referential expressions found in these letters.
The analysis suggests a complex network of factors at work. The choice between two pronouns, despite the well-known formal/informal distinction based on an ostensibly stable interpersonal relationship, turns out to depend not only on who writes to whom, but also on the local micro-context of the letter, on fluctuating emotional proximity, on the writer's degree of westernization, on varying degrees of adherence to rural politesse, and on the changing intra-family power relationship. Many of the same factors affect the choice of nominal references as well. Additional factors found include authorial intentions (e.g., pleading, ingratiating, confiding), and the gender of the writer.
An interesting formal correlation is revealed: formality is iconically reflected in the length of referential expressions, achieved primarily through syntactic complexity (e.g. "Beloved and much respected brother Vasily Lavrovich"), while affect correlates with the length of lexemes, achieved primarily through suffixation (cf. the informal /*Vas'-a*/ vs. the informal hypocoristic'/*Vas'-en'k-a*/). Another generalization is based on demographic considerations: the data point to two diachronic changes in progress in both nominal and pronominal reference. In the parents' generation, the native *ty* is opposed to the recently borrowed *vy*, with the latter fluctuating, in the

father's case, depending on the extent of rural politesse and display of sophistication. In the children's generation, the shift is from rural seniority-based politesse (*vy, bratec* 'brother-honorific') towards urban fraternal egalitarianism (*ty, brat* 'brother').
The study reveals the complexity of synchronic and diachronic factors involved in determining the form of 2 p. reference in the writing of Russian peasants, suggesting a considerably greater sensitivity to language than is usually granted to semi-literate writers.

Kyung Joo Yoon

Culture-specific child raring practice as a window into core cultural values (lecture)

The ethnographic depiction of cultural models of child rearing demonstrates that there are universal features of child rearing practices (Quinn 2003, 2005) as well as culture specific (Cho 2004). The culture-specific child rearing practice is a window into core cultural values of a society, which can open gateways to successful crosscultural communication. This paper aims to describe Korean culture-specific child rearing practice and the pertinent cultural values that motivate it. This paper takes linguistics perspective and focuses on linguistic evidence. Data will be taken from Korean corpora (KAIST), and various texts. There are some words and expressions that need particular attention, i.e., *mal* (*cal*) *tut-* (listen to words)/*mal* (*cal*) *an tut-* (not listen to words), *chakha-* (be good), *yeca ay ka-* (as a girl)/*namca ay ka-* (as a boy), *hwullywunghan salam-i toy-* (become a distinguished person), *namtuli yok ha-* (people will disparage you) among others. They are closely associated with Korean cultural values highlighted in everyday child rearing practices, and hence repeatedly used by primary caregivers and teachers. I will describe the meanings of these expressions and posit cultural scripts for them. In order to portray the cultural meaning of the expressions precisely from the insiders' perspective, the cultural scripts approach (Goddard 1997; Goddard and Wierzbicka 2004; Wierzbicka 2002) is adopted. This approach has been found to be useful and practical in demonstrating culture specificity without imposing terminological ethnocentrism (Goddard 2000, Wierzbicka 2004; Wong 2004; Ye 2004; Yoon 2004 among many in the arena). Therefore, some popular labels that are often used in the discourse of child rearing practice and socialization of children, e.g., shame/guilt-based, interdependence/ independence-oriented, self-esteem, keeping rules (Fung 1999; Quinn 2003, 2005), are avoided. As a result of analysis, Korean cultural values and priorities can be identified and understood by all including cultural outsiders.

Nina Yoshida

An analysis of deontic KOTO constructions in Japanese (lecture)

Past studies (e.g., Akatsuka and Clancy 1993, and Akatsuka, Clancy and Strauss 1997) have noted that Japanese possesses a grammaticalized set of conditional constructions conventionally employed for the expression of such deontic modalities as obligations, prohibition, and concession. The grammatical encoding of the speaker's positive or negative assessment (in the consequent clause) of the action, event or state named (in the antecedent) is claimed to be a key factor giving rise the frequent use of such deontic conditional constructions in caregiver-child speech (Akatsuka, Clancy and Strauss 1997: 50).
The present study focuses on an alternative set of grammaticalized constructions available in Japanese for expressing these same deontic notions, which likewise involve a shared structural component—namely, a clausal proposition in the non-past attributive form, nominalized by the formal noun *koto*. This *koto*-nominalized proposition is followed (optionally) by the copula *da*, or the negative form of the verb of existence aru, as exemplified in (1)-(3) with the verb suru 'do':

(1) *Suru koto (da).*
do:NPST KOTO (COP)
'(You) should/ must do (it).'
(2) *Sinai koto (da).*
do:NEG:NPST KOTO (COP)
'(You) shouldn't/ mustn't do (it).'
(3) *Suru koto wa nai.*
do:NPST KOTO TOP exist:NEG:NPST
'(You) don't need to do (it).'

COP= copula; NEG= negative; NPST= nonpast; TOP= topic

The existence in the language of formally variant constructions for delivering the "same"deontic messages necessarily gives rise to the question of what their functional differences may be, and more crucially, what might motivate the speaker's employment of such *koto* constructions in the context of discourse?
This paper seeks to address these issues by suggesting that a key structural factor contributing to the modal capabilities of deontic *koto* constructions, is its presentation of a proposition--made nonchallengeable (Givon 1984) through its nominalization—as a "*koto*". Reference grammars typically categorize *koto* as a nominalizer, ascribing such opaque meanings as 'abstract thing' to this dependent noun. This analysis, however, proposes an

underlying semantics of "cognitively-conceived existence " for *koto*, alternative to those of previous accounts (e.g., Teramura 1981). By token of this meaning, *koto* references an existence requiring mental-processing to become (existentially) perceptible.
It further claims that when this element occurs in deontic *koto* constructions, where it takes on a secondary meaning, the semantics signaled by it "shifts" by way of metaphorical inferencing (SPACE>TIME) from denoting an existence lacking a fixed spatial orientation to connoting a truth/obligation without temporal persistence; namely, one whose validity/necessity applies only to a specific time or situation. Moreover, a conception possessing no existence outside the mind is reinterpreted to indicate a truth/obligation known only to the speaker (and not the hearer). Finally it is suggested that, in the context of discourse, deontic *koto* constructions provide a means of presenting an obligation or necessity to perform (or refrain from performing) a designated act, without the added assessment of its desirability (or undesirability), and thus tend to occur in situations where the overt expression of the speaker's will or evaluation may be deemed inappropriate, such as in formal writings, or discourse taking place in a professional/public setting.
A context-based analysis of 150 tokens of deontic *koto* constructions collected from authentic Japanese discourse data (e.g. the LDC CallHome data, broadcast interviews, scripted dialogs from television, Internet blogs, newspaper articles, etc.) is presented as evidence in support of the claims made above.

Etsuko Yoshida

Pragmatic processes and non-sentential expressions in dialogue (lecture)

Speakers do routinely produce non-sentential expressions—NPs, VPs, PPs, etc., which can occur as elliptical utterances in dialogues. In this presentation I focus on fragments or non-sentences that are commonly exchanged between the interlocutors in dialogue, including so-called 'split-utterances' or 'joint construction', a phenomenon which is problematic for standard grammar formalisms. By way of illustration, I show typical cases of stripping as clarifications (1) and as acknowledgements (2), joint constructions as completion the other's fragment (3), and indexically construed fragments (4):

1. A: John is coming to London with us. B: London ? A: Yes, London .
2. A: The doctor …:B: McWhirter A: Mm. McWhirter told me I was at risk.
3. A: What did Alex …:give Eliot ? A rabbit.
4. Fish and chips, please.

The common observation that ellipsis requires linguistic antecedents that are recoverable from the context as the result of linguistic processing cannot explain these phenomena. The recent research on elliptical constructions is provided by the pragmatic processing based on the relevance theoretic account that 'unarticulated constituents' can be supplied by the pragmatic process of free enrichment (Carston 2002, 2004). For example, when an utterance of 'It's raining.' is used to assert that 'it's raining in Edinburgh', it is for pragmatic reasons not because it is linguistically required that a particular place is contextually provided as relevant to the evaluation of the utterance (Recanatti 2004). This approach can be extended to the non-sentences such as *John's father* or *Cheers!* (cf. Stainton 1994, 2004). It is claimed that these non-sentences are not the ellipsis of well-formed sentences, but the speaker's choice of non-sentences can contribute to relevance by reducing processing effort, and create special contextual effects. Interestingly, this contextual effect is processed by free enrichment of unarticulated constituents, which reflects the interaction between explicature and implicature (Sperber and Wilson 1986/1995; Wilson and Sperber 2000).
In order to clarify the pragmatic process in these examples, I turn to more empirical questions about how the contextualisation of the fragmental non-elliptical sentences take place in practice, and how the expressions can be employed by interlocutors in establishing the common ground and understanding utterances in a given discourse. Based on these apparently problematic examples and real data in dialogues, I argue that the meaning of dialogue turns is not only heavily constrained by context, but also the enrichment process is tightly constrained in B's reactions in the examples above by context-specific pragmatic processing. Since free enrichment can access to unarticulated constituents via non-demonstrative inference at the level of explicature, it is assumed that, especially for the cases of joint construction, the account that these two fragments are integrated by a bridging inference, may be unnecessary. Instead, the existence of non-sentential turns in dialogue suggest that any appropriate unitary account of pragmatics needs to be able to deal with such fragments, and allow their interpretations to be integrated into the dialogue context. Finally, I discuss a range of implications of the extended interpretation of explicature from relevance theoretic point of view.

Ming-chung Yu

Sociolinguistic competence in a second language: Case of the speech act of refusals based on naturally observed data (poster)

This paper investigated the interlanguage behavior of adult Chinese learners of American English, focusing on the ways in which they performed the speech act of "refusals" in a second language (L2). By comparing Chinese

English-as-a-second-language (ESL) learners' refusal behavior with that of both native Chinese and English speakers in naturally occurring contexts , this study was designed to detect the pragmatic difficulties that distinguished these learners' behavior from that of native English speakers and to see if these difficulties could be related to features of their native language (L1).

The present study used an experimental paradigm to generate data through eliciting refusals under conditions in which the participants were not aware that the object of study was their conversational contribution. In other words, the corpus of refusals was collected in contexts that were controlled from the investigator's perspective, but spontaneous and natural from the participants' perspective. The data gathered were, thus, representative of the types of refusals that naturally took place in everyday occurrence. To the best of the investigator's knowledge, no research in interlanguage studies thus far has tried to collect data this way. It is hoped that the way data were collected in the present study could contribute to the concern about the appropriateness of data collection method for cross-cultural research of authentic language use in this field (e.g., Golato, 2003).

The results showed that the refusals for Chinese speakers were more likely to be embedded with excuses, reasons, explanations, and/or even acceptances, while the refusals of Americans were more likely to be embedded with conventional nonperformative refusals and/or statement of regret. In addition, contrary to what seems to be suggested in scholarly literature regarding L2 learners in naturalistic settings, this tendency was also obviously shown in the L2 of the Chinese ESL speakers. That is, the performance of these learners could be seen to reflect L1 communicative styles and transfer L1 sociocultural strategies in L2 behavior. The findings contributed substantially to a better understanding of what role sociocultural factors could play in the acquisition of L2 pragmatic behavior; more importantly, these findings had practical implications for L2 teaching and learning.

Yuan Yuan

"I am Russian but": Qualifying an other-prescribed identity category (poster)

Recent years have witnessed an increasing diversity of analytic approaches being employed to inquire into the theme of identity. One of the new research perspectives is the application of Conversation Analysis (CA) to examine identity in spoken discourse, as proposed by Antaki and Widdicombe (1998). Informed by an applied CA focus on local, interactional requirements, this study investigates how identity is made relevant and discursively accomplished in talk-in-interaction. Identity is defined along the lines of Bucholtz and Hall (2005) as "the social positioning of self and other" (p. 586). The turn-by-turn analysis examines a video-taped casual Japanese conversation between two unacquainted adults, one of whom speaks Japanese as her first language and the other who speaks it as a second language The study first tracks how *discourse* identities (Zimmerman, 1998), such as self-initiator and story-recipient are co-accomplished through the sequential development of the talk, especially by adopting the strategy repair. It then illustrates how *transportable* identity (Zimmerman, 1998) is made relevant and visible by elaborately manifesting the *discourse* identity. In addition, this study argues that *discourse* identities are not only the by-product of sequential interaction but also provide resources to use in order to move the interaction ahead, and more importantly accomplish a mutual understanding of selves.

The study takes a fresh perspective in examining identity-in-interaction and contributes to the understanding of how identities are invoked, registered and manifested in moment-by-moment unfolding interaction.

Yantao Zeng

Irony as cognitive metonymy (poster)

Based on contemplation over irony and criticism of the previous studies of it, the author proposes an alternative new approach to irony comprehension: Irony as cognitive metonymy, which can be at different levels: syntactical level (hence syntactical metonymy), textual level (hence textual metonymy) and contextual level (hence contextual metonymy). Here is the rationale:

(1) If human comprehension is a decoding-inferential integrated process, this process, when the hearer (H) gets a stimulus, must be driven by certain propelling mechanisms, one of which is comparing. Any process of utterance comprehension involves comparing of information of two aspects (internal available information and external new information) and of many dimensions (internal and external utterance, internal and external utterance meanings, internal and external contexts). Comparing is a natural spontaneous behavior in human cognition, irony comprehension (or production) is also a result of this natural spontaneous cognition instead of the result of any artificial force such as pretension or echoic mention.

(2) The property of irony as cognitive metonymy provides foundation for comparing in irony comprehension, i.e., the comprehension is driven forward by comparison between internal utterance (the one in H's memory and similar to the one H hears) and external potential utterance (the one he hears), the meanings of internal and external utterance, internal and external contexts. By comparing these elements in two aspects and of many dimensions does the hearer detect that the utterance ironically used has a syntactical,

semantic and contextual property of different nature, which conveys the true meaning and intention of the utterance thus used.

(3) Similar to the comprehension of all the other types of utterance, irony comprehension is a process of two-way multi-dimensional inference, but not one of one-way linear inference.

(4) Irony comprehension is a higher-order cognitive inference, a process which is not directly related with age, but directly with one's cognitive ability (a child does not necessarily have a lower cognitive ability whereas an adult not necessarily a higher cognitive ability). A child is able to understand an irony because he has developed the natural ability of comparison.

This theoretical hypothesis can avoid the flaws of the previous theories such as the echoic mention or pretension assumptions. For instance, in communication where irony is intended, the S doesn't pretend or doesn't have to pretend at all, the H doesn't have to recognize any pretension element before reaching his cognition of it. In the case of any pretension or echoic elements in ironical communication, it is nothing but only easier for comparing to carry on.

The hypothesis is also in consistence with Chomsky's dichotomy of language competence and performance. The internal utterance together with its context and meaning belongs to the category of competence, whereas the external utterance together with its context and meaning the category of performance, but the external utterance is produced not by the hearer himself but by the speaker, which is different from Chomsky's definition of performance.

Jie Zhang

The ideologies of English language learning and teaching in the identity construction of Beijing as Olympic city (lecture)

The past twenty years has witnessed an increasing number of sociolinguists who have come to ground their work on modern social theories. Following the lead of sociolinguistics, "a social turn", in Block's (2003) term, has been rapidly gaining momentum in the field of second language acquisition since the mid-1990s. Poststructuralist approaches to identity and language learning have, over the last decade of the social turn, become a burgeoning field of study. Of particular importance to this paper is the poststructuralist focus on language as a form of symbolic capital and the site of identity construction and negotiation. Even though quite an increasing number of empirical studies have been conducted in naturalistic second language settings , it is noticeable that there have been a lack of study of identity construction in foreign language settings (Block, 2007) . Under the poststructuralist framework of SLA, this paper aims to add to this literature with an investigation of English language learning and teaching ideologies in relation to the identity construction of Beijing as an Olympic host city. Since Beijing's successful Olympic bid in 2001, China had carried out an intensive Olympic action plan in order to construct a new identity for Beijing as an Olympic host city. In the strategic objectives of the action plan, English popularization in Beijing was a top priority. Drawing on a critical multi-site ethnography conducted before, during and after the Beijing Olympic Games in Beijing, this paper addresses four core questions:

1. What kinds of linguistic practices can be observed in China before and during the Beijing Olympic Games?
2. What kinds of ideologies are implicit in these linguistic practices?
3. Why and how do the Chinese EFL learners desire to learn English in the context of the Beijing Olympics?
4. In which ways are these ideologies tied to the identity of Beijing as an Olympic host city?

Rong Zhou, and Ying He

A study of gender differences in simultaneous speech in EFL classroom discussion (poster)

EFL learners' classroom discussion is a very important activity because it provides a context for their language acquisition and learning, and what is more, through discussion interaction, learners may come to understand cultural and social interpersonal norms and conventions. Some studies (Zimmerman & West, 1975; 1977; Murray, 1985) reveal that males and females behave quite differently in communication interaction and particularly, in their use of simultaneous speech. Simultaneous speeches which refer to utterances that are produced by two speakers at the same time and often take the forms of backchannel, interruption and overlap, are crucial features of conversation and discussion. Thus, the present study intended to investigate the relationship between simultaneous speeches and gender differences in college students' group discussion through a quantitative research in the hope that the findings can shed some insights into understanding gender differences in EFL group discussion and their trends in the use of simultaneous speech and can thus provide some implication for EFL classroom learning and for interlanguage pragmatic use of English.

Specifically, we examined four research questions:

1) In same-gender discussions, a) do male and female students use the same or different simultaneous speech? b) If different, where does the difference lie?

2) In cross-gender discussions: a) do male and female students use the same or different simultaneous speech?

b) If different, where does the difference lie?
3) For male students, is there any difference between their way of using simultaneous speech to male students and their way of simultaneous speech to female students?
4) For female students, is there any difference between their way of using simultaneous speech to female students and their way of using simultaneous speech to male students?
We chose 16 college English major students as the subjects. They were placed in the same gender and mixed-gender groups. Five topics concerning education, health, environment, food and hobby, were given for their discussion. Videotapes and tape-recorders were both used to record group discussion and the transcribed data were then coded in terms of simultaneous speech (interruptions, backchannels and overlap). The frequencies of the use of each of these simultaneous speech types were calculated and descriptive analysis and chi-square test were employed. The findings reveal that 1) in same-gender group discussions, although almost the same frequencies of simultaneous speech occurred between the male group and female group, they used different types of simultaneous speech respectively. The females' discussions were characterized by an abundance of interruptions, while the male discussions had high frequency of backchannels and overlaps; 2) in mixed-gender discussions, there were no gender differences in the use of simultaneous speeches. That is, when males spoke to females and females spoke to males, both males students and female students demonstrated more or less the same patterns in their use of backchannel and overlap types, although interruption speeches occurred a bit more in F-M situation than in M-F situation; 3) When facing different genders in discussions, there existed gender differences in the use of simultaneous speech. Males tended to vary simultaneous speech types when facing male and female speakers, but females tended to follow the same tendency regardless of whether it is male or female they were speaking to. The findings were then discussed in the light of various sociolinguistic theories and the implications for foreign language teaching and learning were offered.

Jan Zienkowski

Towards a rearticuation of linguistic pragmatics and poststructuralist thought on identity, context and structure: The case of evolving political identities of Moroccan minorities in Antwerp (Belgium) (lecture)

This paper examines the ways in which the conceptual frameworks of poststructuralist authors such as Michel Foucault, Ernesto Laclau and Chantal Mouffe can be articulated with an approach to linguistic pragmatics as defined by Jef Verschueren. The concepts of 'identity', 'context' and 'structure' perform important functions in all of these theories and in a great number of analyses which emerge from them. However, despite this potential common ground for a systematic dialogue between both approaches, the number of studies which articulate both positions explicitly, is staggeringly low. This problem is even more salient in empirical ideology research. I aim to counter this situation by (1) a theoretical discussion of linguistic pragmatic and poststructuralist uses of 'identity', 'context' and 'structure', (2) a rearticulation of these concepts which sets the stage for (3) their usage in a Phd study on evolving political identifications of Moroccan minorities in the region of Antwerp, Belgium. The hypothesis that linguistic pragmatic and poststructuralist frameworks can be articulated into a coherent approach suited for empirical analysis, will be supported by illustrations derived from analyses which have been performed in this research context. The data consist of excerpts derived from 50 interviews with people of Moroccan descent which engage themselves publicly for a variety of civil society organisations, state apparatuses, and political parties in the Antwerp region. All of these interviews were held between October 2006 and July 2009.

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